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A COLLECTION OF RECORDS.

AD LIBRUM PRIMUM.

I.—*The Record of Card. Adrian's Oath of Fidelity, to Henry VII. for the Bishoprick of Bath and Wells.*

[Treat. Rolls.]

HENRICUS REX, &c. Reverend. in Christo Patri Domino Sylvestro Episcop. Wigorn. venerabili viro Domino Roberto Sherbourn Ecclesiæ Sancti Pauli London. decano, nostris in Romana curia oratoribus, ac Magistro Hugoni Yowng Sacræ Theologiæ Professori, salutem. Cum omnes et singuli Archiepiscopi et Episcopi hujus nostri inclyti Regni, quorum omnium nominationes, et promotiones, ad ipsas supremas dignitates, nobis attinent ex regali et peculiari quadam Prærogativa, jure; municipali, ac inveterata consuetudine, hactenus in hoc nostro Regno inconcusse et inviolabiliter observata, teneantur et astringantur, statim et immediate post impetratas Bullas Apostolicas, super eorundem promotione ad ipsam nostram nominationem, coram nobis et in præsentia nostra, si in hoc Regno nostro fuerunt, vel coram Commissariis nostris, ad hoc sufficienter et legitime deputatis, si alibi moram traxerunt, non solum palam, publice, et expresse, totaliter cedere, et in manus nostras renunciare omnibus, et quibuscunq; verbis, clausulis, et sentiis in ipsis Bullis Apostolicis contentis, et descriptis, quæ sunt, vel quovis modo in futurum esse poterunt, præjudicialia, sive damnosa, nobis, hæredibusq; de corpore nostro legitime procreatis Angliæ regibus, Coronæ aut Regno nostro, juribus vel consuetudinibus aut Prærogativis ejusdem Regni nostri, et quoad hoc totaliter seipso submittere et ponere in nostra bona venia et gratia; sed etiam juramentum fidelitatis et homagii ad Sancta Dei Evangelia, per eosdem respective corporaliter tacta, nobis facere et præstare: Cumq; nos ob præclara merita eximiasq; virtutes quibus Reverendissimum in Christo Patrem, Dominum Adrianum tituli Sancti Chrisogoni Presbyterum Cardinalem, abunde referuntur conspicimus, obq; diuturnum et fidele obsequium per ipsum Cardinalem nobis factum et impensum, eundem ad Ecclesias Bathon. et Wellen. invicem unitas nominavimus et promovimus, qui idcirco et ob id quod in curia Romana continue moram trahit, non potest commode hujusmodi renunciacionem et juramentum coram nobis personaliter facere et præstare: Hinc est quod nos de fidelitatibus

vestris et provida circumspectione, ad plenum confidentes, dedimus, et concessimus, ac per præsentem damus et concedimus, vobis, tribus aut duobus vestrum, quorum præfatum Episcopum Wigorn. unicum esse volumus, plenam potestatem et auctoritatem, vice et nomine nostris, hujusmodi renunciacionem in manus vestras, et juramentum ad Sancta Dei Evangelia corporaliter tacta, juxta formam et verum tenorem, de verbo in verbum inferius descriptum, ab eodem Reverendissimo Domino Cardinali recipiendi, exigendi, et cum effectu præstari videndi; ipsumq; Cardinalem, ut hujusmodi renunciacionem et juramentum per ipsum sic ut permittatis fiendum, et præstandum, manu et subscriptione suis signet, et muniat, requirendi, et ut ita fiat cum effectu videndi, literas quoq; et instrumenta publica super hujusmodi renunciacione, et juramento fieri petendi, et notarium sive notarios publicos, unum vel plures, ut ipsa instrumenta conficiant: Necnon testes qui tunc præsentem erunt, ut veritati testimonium perhibeant rogandi et requirendi, ipsaq; juramentum vel instrumenta taliter fienda, verum ordinem rei gerendæ, et renunciacionis ac juramenti tenores in se continens vel continentia, nobis destinandi et transmittendi: Et generaliter omnia et singula faciendi, gerendi, et exercendi, quæ in prædictis et quolibet prædictorum necessaria fuerint, seu quomodolibet opportuna, ac quæ rei qualitas exigit et requirit, et quæ nos ipsi facere et exercere possemus si præsens et personaliter interessemus, etiam si talia forent quæ de se mandatum exigant magis speciale. Tenor Renunciacionis sequitur et est talis: Ego Adrianus miseratione divina tituli Sancti Chrisogoni Presbyt. Cardinalis Episcopus Bathon. et Wellen. coram vobis Reverendo Patre Episcopo Wigorn. Domino Roberto Shurborno decano Sancti Pauli London. et Hugone Yowng in Theologia Professore, Commissariis ad hoc a serenissimo atq; excellentissimo Principe Domino Henrico Dei Gratia Rege Angliæ, et Franciæ, et Domino Hiberniæ, ejus nominis septimo, Domino meo supremo, sufficienter, et legitime deputatis, expresse renuncio, et in his scriptis manu et sigillo meis in præsentia notariorum et testium subscriptorum munitis, totaliter cedo omnibus et quibuscunq; verbis, clausulis et sentiis, in bullis Apostolicis mihi factis de prædict. Episcopat. Bathon. et Wellen. con-

tentis et descriptis, quæ sunt vel quovis modo in futurum esse poterint præjudicialia sive damnosa præfato serenissimo Regi, Domino meo supremo, et hæredibus suis de corpore suo legitime procreatis Angl. Regibus, Coronæ aut Regno, sive Majestatis Juribus vel consuetudinibus, aut Prærogativis ejusdem Regni: et quoad hoc me integraliter submitto et pono in gratia suæ Celsitudinis, humillime supplicans suam Majestatem, dignetur mihi concedere temporalia dicti Episcopatus Bathon. et Wellen. quæ recognosco tenere a sua Majestate tanquam a Domino meo supremo. Tenor Juramenti sequitur et est talis: Et ego idem Adrianus Cardinalis prædictus Juro ad hæc Sancta Dei Evangelia per me corporaliter tacta, quod ab hac die et in antea, vita mea naturali durante, ero fidelis et verus ligens, ac fidelitatem in ligencia mea pure et sincere servabo, fideleq; et verum obsequium secundum optimum posse meum faciam et impendam serenissimo Principi Henrico ejus nominis septimo, Dei Gratia Angl. et Fran. Regi ac Domino Hiber. Domino meo supremo, et hæredibus suis de corpore suo legitime procreatis Angl. Regibus, contra quascunq; personas, cujuscunq; status, gradus, præeminentiæ aut conditionis extiterint: nec quicquam faciam aut attemptabo fieri, nec aut attemptari consentiam, quod in damnum, incommodum, aut præjudicium, ipsius serenissimi Regis aut hæredum suorum prædictorum, jurium, libertatum, Prærogatarum, privilegiorum et consuetudinum sui incliti Regni, quovis modo cedere poterit; sed omne id quod jam scio, vel imposterum cognoscam inhonorabile, damnosum aut præjudiciale, suæ Serenitati, aut Regno suo, seu contrarium honori aut Serenitati suæ Majestatis, aut hæredum suorum prædictorum, non solum impediam ad extremum potentiæ meæ, sed etiam cum omni possibili diligentia id ostendam et significabo, ostendive aut significari faciam eidem serenissimo Regi, omni favore, metu, promisso aut Jurejurando cuicunq; personæ aut quibuscunq; personis cujuscunq; status, gradus, ordinis, præeminentiæ, conditionisve extiterunt, quod ante hac per me factum aut interpositum seu imposterum fiendum aut interponendum, penitus sublato et non obstantibus. Honorem insuper suæ Majestati ad extremum potentiæ meæ servabo, Parliamentis quoq; et aliis Consiliis suæ Celsitudinis cum in ejus Regno fuero diligenter attendam; Consilium quod sua Serenitas per se cœn literas aut nuncium suum mihi manifestabit, nemini pandam, nisi iis quibus ipse jusserit: et si consilium meum super aliquo facto Majestatis sua postulaverit, fideliter sibi consulam, et quod magis suæ Serenitati videbitur expedire, et conducere juxta opinionem et scire meum, dicam et aperiam, atque id si sua Serenitas mandaverit pro posse meo diligenter faciam. Causas insuper et negotia omnia suæ Serenitatis mihi commissa, seu imposterum committenda, in Curia Romana prosequenda, pertractanda et solicitanda, fideliter,

accurate et diligenter, cum omnimoda dexterritate prosequar, pertractabo et sollicitabo: Bullasq; et alias Literas Apostolicas validas et efficaces, in debita Juris forma, super eisdem causis et negotiis impetrare et obtinere absq; fraude, dolo aut sinistra quavis machinatione quantum in me erit, cum omni effectu enitar, operam dabo et conabor: ac easdem taliter expeditas, cum ea quam res expostulat diligentia, suæ Serenitati, transmittam aut per alios transmitti, tradi et liberari curabo, et faciam. Servitia quoq; et homagia pro temporalibus dicti Episcopatus, quæ recognosco tenere a sua Celsitudine tanquam a Domino meo supremo, fideliter faciam et implebo. Ita me Deus adjuvet et hæc Sancta Dei Evangelia. In ejus, &c. T. R. apud Westm. 13 die Octob.

Per ipsum Regem.

II.—*Pope Julius's Letter to Archbishop Warham, for giving King Henry VIII. the Golden Rose.*

Julius Secundus Papa venerabili Fratri Guilielmo Archiepiscopo Cantuarien.

[Registrum Warhami Fol. 26.]

VENERABILIS Frater, salutem et Apostolicam Benedictionem. Charissimum in Christo Filium nostrum Henricum Angliæ Regem Illustrissimum, quem peculiari charitate complectimur, aliquo insigni Apostolico munere in hoc Regni sui primordio, decorandum putantes, mittimus nunc ad eum Rosam Auream, Sancto Chrismate delibutam, et odorifero Musco aspersam, nostrisq; manibus de more Romanorum Pontificum benedictam, quam ei a tua Fraternitate inter Missarum solemniam per te celebranda, cum cæremoniis in notula alligata contentis, dari volumus nostra et Apostolica benedictione. Datum Romæ apud Sanctum Petrum sub Annulo Piscatoris, 5 April. 1510. Pontificatus nostri Anno septimo. SIGISMUNDUS.

The Note of the Ceremonies of delivering the Rose, referred to in the Letter, was not thought worthy to be put in the Register.

III.—*A Writ for Summoning Convocations.*

[Tonst. Regist. Fol. 33.]

Rex, &c. Reverendissimo in Christo Patri Cantuarien. Archiepiscopo totius Angliæ Primati et Apostolicæ sedis Legato, salutem. Quibusdam arduis et urgentibus negotiis, Nos, defensionem et securitatem Ecclesiæ Anglicanæ, ac pacem, tranquillitatem, et bonum publicum, et defensionem Regni nostri et subditorum nostrorum ejusdem concernentibus, vobis in fide et dilectione quibus nobis tenemini rogando mandamus, quatenus præmissis debito intuitu attentis et ponderatis, universos et singulos Episcopos vestra Provinciæ, ac Decanos et Priores Ecclesiarum Cathedralium, Abbates, Priores et alios Electivos,

exemptos et non exemptos, necnon Archidiaconos, Conventus, Capitula, et Collegia, totumq; Clerum, cujuslibet Dioceseos ejusdem Provinciæ, ad conveniendum coram vobis in Ecclesia Sancti Pauli London. vel alibi prout melius expedire videritis, cum omni celeritate accommoda, modo debito convocari faciatis ad tractandum, consentiendum, et concludendum super præmissis, et aliis quæ sibi clarius proponentur, tunc et ibidem ex parte nostra. Et hoc, sicut Nos et statum Regni nostri, et honorem et utilitatem Ecclesiæ prædictæ diligitis, nullatenus omittatis. Teste meipso, &c. apud Westminst. 6 Feb. Anno Regni 14.

Warham in his Writ of executing this Summons, prefixes the 20th of April for the day of their meeting.

IV.—*A Writ for a Convocation summoned by Warham on an Ecclesiastical Account.*

[Regist. Fitz-Williams.]

WILLIELMUS permissione divina Cantuar. Archiepiscopus, totius Angliæ Primas et Apostolicæ sedis Legatus, venerabili confratri nostro Domino Ricardo Dei Gratia London. Episcopo, salutem et fraternam in Domino caritatem. Cum nuper Ecclesia Anglicana, quæ majorum nostrorum temporibus, multis ac magnis libertatibus et immunitatibus gaudere solebat, quorundam iniquorum hominum malitiis, et nequitis fortiter fuerit inquietata et perturbata, qui omnia quæ a majoribus nostris sancte et pie, ob tranquillitatem dictæ Ecclesiæ, fuerunt ordinata ac sancita, vel prava et sinistra interpretatione prope subvertentes, vel personas Ecclesiasticas male tractantes, ac eas contemptui habentes, dictam Ecclesiam pene prostraverunt ac pedibus conculcarunt: Ne igitur dicta Ecclesia Anglicana ad calamitatem insignem seu ruinam ac jacturam, et quod absit, desolationem perveniat, quas diu eadem Ecclesia Anglicana per diversas personas, ut præfertur præ oculis suis Deum non habentes, nec censuras Sanctæ Matris Ecclesiæ timentes, sustinuit et sustinebat, prout de verisimili Reformatione non habita in futurum sustinere debeat; Nos prout tenemur, congruum remedium in hac parte providere cupientes, et ob id ipsum Prælatos et Clerum nostræ Cantuar. Provinciæ convocare volentes; Fraternitati vestræ igitur committimus et mandamus, quatenus omnes et singulos dictæ nostræ Cantuar. Ecclesiæ Suffraganeos infra nostram Provinciam constitutos, et absentium Episcoporum si qui fuerunt Vicarios in Spiritualibus generales, ac Diocesum vacantium Custodes Spiritualitatis, et Officiales citetis seu citari faciatis, peremptorie, et per eos Decanos et Priores Ecclesiarum Cath. ac singula Capitula eorundem, Archidiaconos, Abbates et Priores, Conventus sub se habentes, et alios Ecclesiarum Prælatos exemptos, et non exemptos, Clerumq; cujuslibet Dioceseos Provinciæ

nostræ antedictæ, citari peremptorie et præmoneri volumus et mandamus, Quod idem Episcopi Suffraganei, nostri Vicarii Generales, Decani et Custodes sive Officiales, Abbates, Priores, Archidiaconi ac cæteri Ecclesiarum Prælati, exempti et non exempti, personaliter, et quodlibet Capitulum Ecclesiarum Cath. per unum de Capitulo graduatum, vel magis idoneum, dictiq; singuli Abbates, sive Priores, Conventus sub se habentes, nullo obstante impedimento legitimo, per unam Religiosam personam de Conventu graduatam si quæ sit, ceu alias per unam magis idoneam de eodem Conventu, Clerusq; cujuslibet Dioc. Provinciæ antedictæ per duos procuratores graduato ejusdem Dioc. seu alias si non fuerint, per duos sufficientiores et habiliores Dioc. in eorum Beneficiis realiter residentes, compareant coram nobis aut nostris in hac parte locumtenentibus, vel Commissariis si nos tunc (quod absit) impediri contigerit in Ecclesia Cathed. Sancti Pauli London. die Sabbat. viz. 26. mensis Januarii &c. Dat. in Manerio nostro de Lambeth. primo die mensis Novembris Anno Domini millesimo quingentesimo nono, et nostræ Translat. Anno sexto.

V.—*The Preamble of the Act of Subsidy granted by the Clergy.*

[Anno Dom. 1523. Regist. Cuthberti Tonstall. Folio 40.]

QUUM Illustrissimus et Potentissimus Dominus noster Rex Angliæ et Franciæ, Defensor Fidei et Dominus Hibern. semper extitit constantissimus Ecclesiæ Protector et Patronus optime meritis, atq; superioribus annis, in diebus fœlicis recordationis Julii ejus nominis Papæ secundi, grave Schisma in Ecclesia Romana exortum pacavit et extinxit; et postea ipsam Ecclesiam Romanam contra vim et potentiam Gallorum, qui tunc Italian et Urbem Romanam in servitutum redigere moliebantur, validissimo exercitu et bello longe omnium sumptuosissimo feliciter defendit, et securam reddidit: Ac præterea postremis his diebus Lutheranas Hæreses, in Ecclesiæ Sacramenta Ecclesiæq; statum furiose debaccantes doctissimo et nunquam satis laudato libello contudit et superavit; vicissim tam gladio quam calamo hostes Ecclesiæ strenuissime profligans, quibus meritis suam clarissimam famam immortalis gloriæ pariter consecravit, tales laudes et gratias sua incomparabili bonitate ab Ecclesia promeruit, quales nunquam satis dignas quisquam mortalium referre poterit, sed Deus affatim persolvat præmia digna. Quumq; idem Rex noster et Protector illustrissimus a Rege Gallorum per Mare et per Terras, incolas hujus Regni contra percussum fœdus, promissam fidem, et suum ipsius saluum conductum assidue infestante, et Scotos contra Regnum hoc instigante ac suis stipendiis conducente, atq; ducem Albanæ in perniciem principis Scotorum nostri Regis ex sorore Nepotis impellente, ali-

asq; injurias multas et graves contra Regiam Majestatem suosq; amicos et subditos quotidie multiplicante, provocatur, irritatur atq; urgetur ut bellum suscipiat, suumq; Regnum tam contra Gallos quam contra Scotos ut debeat invictissimum Principem potenter defendat; non enim ultra pacem colere vel pacem longius expectare convenit postquam Rex Gallorum summum Pontificem bene moventem, et quæ pacis sunt suadentem, audire recusat, exercitum instruens et bellum apparatus, fortassis in multis annos duraturum: dignissimum est ob præfata tam præclara facinora, ut sicut Rex noster illustrissimus plus cæteris Regibus antecessoribus fuis pro Ecclesiæ defensione, utilitate et honore insudavit, et plus expensarum sustinuit; ita ad sustinenda bellorum onera imminetia, pro Ecclesiæ et totius Regni hujus defensione, per Ecclesiam tali subsidio adjuvetur quale anterioribus Regibus nunquam antehac concessum est, nec fortassis posterioribus Regibus unquam simile, nisi ob talia benefacta vel extremam bellorum necessitatem postea concedetur. Quocirca ut Regia Majestas ad fovendam et protegendam Ecclesiam, et Clerum Angliæ, magis indies animetur, et ut jura, libertates et privilegia Ecclesiæ concessa benigne Ecclesiæ servet, et ab aliis servari faciat, et ne præfata benefacta in ingratos contulisse videatur.

Nos Prælati et Clerus Cant. Provinciæ in hac Sacra Synodo Provinciali sive Prælatorum et Cleri ejusdem Convocatione, in Ecclesia Cathed. Divi Pauli London. vicesimo die mensis Aprilis Anno Dom. millesimo quingentesimo vicesimo tertio inchoata, ac usq; ad et in decimum quartum diem mensis Augusti proxime ex tunc sequentis de diebus in dies continuata, congregati, Illustrissimo Domino Regi perpetuo et potentissimo Fidei et Ecclesiæ defensori, subsidium dare et concedere Decrevimus, quam nostram Benevolentiam ut gratam et acceptam habeat humillime deprecamur, protestantes expresse, quod per præsentem concessionem, quam tanquam novam et ante insolitam pro nostra singulari et personali in Regiam Majestatem observantia sine exemplo donamus, omnino nolumus Ecclesiæ Anglicanæ aut successoribus nostris in aliquo præjudicium generari, nec casum hunc singularem ad sequen. trahi: Quod si præsentem Concessionem pro exemplo et (ut vocant) pro Præsidente ad similes unquam Concessionem exigendas accipiendam fore præsentiremus, certe in eam omnino consentire recusassemus; quandoquidem subsidium sub modis, formis, conditionibus, exceptionibus ac provisionibus, et protestatione super et infrascriptis, et non aliter, neq; alio modo, Damus et Concedimus, viz. Subsidium se extendens ad Medietatem sive mediam partem valoris omnium fructuum reddituum, et proventuum, possessionum, unius anni, omnium et singulorum Episcopatum, Ecclesiarum Cathed. et Collegiatarum, Dignitatum, Hospitalium, Monast. Abbaciarum, Priora-

tuum aliarumq; domorum Religiosarum, necnon quorumcunq; beneficiorum et Possessionum Ecclesiasticarum, &c.

VI.—*Bishop Tonstal's License to Sir Thomas More for reading Heretical Books.*

[Regist. Tonst. Fol. 138.]

CUTHBERTUS permissione Divina London. Episcopus Clarissimo et Egregio viro Domino Thomæ More fratri et amico Charissimo Salutem in Domino et Benedict. Quia nuper, postquam Ecclesia Dei per Germaniam ab hæreticis infestata est, juncti sunt nonnulli iniquitatis Filii, qui veterem et damnatam hæresim Wycliffianam et Lutherianam, etiam hæresis Wycliffianæ alumni transferendis in nostratrem vernaculam linguam corruptissimis quibuscunq; eorum opusculis, atque illis ipsis magna copia impressis, in hanc nostram Regionem inducere conantur; quam sane pestilentissimis dogmatibus Catholica fidei veritati repugnantibus maculare atq; inficere magnis conatibus moliuntur. Magnopere igitur verendum est ne Catholica veritas in totum periclitetur nisi boni et eruditi viri malignitati tam prædictorum hominum strenue occurrant, id quod nulla ratione melius et aptius fieri poterit, quam si in lingua Catholica veritas in totum expugnans hæc insana dogmata simul etiam ipsissima prodeat in lucem. Quo fiet ut Sacrarum Literarum imperiti homines in manus sumentes novos istos Hæreticos Libros, atq; una etiam Catholicos ipsos refellentes, vel ipsi per se verum discernere, vel ab aliis quorum perspicacius est iudicium recte admoneri et doceri possint. Et quia tu, Frater Clarissime, in lingua nostra vernacula, sicut etiam in Latina, Demosthenem quandam præstare potes, et Catholica veritatis assertor acerrimus in omni congressu esse soles, melius subcisivas horas, si quas tuis occupationibus suffurari potes, collocare nunquam poteris, quam in nostrate lingua aliqua edas quæ simplicibus et ideotis hominibus subdolum hæreticorum malignitatem aperiant, ac contra tam impios Ecclesiæ supplantatores reddant eos instructiores: habes ad id exemplum quod imiteris præclarissimum, illustrissimi Domini nostri Regis Henrici octavi, qui Sacramenta Ecclesiæ contra Lutherum totis viribus ea subvertentem asserere aggressus, immortale nomen Defensoris Ecclesiæ in omne ævum promeruit. Et ne Andabatarum more cum ejusmodi larvis lucteris, ignorans ipse quod oppugnes, mitto ad te insanas in nostrate lingua istorum nœnias, atque una etiam nonnullos Lutheri Libros ex quibus hæc opinionum monstra prodierunt. Quibus abs te diligenter perfectis, facilius intelligas quibus latibulis tortuosi serpentes sese condant, quibusq; anfractibus elabi deprehensi studeant. Magni enim ad victoriam momenti est hostium Consilia explorata habere, et quid sentiant quoque tendant penitus nosse: nam si convellere

pares quæ isti se non sensisse dicent, in totum perdas operam. Macte igitur virtute, tam sanctum opus aggredere, quo et Dei Ecclesiæ prosis, et tibi immortale nomen atq; æternam in Cælis gloriam pares: quod ut facias atque Dei Ecclesiam tuo patrociniò munias, magnopere in Domino obsecramus, atq; ad illum finem ejusmodi libros et retinendi et legendi facultatem atq; licentiam impertimur et concedimus. Dat. 7 die Martii, Anno 1527 et nostræ Cons. sexto.

AD

LIBRUM SECUNDUM.

I.—*The Bull for the King's Marriage with Queen Katherine.*

[Cott. Libr. Vitell. B. 12.]

JULIUS Episcopus servus servorum Dei, dilecto Filio Henrico Carissimi in Christo Filii Henrici Angliæ Regis illustriss. Nato, et dilectæ in Christo Filiae Catharinæ, Carissimi in Christo Filii nostri Ferdinandi Regis, ac Carissimæ in Christo Filiae nostræ Elizabeth. Reginæ Hispaniarum et Sicilia Catholicorum natæ, illustribus, salutem et Apostolicam Benedictionem. Romani Pontificis præcellens Autoritas concessa sibi desuper utitur potestate, prout personarum, negotiorum et temporum qualitate pensata, id in Domino conspiciat salubriter expedire. Oblatæ nobis nuper pro parte vestra petitionis series continebat, Quod cum alias tu Filia Catharina, et tunc in humanis agens quondam Arthurus, Carissimi in Christo Filii nostri Henrici Angliæ Regis illustrissimi primogenitus, pro conservandis pacis et amicitiae nexibus et fœderibus inter Carissimum in Christo Filium nostrum Ferdinandum, et Carissimam in Christo Filiam nostram Elizabeth. Hispaniarum et Sicilia Catholicos, ac præfatum Angliæ Reges et Reginam, matrimonium per verba legitime de præsentì contraxissetis, illudq; carnali Copula forsàn consummavissetis, Dominus Arthurus prole ex hujusmodi Matrimonio non suscepta decessit; Cum autem, sicut eadem petitio subjungebat, ad hoc ut hujusmodi vinclum Pacis et Amicitiae inter præfatos Reges et Reginam diutius permaneat, cupiatis Matrimonium inter vos per verba legitime de præsentì contrahere, supplicari nobis fecistis, ut vobis in præmissis de opportuna Dispensationis gratia providere de benignitate Apostolica dignaremur: Nos igitur, qui inter singulos Christi fideles, præsertim Catholicos Reges et Principes, Pacis et Concordiæ amœnitatem vigere intensius desiderii affectamus, vosque et quemlibet vestrum a quibuscunque Excommunicationis, Suspensionis et Interdict. aliisque Ecclesiasticis Sententiis, Censuris, Pœnis, a jure vel

ab homine, quavis occasione vel causa latis, si quibus quomodolibet innodati existitis, ad effectum præsentium duntaxat consequendum, harum serie absolventes, et absolutos fore censentes hujusmodi supplicationibus inclinati, vobiscum, ut impedimento affinitatis hujusmodi ex præmissis proveniente, ac Constitutionibus et Ordinationibus Apostolicis cæterisq; contrariis nequaquam obstantibus, Matrimonium per verba legitime de præsentì inter vos contrahere, et in eo, postquam contractum fuerit, etiamsi jam forsàn hactenus de facto publice vel clandestine contraxeritis, [ac illud Carnali Copula consummaveritis, licite remanere valeatis, Auctoritate Apostolica tenore præsentium de specialis dono Gratiæ Dispensamus; ac vos et quemlibet vestrorum si contraxeritis]* (ut præfertur) ab excessu hujusmodi, ac Excommunicationis Sententia quam propterea incurristis, eadem Auctoritate Absolvimus, Prolem ex hujusmodi Matrimonio, sive contracto, sive contrahendo, susceptam forsàn vel suscipiendam legitimam decernendo. Proviso quod tu (Filia Catharina) propter hoc rapta non fueris; volumus autem quod si hujusmodi Matrimonium de facto contraxistis, Confessor, per vos et quemlibet vestrum eligendus, pœnitentiam salutarem propterea vobis injungat, quam adimplere teneamini. Nulli ergo omnino hominum liceat hanc paginam nostræ Absolutionis, Dispensationis et voluntatis infringere, vel ei ausu temerario contraire; si quis autem hoc attemptare præsumperit, indignationem Omnipotentis Dei ac Beatorum Petri et Pauli Apostolorum ejus se noverit incursurum. Dat. Romæ apud Sanctum Petrum, Anno Incarnationis Dominicæ millesimo quingentesimo tertio, septimo Cal. Januarii, Pontificatus nostri Anno primo.

II.—*The King's Protestation against the Marriage.*

[Cotton Libr. Vitell. B. 12.]

IN Dei Nomine, Amen. Coram vobis Reverendo in Christo Patre et Domino, Domino Richardo Dei et Apostolicæ sedis gratia Episcopo Wintoniensi, Ego Henricus Walliæ Princeps, Dux Cornubiæ et Comes Cestriæ, dico, allego et in his Scriptis propono, Quod licet ego minore ætate amens, et intra annos pubertatis notorie existens, cum Serenissima Domina Katharina Hispaniarum Regis Filia, Matrimonium de facto contraxerim, qui quidem Contractus, quamvis obstate ipsa minore ætate mea de se jam invalidus, imperfectus, nullius efficaciæ aut vigoris extiterit; quia tamen annis pubertatis et matura ætate jam superveniente, Contractus ipse per tacitum Consensum, mutuam cohabitationem, munerum aut intersignium dationem seu re-

* This passage does not occur in the MS., though it is to be found in Pope Clement VII.'s commission to Cardinal Campeius. There are other verbal differences.

ceptionem, vel alium quemcunq; modum jure declaratum, forsan existimari seu videri poterit apparenter validatus aut confirmatus; Ea-propter, Ego Henricus Walliæ Princeps prædictus, jam proximus pubertati existens, et annos pubertatis attingens, Protestor, quod non intendo eundem prætensum contractum per quæcunq; per me dicta seu dicenda, facta aut facienda, in aliquo approbare, validare, seu ratum habere, sed nunc in præsentem, non vi, dolo, nec prece inductus, sed sponte et libere, nullo modo coactus, contra hujusmodi Contractum reclamo, et eidem dissentio, voloq; et omnino intendo ab eodem contractu Matrimoniali prætenso, melioribus modo et forma, quibus de jure melius, validius, aut efficacius potero vel possim, penitus resilire, et eidem expresse dissentire, prout in præsentem contra eundem reclamo, et eidem dissentio. Protestorq; quod per nullum dictum, factum, actum, aut gestum per me, aut nomine meo per alium quemcunq; quandoque; aut qualemcunq; imposterum faciendum, agendum, gerendum, aut explicandum, volo aut intendo in præfatum contractum Matrimoniale, aut in dictam Dominam, Catharinam tanquam Sponsam aut Uxorem meam consentire. Super quibus vos omnes testimonium perhibere volo, requiro, rogo, atque obtestor.

Per me Henricum Walliæ Principem.

LECTA fuit et facta suprascripta Protestatio, per præfatum Serenissimum Principem Dominum Henricum, coram Reverendo in Christo Patre et Domino, Domino Richardo permissione Divina Winton. Episcopo, Judicialiter pro tribunali sedent. Et me Notarium infra scriptum ad tunc præsentem in ejus Actorum Scribam in hac parte assumente, et Testium infrascriptorum præsentibus. Anno Dom. 1505. Indictione octava, Pontificatus Sanctissimi in Christo Patris et Domini nostri Julii, Divina Providentia eo nomine Papæ secundi Anno secundo, Mensis vero Junii die 27; quo die Dominus Serenissimus Princeps proximus pubertati, et annos pubertatis attingens erat, ut tunc ibidem assererat, in quadam bassa Camera infra Palatium Regium Richemondia, in parte occidentali ejusdem Palatii situat. Super quibus omnibus et singulis, præfatus Serenissimus Princeps me Notarium præmemoratum Instrumentum conficere, et testes infra nominatos testimonium perhibere requisivit instanter, et rogavit. In quorum omnium et singulorum fidem et testimonium, præfatus Serenissimus Princeps supra, et testes, ut præmittitur, rogati et requisiti, sua nomina propriis manibus infra scripserunt. Ita est ut supra, quod ego Joannes Raed. manu et signo meo manuali Attestor.

Giles Daubney, C Somerset.
Thomas Rowthale.
Nicholas West.
Henry Marry.

III.—*Cardinal Wolsey's first Letter to Sir Gregory Cassali, about the Divorce.*
Taken from the Original.

[Cotton Libr. Vitellius B. 9.]

DOMINE GREGORI, Post meam cordatissimam Commendationem, post ultimum vestrum a me discessum ex Compendio ad vos scripsi, ut ob nonnullas maximi momenti causas procurare differretis quod de Regiæ Majestatis negotio in quibusdam nobis traditis Commissionibus continebatur, quoad rursus vobis significarem quid ea in re fieri vellemus. Ubi vero ad Regiam Majestatem rediissem, variis crebrisq; cum ea habitis sermonibus, adeo abunde ac distincte illi aperui quam ex animo ac diligenter, et quam sincere et ex fide, diu noctuque exoptetis eidem Regiæ Majestati inservire; neque ullum unquam laborem, periculum aut molestiam vos velle recusare, ut omni studio ac viribus id fideliter præstare possitis quod illi gratum aut acceptum quoquo modo esse posse cognoveritis, omnemq; industriam vos esse adhibituros quo vestræ fidei curæque commissa optatum finem consequantur; quem vestrum animum propensissima voluntate sic sub mea fide Regiæ Majestati insinuavi, ut meam hanc relationem atque sponsonem pectori suo constantissime adfixerit, certissimaque fiducia concepit, omnino futurum ut nostræ tunc expectationi quacunque in re et occasione respondeatis: Ex quo fit ut vestræ operæ, curæ atque prudentiæ ea nunc tractanda et procuranda committat, quibus nihil magis cordi habeat, nihil ardentius exoptet, aut majoris sit momenti vel gravioris successus, nec ullum habet Consiliarium, utcunque intimum, cui graviora possit committere. Quum itaque, me intercedente et procurante, nunc vos Regia Majestas præ cæteris ad hoc fidei adsciverit et elegerit, ut in re tam gravi fidelissima vestra opera ac ministerio utatur, fidemque illi meam de vobis jam ei adstrinxerim, nihil ambigens quin postquam ejus animum ac voluntatem cognoveritis, fueritisque abunde instructi quam maximi hæc quæ nunc expono sunt momenti, utpote quæ potissimum concernunt Regiæ conscientiæ exonerationem animæque suæ salutem, vitæ conservationem et incolunitatem, Regii Stemmatissimæ continuationem, publicumque commodum et quietem subditorum omnium, eorum pariter qui sub ejus imperio nunc vivunt vel qui postea unquam in hoc suo Regno vivent; quumque perspiciam sedulum vestrum Ministerium hoc in negotio impendendum omnino redundaturum esse in præcipuam vestram exaltationem et utilitatem, postquam infelices istos jam passos successus occasionem se obtulisse videtis, qua vestra familia hujusmodi operam huic Serenissimo Principi navare possit, quod statum omnem vestrum in longe meliorem quam antea sit haud dubie restitutus et adaucturus, certissimum compertissimumque habeo, quod ob has tam urgentes causas et tam graves suc-

cessuros effectus, adeo toto pectore vires omnes vestras industria ac studio tantæ conficiendæ rei addicetis, ut omnia queatis ad optatum exitum perducere; atque ita promissum fidemque meam præstabitis, tam optimum Regiæ Majestatis institutum juvabitis, ejus desiderio et expectationi omni ex parte satisfaciatis, et præter bene peractæ rei honorem et laudem comparandam, mercedem quoque reportabitis tanti Principis liberalitate dignam, quæ certissime cedet in perpetuum vestrum totiusque vestræ familiæ commodum et incrementum: Et quum jam mihi persuadeam futurum omnino ut officiis actionibusque vestris sitis promissis sponsionibusque meis omnino satisfactori, ad id pluribus verbis nequitiam adhortabor, proinde ad rem nunc ipsam venio. Ante hoc tempus vobis aperui, quemadmodum Regia Majestas, partim assiduo suo studio et eruditione, partim relatu ac judicio multorum Theologorum, et in omni Doctrinæ genere doctorum virorum asseveratione, existimans conscientiam suam non esse sufficienter exoneratam, quod in conjugio existeret cum Regina, Deumque primo et ante omnia ac animæ suæ quietem et salutem respiciens, mox vero suæ Successionis securitatem, perpendensque accurate quam gravia hinc mala provenirent, aperte sentit quam maxime futurum sit Deo molestum, inhonorificum sibi, et ingratum apud homines, suisque subditis periculosum, ex hoc non sufficienti conjugio, si deprehendatur dicta Majestas sciens ac volens in eo perstare, et vivere præter modum debitum, juxtaque ritum et legitimam Ecclesiæ Statuta: quibus igitur ex causis longo jam tempore, intimo suæ conscientiæ remorsu, summique Dei rationem habens, existimat animam suam lesam et offensam, adeo quod, quum in suis conatibus actionibusque quibuscunque Deum potissimum sibi semper proponat, ingenti cum molestia cordisque perturbatione in hoc Matrimonio degit; super qua re maturum sanumque judicium consulit clarissimorum celeberrimorumque Doctorum aliorumque; complurium in omni eruditionis genere excellentiorum virorum ac Prælatorum, partim Theologorum, partim Jurisperitorum, tum in suo Regno, tum alibi existentium, ut aperte verumque cognosceret, an Dispensatio antea concessa pro se et Regina, ex eo quod Regina Fratris sui uterini Uxor ante extiterit, valida et sufficiens foret, necne; demumque a variis multisque; ex his Doctoribus asseritur, quod Papa non potest dispensare in primo gradu affinitatis, tanquam ex jure Divino, moraliter, naturaliterque; prohibito, ac si potest, omnes affirmant et consentiunt quod hoc non potest, nisi ex urgentissimis et arduis causis, quales non subfuerunt, Bulla præterea Dispensationis fundatur et concessa est sub quibusdam rationibus falso suggestis et enarratis, in ea namque; asseritur, quod, hæc Regia Majestas Matrimonium hoc cum Regina percipiebat, pro bono pacis inter Henricum septimum Ferdinandum et Elizabetham,

quum revera nulla tunc dissensio aut belli suspicio esset inter dictos Principes, vel Regiam Majestatem prædictam, quæ in teneris adhuc annis, nec in discretionem aut judicio constitutis agebat; nunquam deinde assensit, aut quicquam cognovit de hujusmodi bullæ Impetratione, nec unquam hoc Matrimonium optavit, aut aliquid de eo accepit ante bullæ Impetrationem. Quocirca ab his omnibus Doctoribus atque; Prælati judicatur hujusmodi Dispensationem non adeo validam et idoneam esse ac efficacem, ut prædictum Matrimonium manifeste justum legitimumque; sit; sed potius quod multa possunt obijci, magnis probabilibusque; fundata et corroborata rationibus, in non leve periculum Regiæ proliis, totiusque; Regni ac subditorum gravem perturbationem. Adhæc, postquam Regia Majestas, qui Walliæ Princeps tunc erat, decimum quartum annum attigisset, contractus Revocatio subsequuta est, Rege Patre expresse nolente quod hujusmodi Matrimonium ullo pacto sortiretur effectum. His causis Rex hic Serenissimus, tanquam bonus et Catholicus Princeps, timens ne ob tam diuturnam cum Regina continuationem, indignatus et iratus Deus citius ex humanis evocaverit Masculam et Regina susceptam prolem, graviusque; a Deo supplicium expavescit si in Matrimonio hoc non-legitimo perseveraverit; ex hac ideo occasione, intimis præcordiis hunc Conscientiæ scrupulum concepit, in animo nihilominus habens, pro animi conscientiaque; suæ quiete et salute, proliisque; securitate, ad Sanctam Domini nostri sedemque; Apostolicam confugere, tantæ rei remedium impetraturus confidens, quod ob complura sua erga eam merita et officia tum calamo ingenii; viribus, tum armis præstita, subsidia in Ecclesiæ calamitatibus prompte subministrata, Sanctissimus Dominus noster non gravabitur sua benignitate, Autoritate ac facultate, intimum hunc Regiæ Majestatis cordi inhaerentem dolorem amovere, eumque; modum ac rationem inire qua Regia Majestas prædicta Uxorem aliam ducere, et, Deo volente, masculam prolem in suæ successionis securitatem queat ex ea suscipere, et tam certam quietem in suo Regno constituere: Quumque; ejus Sanctitas ab his nunc captiva detineatur, qui pro virili sua forsitan conabuntur impedire, turbareque; hoc Regiæ Majestatis desiderium et Statutum, ipsa præterea cogitur vias omnes excogitare, quibus dicta Sanctitas de hac re dexterius et commodius instrui, et facilius adduci queat ad ea concedenda, quorum medio et vigore Regiæ Majestatis animus et desiderium queat optatum sortiri effectum: Proinde ipsa Regia Majestas de fide, industria, dexteritate prudentiaque; vestra plenissime confidens, vult ut statim his literis acceptis, rebus aliis omnibus quibuscunque; ab eo vel a quovis alio vobis commissis omnino posthabitis, vias modosque; omnes possibiles excogitetis quibus potestis secretissime, mutato habitu et tanquam alicujus Minister, vel tanquam Commissionem habens a

Duce Ferrariæ pro nonnullis inter Pontificem et eum componendis controversiis, vel alia qua licuerit securiori via, ad Pontificis præsentiam et colloquium accedendi, omnibus arbitris semotis, si fieri possit, pro vestris obeundis mandatis; quorum obtinendorum gratia, si ita expedire judicaveritis, eam mercedem ac pecuniarum summam promittetis ac tradetis, his qui revera volent atq; poterunt hoc negotium ad effectum pertrahere, quam summam, et ejus limitationem, judicio, prudentiæque vestræ integram Regiæ Majestatis remittit; etiam si his danda foret qui Pontificem asservant, vel cuicumq; alio qui vos tuto ad secretum cum sua Sanctitate Sermonem adducere, in locumq; tutum reducere posset: Cujus rei gratia, aliisq; ad hunc finem consequendum sustinendis oneribus necessariis, pecuniæ ad summam decem mille ducatorum, per Mensarios Venetias transmittentur, qui illic in promptu aderunt, persolvendæ et consignandæ Prothonotario Fratri vestro, Regio illic existenti Oratori; per eumq; de tempore in tempus ad vos transmitti ea summa poterit quam huic obtinendo negotio conducere posse existimaveritis, nihilq; ambigo quin dictam pecuniam fideliter collocetis, ex Regiæ Majestatis utilitate, expectatione atq; sententia. Atq; ubi ad Sanctum Dominum nostrum accesseritis, post filiales et cordatissimas Regiæ Majestatis measq; devotas et humillimas commendationes, et post exhibitas a Rege Creditissimas literas, in quibus in negotii adjumentum clausula vehemens est propria ejus manu conscripta, ut ex earum exemplo cognoscetis, ejus Sanctitati exponetis quam grave, molestumq; Regiæ Majestati et mihi sit, audire infelicitissimos eventus, calamitatemq; miserandam, in qua nunc ejus Sanctitas cum Reverendiss. Cardinalib; versatur, cum gravissimo detrimento irreparabiliq; sedis Apostolicæ illiusq; Patrimonii jactura, ad quæ mala sublevanda et corrigenda nullum in Regiâ Majestatem officium desiderabitur, quod ab ullo erga Sanctam Domini nostri vel sedem Apostolicam observantissimo Principe queat excogitari; in eoq; omne meum ministerium ac studium non minus promptum aderit, quam si ex ea re solum possem mihi cælum comparare: quemadmodum experientia, aliqua in parte, jam docuit, et Deo duce posthac uberius comprobabit: quam rem copiosius optimisq; verbis ageris, præsertim, quum sciatis quanto et quam sincero affectu Regiâ Majestatis ejus Sanctitatem prosequatur, et quanta mea sit in ipsam devotio, in hisque sermonibus insistetis prout loci, temporis, negotique ratio videbitur judicio vestro postulare.

Secundo, Sanctissimo Domino nostro solita vestra dexteritate aperietis id quod in his ipsis literis ad vos scripsi concernens hujus Matrimonii insufficientiam, ab hisq; rationibus et causis fundamentum capietis, quæ superius enarrantur integrumq; discursum ejus Sanctitati declarabitis, non omittentes intrinsecum dolorem, conscientię scrupulum,

Dei rationem, Masculæ prolis respectum, hujus Regni bonum, et alia omnia ut superius scripta sunt: addentes insuper, nihil vehementius optari a tota Regni Nobilitate, subditisq; omnibus nullo discrimine, quam è Regiâ Majestatis corpore Masculum hæredem a Deo sibi dari, in perpetuam consolationem, gaudium, quietem, ac totius Regni securitatem, posteritatisq; firmissimum columnen; prudentiorumq; opinionem esse, quod Deus omnipotens a tanto bono concedendo divinam suam manum substrahit, ob errorem, culpamq; in dicto Matrimonio hactenus admissam, quæ nisi mature corrigatur, graviora ex hac occasione in hoc Regno mala succedent, quam antea unquam fuerunt audita; etenim si hoc negotium in suspenso et indiscussum relinqueretur, hujusmodi posset quæstiones, controversiæ et contentiones ac factiones post defunctum Regem exoriri, ob Regni hæreditatem, quæ non possent in multorum ævo restingui, ut antea olim ex causa longe leviori accidit, neq; ex re tam ambigua, tam sævæ olim depopulationes, bella, intestinæq; controversiæ exortæ, et ad multum tempus continuatæ sunt, in extremum et ferme ultimum Regni excidium; quæ quum tam gravia sunt, Sanctissimus Dominus noster veluti pater et gubernator Christianitatis prospicere ex officio debet, et quibuscumq; modis potest, pro viribus adniti et conari, ut hæc Regna ac dominia quæ nunc supersunt in fide et obedientia Ecclesiæ assidue contineant, inter quæ, Deo sit laus, hoc Regnum haud recensendum est inter minima sed tanquam illud quod hactenus juvavit, et posthac pro tuto presidio semper haberi poterit, adversus ea quæ cedere possent in Ecclesiæ Catholicæ vel sanctæ fidei detrimentum.

Tertio, Sanctissimo Domino nostro proponetis præsentem Ecclesiæ statum, rogabitq; ut in mentem velit redigere, quo nunc in statu suæ Sanctitatis res cum Christianis Principibus versentur, cumq; privatæ contentiones, quæ illi sunt cum magna eorum principum parte, addita et ambitione immoderatq; regum appetitu et ex arbitrio suo, Temporale jus omne atq; Spirituale tractandi, Ecclesiasticamq; Jurisdictionem et Autoritatem invertendi, eo certe animo ut sedis Apostolicæ dignitatem extinguant; his omnibus in unum connexis ac bene consideratis, ejus Sanctitas manifeste cognoscet, Principem nullum, neq; portum, aut refugium tam tutum, cui in omnem eventum queat inhærere, sibi relictum esse, quam hæc Regiâ Majestas est quæ nihil sibi vindicat, nil ambit, quod præjudicio esse possit dictæ Sanctitati, sed ejus, Apostolicæque sedis, semper fuit, est, esseq; decrevit firmissimum scutum, tutissimumq; propugnaculum, ita suas actiones cum cæteris Principibus firmans et connectens, ut semper ex ea occasione in suam hanc optimam sententiam reliquos possit attrahere, adeo quod Regi tam optime in Sanctissimum Dominum nostrum affecto nihil denegari debeat, utcumq; maximum

quod possit ab ejus Sanctitate præstari ordinaria vel absoluta sua Authoritate; nam procul dubio, post vias modosque; omnes tentatos, omnino perspicietur omnia alia amicitiae officia, si huic quod petitur comparentur, esse perquam exigua, et hoc amicum officium hujusmodi futurum, ex quo reliqua queant incrementum capere, sine eo futura aliquo parvi ac nullius fere momenti.

Tertio, probe notandum est, quod res nunc aperta et petita, a Regiaque; Majestate tantopere optata, ex tam magno conscientiae scrupulo, cordisque; remorsu oritur, ut unicuique; debita sit, quantumcumque; minori quam Regia Majestas sit de Sanctissimo Domino nostro merito. Quocirca judicat, et pro re comperta sibi persuadet, quod si ulla meritorum vel officiorum ratio habeatur, nunc ipsius Sanctitas huic suo desiderio et petitioni benignissime liberrimeque adjuvet, nullo prorsus dubio, difficultate, contradictione aut mora injecta. Negotiumque hujusmodi est, ut cognita Dispensationis insufficientia, quamvis id non requisivisset Rex, ultro proponi offerrique debuisset ab eadem Sanctitate tanquam a Patre Spirituali, in ejus salutis et conscientiae beneficium.

In gratiam igitur et contemplationem præmissorum omnium instantissime vehementissimeque; a Sanctissimo Domino nostro requiretis et contendetis, ut dubio, metumque; omni seposito, respicere velit ad causæ statum, et ad ea quæ subsequutura videantur, rationemque; habere infinitorum commodorum, quæ ex hac re suæ Sanctitati Apostolicæque; sedi inde provenient, rem hanc statim, absque; temporis tractu, et causæ circumstantia, nemini eam aperiens, libere concedere et indulgere nullique; communicata specialem Commissionem ad hunc effectum et finem confectam in forma Brevis concedere, et ad me dirigere, Facultatem addens, ut mihi liceat quoscunque; voluero ad me vocare, mihi; asciscere ad procedendum in hac causa, et inquirendum de dictæ Bullæ ac Dispensationis sufficientia, juxta formam ac tenorem expressum in quodam libello hujus rei gratia confecto; quem cum his ad vos mitto, sic in debita forma conscriptum et digestum ut non sit futurum opus quo denuo ab ullo alio exscribatur, si forsitan periculosum putaretur eam rem cuique; patefacere vel in dubium aut dilationem protractum iri negotium, si ulli ex Sanctissimi Domini nostri officariis committeretur rursus conscribendum; sed quod in hujusmodi periculi eventum possit ejus Sanctitas sine ullo discrimine vel alicujus cognitione eam dicto libello signaturam, sigillumque; apponere, ut aperte inde constet, Pontificis meram voluntatem sic esse, illiusque; Signaturæ ac Sigilli vigore, legitime et sufficienter possim ego procedere ad inquisitionem de dictæ Dispensationis insufficientia, cognitionem et aliarum causarum et rationum, quæ adduci possunt pro dicti Matrimonii invaliditate.

Item cum his ad vos mitto Dispensationem

in debita forma confectam et scriptam in modum Brevis, secreto impetrandam et expediendam eidem Signaturam vel Sigillum apponendo, vel alio quovis modo valido: Et quamvis ex hac re multa pendeant, ob quæ ista requiruntur, et quæ, Deo favente, neutiquam timenda sunt; Attamen Regia Majestas exemplo innitens, et recordationi complurium rerum, quæ olim præteritis temporibus fuerunt injuste asserta, vel adducta, in animo habens causas suas omnes absque; ulla controversia aut difficultate ad perfectum finem perducere, et ne ullo quovis prætextu, argumento aut colore, postmodum emergente perturbarentur, hoc a Sanctissimo Domino nostro requirit, veluti rem necessariam, qua nullo pacto carere queat; firmiter confidens, quod Sanctitas sua, benigne atque; amanter isti ejus desiderio assentiet, et concedet sine ullo obstaculo dictam Commissionem, juxta formam quam Regia Majestas petit et eodem tempore, atque; hæc omnia ita benigne ac liberaliter expedire, secretiori et validiori quo fieri possit modo, quo optatus finis subsequi possit in eum effectum, laudabileque; propositum, de quo superius dictum est; Quæ ex occasione Sanctissimum Dominum nostrum in perpetuum sibi adstringet, indissolubili; amicitiae vinculo hanc Regiam Majestatem sibi alligabit, quæ nulli labori, periculo, opibus, Regno, subditis, nec ipsi sanguini parcens, ab ejus Sanctitate nunquam divellatur aut eam deseret, sed totis suis viribus constantissime semper illi adhærebit, tum in suæ Sanctitatis et Cardinalium liberationem, tum in hostibus persequendis; ad quem finem, magnam jam pecuniarum summam ad Regem Christianissimum misit, pro illo Italiae exercitu continuando, et præter id in animo statutum habet, quod nisi Cæsar de dicta Sanctitate liberanda consentire, et ad pacem devenire voluerit, bellum gerere adversus has inferiores Cæsaris Regiones et Dominia, quo vehementius urgeat Sanctissimi Domini nostri liberationem, Ecclesiæque; in pristinam suam dignitatem et auctoritatem restitutionem, esque; de se indicia exhibebit ut universo orbi manifestum sit futurum, dictam suam Majestatem esse solidum perfectum amicum, filium obsequentissimum et ejus devotissimum; a qua pectoris sui sententia, nullo thesauro, nullis opibus, nullis Regnis, seu Ditionibus, vel occasione quacunque; unquam adducetur, sed ex filiali sua observantia et in Christianam Religionem zelo, innatoque; erga sedem Apostolicam studio, et præcipuo quodam affectu, quem Sanctissimo Domino nostro gerit: in compensationem quoque; gratitudinis, quam tam avide in hoc suo negotio ab ejus Sanctitate expectat, decretum prorsus habet in constantissimo hoc et indissolubili amicitiae et conjunctionis vinculo sincerissimo perstare, id quod dicta Regia Majestas Sanctissimum Dominum nostrum vehementissime rogat, ut probe velit in omnem partem librare, vicissimque; efficere, ut ex Regiæ petitionis indu.

gentia palam constet parem benevolentiam et humanitatem a Sanctissimo Domino nostro ex mutuo præstari.

Hac autem causa ipsius Sanctitati a vobis, ut dictum est, exposita et declarata, nequam est dubitandum est, quin benevole atq; libenter statim aduat Regiæ Majestatis expectationi et quod huic assentiet, dictam Commissionem secreto modo ipsa concedens, neminem de ea re ut dictum est, participem faciens; qui modus servandus est, si videritis hæc effici non posse, nisi cum periculo quin hæc res eis communicetur, qui eam sint inturbaturi, vel si id præstare fuerit in Sanctissimi Domini nostri arbitrio, tunc ejus Sanctitas non gravetur, per Brevia, vel per Bullas, prout validius et magis sufficiens fore judicaverit, præmissa omnia concedere, ad quod vestram omnem industriam, prudentiam, studium, diligentiamq; adhibebitis: Sic omnia prudenter ac circumspiciente agentes, ne in discrimen deveniatur negotium hoc his detegendi, qui illud vel impedire vel retardare forsitan voluerint aut potuerint, sed potius quam ad id periculi res deducatur contenti eritis sola dictorum libellorum Signatura, in eam formam confecta, quum ex ea palam constet, Pontificis assensum in id actualiter concurrisse, qui postea recentioribus scriptis, si ita opus fuerit, firmius confirmari corroborariq; poterit.

Et quoniam incertum est, utrum ante vestrum ad Pontificem accessum, ejus Sanctitas fuerit in suam libertatem restituta, necne, quæ forsitan libera non tanti faciet Regiæ Majestatis amicitiam et conjunctionem, vel allegabit, se nec audere nec posse, ex suis cum Cæsare conventionibus ista concedere, nec secreto ullo modo, vel ullo colore, quod ea in re fecisset apud Cæsarem justificare, et potuisset antea in Regiæ Majestatis auxilio pro sua liberatione sperans, dum adhuc detineretur captivus; eo casu Sanctissimo Domino nostro in mentem redigetis, quam parum fidere possit ullis sibi factis a Cæsare promissis, quum nulla in parte redundare possit in commodum aut securitatem, sed solum in extremum excidium ac detrimentum sedis Apostolicæ; et licet ad breve tempus multa videretur Cæsar in ejus Sanctitatis gratiam facturus, compertissimum tamen semper Pontifici esse debet Cæsarianos ea facere, semperq; facturos, quæ Cæsarem possint exaltare, et tendant ad usurpationem potius et depressionem status Ecclesiastici, quam ad ejus continuationem, vel conservationem; et quotiens adversus Ecclesiam ista tentarentur, Regia Majestas in hac sua petitione passa repulsam, quæ alioquin ejus Sanctitati in omnem eventum firmissime adhæssit, et alios suos confæderatos in eandem sententiam pertraxisset, quam, ea deficiente, in contrarium facile possent allici, quo animo futura sit, et quam bene suum affectum et observantiam collocasse existimatura: summa est prudentiæ omnia considerare.

Haud incognitum præterea est Sanctissimum Dominum nostrum ad Cæsaris instantiam, quum non multam ab ejus Sanctitate gratiam promeritus esset, ei concessisse Dispensationem et Absolutionem, a jurejurando ab illo præstito, de ducenda in Conjugem Domina Principissa, nullo ut par fuisset a Regia Majestate habito, seu petito consensu, non obstante quod Cæsar in validissima forma, non solum præstito jurejurando, sed cautione et Ecclesiasticarum censurarum et pænarum abhinita, quod perstringeretur de dicto Matrimonio perimplendo, ac si Pontifex contentus esse potuit, tantam ei ostendere gratitudinem, quum veluti hostis indies certior tunc poterat haberi, et qui majora parabat quam juste posset optare, suis petitionibus, Regia Majestate inconsulta, nequam parcens, quanto propensius ejus Sanctitas adnuere debet ejus Principis voto, cujus fidem et observantiam vere filialem sæpe experta est. Verum tamen si Sanctissimus Dominus noster difficulter visus fuerit posse adduci, ut in meam Personam dictæ Commissioni assentiat, allegans quod non sum indifferens, cui ex suæ Sanctitatis honore hoc negotium committi possit, cum Regiæ Majestati sum subditus et intimus Consiliarius, tunc tamdiu persistetis ea in re, quoad vobis visum fuerit conveniens, negotii expeditionem non ideo protrahentes, aut differentes, sed instantes ut hujusmodi Commissio concedatur; affirmabitisq; me pro re nulla quantumlibet grandi, nullo favore, aut commodo, quicquam effecturum esse, quod aversetur officio meo, et erga Christum præstitæ professioni, neq; unquam a recto, vero, justoq; tramite digressurum; Et quum Cardinalis sim et Apostolicæ sedis de latere Legatus, ejus Sanctitatis honor, integraque conscientia, a me omnino conservaretur, ex hujusmodique concessa Commissione, omni ex parte exoneraretur. Tandem si ad hoc, nullis rationibus Pontifex potuerit adduci, ab ejus Sanctitate requiretis, ut dictam velit Commissionem concedere in personam Domini Staphylei Decani Rotæ, qui et vir indifferens est, et hujusmodi rei ob eruditionem accommodatus, nullo pacto omittentes Dispensationis expeditionem, ut dictum est; et hujus rei gratia Commissionem nunc ad vos mitto, in debita forma confectam et paratam, quæ signetur ad dictum Dominum Staphyleum directam, quam Sanctissimo Domino nostro reddetis, casu quo alia nequeat obtineri, rogabitisq; ut cum dicta Dispensatione eam velit concedere. Et quoniam fieri possit quod dum feret mentio de me excipiendo, forsitan ejus Sanctitas aliquem alium quam Dominum Staphyleum nominaret, ad quem Commissio hujusmodi dirigeretur, hoc vero in loco tenacissime insistetis, firmiterq; inhærebitis ei rei, nec in alium aliquem virum exterum ullo pacto consentientes, sed solum pro eodem Domino Staphyleio instantes, ejus Sanctitatem summis precibus vehementissime rogantes, et

rationibus omnibus suadentes, ne alium ulum nominare velit, asserentes quod quum in Instructionibus vestris non contineatur, nec de alio ullo fiat mentio, nisi illo, me recusato, iterum atq; iterum ab eadem Sanctitate petitis, ut nomine hujus Auditoris Rotæ hæc fiat et expediatur commissio, vos nec audere nec posse vobis præscriptos fines transgredi.

De Regii vero desiderii ac petitionis frustratione super dicta Commissione obtinenda, dicetis unum et idem esse, hanc illi denegare, vel alii concedere quam in vestris Instructionibus contineatur, non quod Regia Majestas de aliorum rectitudine aut indifferentia quicquam suspicetur, vel quod judicet eorum aliquem affectibus obnoxium; sed quod pro re certissima credidit, quod Sanctissimus Dominus noster in neminem tam facile condescenderet, quam in dictæ Rotæ Decanum, ob idque de eo Instructionibus vestris mentionem fecit: sed Commissiones in debita forma cum his nominibus fieri et conscribi jussit, quod si hic credidissemus, Dom. Staphileum habitum istic iri pro suspecto, affirmare potestis me fuisse omnino missurum consimilem Commissionis formulam, spatio relicto pro aliquo alio inscribendo nomine, aliquamq; aliam super ea re Instructionem me datum fuisse, et haud dubie; si de nominibus duntaxat fuerit controversia, hæ rationes facile poterunt Pontificem attrahere, ut in me consentiat, vel in Staphyleum. De aliis vero neminem admittetis, nec tamen Pontifici aperietis vos, ne id faciatis habere in mandatis, sed superius enarratas Causas in vestram excusationem allegantes, omnino ut vobis injungitur ea in re insistetis.

Quod si nullis modis dictam Commissionem, et Dispensationem impetrare poteritis, ad idq; nequiverit Pontifex adduci, nisi rem prius alicui ex Cardinalibus vel Officiariis communicaverit, in eo tunc casu, ejus Sanctitati in memoriam reducite, quot et quam gravia mala ex hujus negotii pro palatione possent provenire, si ex ea occasione aliqua contrarietates vel impedimenta suboriretur, unde Regiæ Majestatis expectatio postmodum frustaretur: Quo igitur, si ullæ injiciantur in hac re tractandæ difficultates, ut Pontifex etiam facilius ad Regium votum concedendum promptiorq; reddatur, alias etiam præter has literas seorsim ad vos scripsi, quas una cum his accipietis, in quibus copiose aggressi, quam multas magni momenti rationes, ob quas sententia judiciumq; meum est, ne ullo pacto Pontifex hanc petitionem Regiæ Majestatis denegat; quas literas, quum in eis argumentum vehemens est, nec ob prolixitatem tædiosisum aut molestum quod legatur, modum aliquem ipsius Sanctitati legendi invenietis; speimq; certam habeo, si earum summa, tenor, atq; sententia profunde pendatur, quam satis id esse poterit ad omnem tollendam difficultatem, quæ possit observari in dicta Commissionis Dispensationeque obtinenda, in eis con-

tenta sigillatim exponetis adeo, quod hoc negotium confici queat, Arbitris aut Consiliaribus ad id neutiquam accitis, si fieri possit: si tamen Pontifex speraverit se posse hæc omnia eos celare qui huic rei forsitan vulerint refragari, et omnino decreverit aliquos Cardinales vel Officiarios istius causæ participes facere, omnem tunc industriam statim adhibebitis, ut his cognitis eorum gratiam et favorem ea in re vobis comparetis, partim eis respectus, et causas omnes in meis literis contentas, etiam in causæ commodum facientes, uberius exponentes, partim vero eam remunerationem illis dantes, quæ judicio vestro conveniens habebitur, dummodo optatum res sortiatur effectum. Et ut omnia queatis præstare commodius cum his, meas literas accipietis quas ad Cardinalem *Sanctorum Quatuor* et Collegium Cardinalium scribo, easque reddetis ut expedire censueritis, plane confidens nihil a vobis omissum iri, ut hac in re eorum gratiam atq; favorem queatis obtinere, in quem eventum ea munera offeretis, quæ convenientia visi fuerint, Regiaq; Majestas quicquid ejus nomine promiseritis, id fidelissime, uberrimeq; præstabit, pro quarum rerum expeditione, illis pecuniis uti poteritis per literas Cambii Venetias transmissis, quousq; suffecerint, necessariumq; vos existimaveritis rei impetrandæ. Et quum ambiguum sit an vobis licuerit hoc tempore ad Pontificis præsentiam accedere, hujusmodi accessus defectus, si aliæ rem ad bonum exitum perducendi rationes non excogitarentur, causa esse posset longioris moræ, et totius rei impedimento; proinde Regia Majestas, ut modos omnes experiatur, nec uni soli inhæreat, hæc eadem in mandatis dedit Domino Secretario, quem non procul ab Urbe esse intelleximus, quemadmodum in his aliisq; meis brevioribus literis continentur, ita quod alter vestrum, vel uterque, si fieri possit, ad Pontificis præsentiam accessum habeat; nihil tamen, sub spe Domini Secretarii, vestræ vos diligentia aut industriæ omittetis, nec ille sub spe vestra, in re hac modis omnibus promovenda, remissior erit, sed nihil conjunctim aut divisim intentatum relinquetis. Quod si uterq; vestrum ad Pontificem admittatur, alter de altero nescius, id non oberit, sed multum proficiet, etiam si ante alterius adventum negotium hoc alter impetrasset; sed si aliquis vestrum cognoverit causam hanc expeditam esse, omniaq; pro certo impetrata esse, tunc labori et sumptibus Pontificem pro eadem re accedendi parcere poteritis, neq; in eam amplius ingerere, neq; necessarium aut opportunum erit, ut pro ulla alia re in præsentia quam pro hac apud Sanctissimum Dominum nostrum agatis, sed solum nunc procurabitis de Commissione et Dispensatione juxta formam ad vos missam obtinenda, necnon de profestatione illa, quam compendio ad vos dedi, in quibus omnibus et singulis apte tractandis Regia Majestas magnam

fiduciam in vestra prudentia collocavit, in quibus, cum tam magni sint momenti, ex Regiæ Majestatis sententia nunc vobis maxime elaborandum est.

Deniq; quum intelligam Dominum Lautrek nonnihil mirari, quod Regiæ Majestatis istic agentes, nullam suorum mandatorum partem cum eo conferunt, ad eum nunc scribo, et nonnulla Domino Roberto Jernyngham ei exponenda committo concernentia actiones cum Ferrariæ Duce, et alia quædam eodem Domino Lautrek; significans, vos missos esse ad dictas causas juvandas, et Pontificis liberationem promovendam, quemadmodum ex literarum ad Dominum Jernyngham exemplo cognoscetis: expediens itaq; fuerit, ut præ se feratis, vos dictæ rei gratia missos esse, ne forsitan Dominus Lautrek in falsam aliquam conjecturam aut suspicionem incideret, quæ communibus rebus nocere posset, et in vestrarum quoq; actionum impedimentum redundare.

Illud deinde reticere nolui, quod si ullo pacto vobis liceat ad Sanctissimi Domini nostri præsentiam accedere, nihil omitteris in favorem et gratiam Reverendi Domini Datarii, de cujus animo nihil dubitamus, comparandam, eiq; asseretis, quod quum in nostris omnibus occurrentiis illius opera ac Patrocinio semper usi fuerimus, ipse vero tanta semper fide ac sedulitate omnia effecerit quæ nobis grata et optata esse cognovit, ut nostram omnem operam suis rebus reddiderit, promptissimam, et suæ utilitatis et exaltationis cupidissimam. Quocirca hæc Regia Majestas hac in re, qua nullam magis cordi habet, nec gravioris momenti quicquam sibi accidere posse judicat, ex animi sui sententia conficienda, post Sanctissimum Dominum nostrum, in Domino Datario spem omnem collocavit, qui ex hac occasione, si operam suam ad optatum usq; exitum interponere non gravetur, Regiæ Majestatis animum et pectus, sic omni ex parte promerebitur, ut dicta Majestas non solum omnia curatura sit, quæ ex Domini Veronensis commodo et ornamento fuerint, sed eam etiam munificentiam et gratitudinem addet, quæ majorem vel integram partem, a captivitate Redemtionis persolvendæ compensabit; In me vero non aliam fidem et amicitiam experietur, quam ab ullo fratre posset expectare. Et bene valete. Londini ex meis Ædibus. Die quinto Decemb. M. D. XXVII.

Vester tanquam frater Amantiss.

T. Cardinalis Eborac.

IV.—Rome, Jan. 1. 1528.

Two Letters of Secretary Knight's to the Cardinal and the King, giving an account of his Conference with the Pope about his Divorce. Taken from the Originals.

[Cotton Libr. Vitell. B. 10.]

PLEASE it your Grace to understand, That immediately upon the receipt of your

Graces Letters, severally directed unto Mr. Gregory and me; he and I resorted unto the Pope his Holiness, making congratulation of his restitution unto liberty on yours and his behalf, to his singular comfort and consolation; and so much the more, because that I was the first that made like salutation in any great Princes Name; He being well assured that I spake the same on the behalf of his two chief, sincere, and unfeigned Friends: Wherefore with great high thanks, and long discourse, with rehearsal of the King's and your Merits and Acts, in most vertuous and Catholick manner, employed for his restitution, and your continual and effectual study how the See Apostolique might recover the pristine Reputation and Dignity; He confirmed as much as I had spoken. After this Mr. Gregory and I entred into our Charge, shewing at length the high deserts of the Princes and Realm of England, the devotion of the same towards the Church; how expedient it was, as well for the See Apostolique, as for the said Realm, to foresee and provide that all occasions of Dissension and War were extinct and put away; which for lack of Heir Male of our Sovereign's Line, and Stem, should undoubtedly follow, with other considerations at length contained in our Instructions. We desired his Holiness to commit the knowledg of the Dispensation that was obtained in time of Julius, of famous memory, for Matrimony to be had between the King and the Widow, Relict late of Prince Arthur; and that we might have it in form as that was that your Grace sent hither. His Holiness answered, That our sayings had great likelihood of truth, for lacking of Issue Male of the King's Stem, considering the nature of Men being prone unto Novelties, and disposed unto Parties and Factions. The Realm of England would not only enter into their accustomed Divisions, but also would owe or do small devotion unto the Church; Wherefore his Holiness was right well content and ready to adhibit all Remedy that in him was possible as this time would serve. And because he was not expert in making of Commissions, he would consult with the Cardinal *Sanctorum Quatuor*, and use his advice, which we should shortly know.

We perceiving that the obtaining of our Charges after the King's and your Graces pleasure, depended much upon the Advice of *Sanctorum Quatuor*, did prevent his going unto the Pope and delivering your Graces Letters with Recommendations accordingly, we desired him to be good and favourable unto our Requests in the King's behalf; and for the better obtaining of our desires, we promised to see unto him with a competent reward. And this communication had, we shewed unto him the Commission, which he said could not pass without perpetual dishonour unto the Pope, the King, and your Grace; and a great part of such Clauses as

be omitted, he hath touched and laid reason for the same in a Writing, which I do send unto your Grace with this. Considering his great experience, Wisdom, Learning, and the entire affection that he beareth unto the King and your Grace; and that it was far from the King's desire, and nothing for your purposes, that I should first have sent the said Cardinal's Sayings unto your Grace, and abide answer, and eft-soons prevent to do the same: Considering also that the said King desireth a Commission convenient and sufficient, we desired him to make the minute of one, which he gladly did: When it was made, the Pope said, That at his being in the Castle of St. Angelo, the General of the Observants in Spain, required his Holiness, in the Emperor's Name, not to grant unto any Act that might be preparative, or otherwise, to Divorce to be made between the King and the Queen: and moreover desired an Inhibition, that the said Cause should not come in knowledge before any Judg within the King's Dominions. The Pope answered that *Inhibitio non datur nisi post litem motam*. And as unto the first his Holiness was content, if any like thing were demanded, to advertise the Emperor before, that he did let it pass; and this was in a manner for his Holiness being in Captivity. But his Holiness being yet in Captivity, as your Grace reports, and esteemeth him to be as long as the Almaines and Spaniards continueth in Italy; he thought if he should grant this Commission, that he should have the Emperor his perpetual Enemy, without any hope of reconciliation: Notwithstanding he was content rather to put himself in evident ruine, and utter undoing, then the King, or your Grace, should suspect any point of ingratitude in him, heartily desiring *cum suspiriis & lachrimis*, that the King and your Grace, which have always been fast and good unto him, will not now suddenly precipitate him for ever; which should be done, if immediately upon delivering of the Commission your Grace should begin Process. He intendeth to save all upright thus: If Monsieur de Lautrech would set forwards, which he saith daily that he will do, but yet he doth not, at his coming, the Pope's Holiness may have good colour to say, He was required by the Ambassadors of England of a like Commission. And denying the same, because of his promise unto the General, he was eft-soons by Monsieur de Lautrech, to grant the said Commission, inasmuch as it was but a Letter of Justice. And by this colour he would cover the Matter, so that it might appear unto the Emperor, That the Pope did it not as he that would gladly do displeasure unto the Emperor, but as an indifferent Prince that could not nor might deny Justice, specially being required by such Personages! and immediately he would dispatch a Commission, bearing date after the time that

Monsieur Lautrech had been with him or nigh unto him. The Pope most instantly beseecheth your Grace, to be a mean that the King's Highness may accept this in a good part, and that he will take patience for this little time, which as it is supposed will be but short, and (*in omnem eventum*) I do bring a Commission with me, and a Dispensation, which I trust the King and your Grace will like well.

We have given unto my Lord Cardinal *Sanctorum Quatuor* 4000 Crowns, and unto the Secretary 30 Crowns.

With this Your Grace shall receive a Letter from the Pope's Holiness, Item, a counsel of Oldrand, that giveth light unto the King's Cause. I shall make the most diligence homeward that I can. Our Lord Jesus preserve Your Grace.

Your most humble Servant and Chaplain,

W. KNIGHT.

At Orvieto, this first day of January.

Rome Jan. 1, 1528.

TO THE KING.

PLEASE it your Highness to understand, That as soon as the Pope was at liberty, and came unto Orvieto, I resorted unto his Holiness with all diligence; and at my coming unto him, did make congratulation on your Highness behalf; forasmuch as he was restored unto his Liberty, which he accepted very joyfully and thankfully, giving unto your Highness manifold and high thanks for your great goodness, as well proved in his adversity, as when he was in his most felicity. After this he rehearsed my being at Rome, how dangerous it was, inasmuch as when my being there was detect, espial was made, and I was not passed out of Rome for the space of two hours, or two hundred Spaniards invaded and searched the House. He shewed also that he had received all such Letters as I at my being at Rome did send unto his Holiness; whereby he did perceive the Effect of your Highness desire concerning your Dispensation: And albeit he did send me word that I should depart, and his Holiness would send unto me the said Dispensation fully speed. Nevertheless he trusted that your Highness would be content to tarry for a time: for the General of the Observants in Spain being lately in Rome, had required him, according unto his Instructions, that he should suffer nothing to pass that might be prejudicial or against the Queen, directly or indirectly, but that the Pope should first advertise thereof certain of the Cæsarians here. And forasmuch as this Dispensation might encourage your Grace to cause my Lord Legate *Auctoritate Legationis* to hear and decern in the Cause that your Highness intendeth, and his Holiness standeth as yet in manner in captivity and perplexity: His Holiness therefore besought your Grace to have patience for a time, and it should not be long

e're your Highness should have, not only that Dispensation, but any thing else that may lie in his power. I replied unto this, That his Holiness had once granted it, and that I had dispatched a Post, and made relation thereof, by my Writings, unto your Highness; so that I could not imagine by what reason I might persuade unto you that he would perform the promise that he had once broken. In conclusion; He was content that your Highness should have it, but he would have it delivered with this condition; That the Prothonotary Gambora and I, should beseech your Highness not to attempt any thing in your Cause against the Queen, till such time as the Pope were frankly at his Liberty; which could not be as long as the Almaynes and Spaniards did thus reign in Italy; and promise made, we should deliver the Dispensation: and in my poor judgment, it was best always to be in possession of this Dispensation. After this he shewed the Minute unto the Cardinal *Sanctorum Quatuor*, willing him to reform it according to the style of this Court; which done, he shewed it unto me, and after said, That he thought good I should depart, because I rode but competent Journies, and the Prothonotary Gambora should follow by Post and bring the Bull with him, which is of the same form and substance that your Highness's Minute is of: And if there be any thing omitted, or to be added, his Holiness is always content to reform it, and to put it under the same date that the same Dispensation now beareth; the Copy whereof I do send unto your Highness with this, the Commission General and Protestation being void, because they were conceived *durante captivitate* only. And here, on my behalf, none other thing being to be done, I took my leave of the Pope and departed. At my coming unto Scarperii near unto Bonony, I did meet with Thadeus this Courier, which brought certain Expeditions Triplicat; the one unto the Prothonotar Gambora, the other unto Gregory de Cassali, and the third unto me; among which was a general Commission Triplicat, the one to be committed to my Lord Legate; and if that could not be obtained, because my Lord Legate might be thought partial, then the same to be committed unto Staphileius. Item; There was a Copy of a Dispensation, where I perceived, by your Grace's Letter, that your pleasure was to have your Dispensation in form, after the minute that Barlow brought, which was then sped, and already passed; so remained nothing to be sped, but the Commission your Highness pleases. This knowing, I caused my Servants to continue their Journey, and with one Servant and this Courier, I returned unto Orvieto with Post-Horses; where Mr. Gregory and I, with much Business, have obtained a Commission directed unto my Lord Legate, not in the form that was conceived in England, but after such manner as is sufficient for the Cause, and as I trust shall content your Highness; wherein

the Lord Cardinal *Sanctorum Quatuor*, hath taken great pains to pen, as well your Dispensation as the Commission; for which, and that hereafter he may do unto your Highness the better service, Mr. Gregory and I have rewarded him with 4000 Crowns, of such Money as your Highness hath caused to be made unto Venice for the furtherance of your Causes. But albeit that every thing is passed according to your Highness pleasure, I cannot see, but in case the same be put in execution at this time, the Pope is utterly undone, and so he saith himself. The Imperialists do daily spoil Castles and Towns about Rome; Monsieur de Lautrek is yet at Bonony, and small hope is of any great Act that he intends. The Cæsarians have taken within these three days, two Castles lying within six miles of this: and the Pope being in this perplexity, not assured of any one Friend but of your Highness, that lieth too far off; if he do at this time any displeasure unto the Emperor, he thinketh he is undone for ever; wherefore he puts his Honour and Health wholly into your Highness Power and Disposition. This morning I return homewards, and Gregory de Cassali goeth in my Company as far as unto Florence; and from thence he goeth unto Monsieur de Lautrek, to solicit him forwards, if it may be. The Holy Ghost send your Highness a prosperous New Year, and many.

Your most humble Subject,

Servant, and Chaplain.

W. KNIGHT.

At Orvieto, the first day of January.

V.—Rome, 10 Jan. 1528.

A part of an Original Letter from the same Person to Cardinal Wolsey, by which it appears that the Dispensation was then granted and sent over.

[Cotton Libr. Vitel. B. 10.]

YOUR Grace commandeth, That I should send the Commission and Dispensation with diligence, in case they were sped, before the receipt of your Grace's Letters sent at this time. Wherefore the Prothonotar Gambora and I being commanded *sub pœna Excommunicationis* to deliver the same, with a certain Request to be made to the King's Highness and his Grace, at the time of delivery; I send the same at this time unto Gambora, requiring him in any wise to make diligence towards the King's Highness, and not to abide my coming; the Request and Cause thereof your Grace shall perceive by mine other Letters adjoined herewith. And supposing that when your Grace hath seen my Letters, and the Dispenations, and considered this time well, it may chance that the King and your Grace will be rather well content with that that is passed, without suing for any other thing that could not be obtained without long tract, and peradventure not so. Your Grace hath com-

mitted as much unto Gregory de Cassali at this time, as unto me, which being near unto the Pope, will without fail do his best diligence: And if it shall be thought good unto the King's Highness, and your Grace, that I do return unto Orvieto, I shall do as much as my poor Carcase may endure, and thereby at Turine I shall abide the knowledge of your Grace's pleasure. The Datary hath clean forsaken the Court, and will serve no longer but only God and his Cure. The Cardinal Campegius continueth in Rome sore vexed with the Gout; The Cardinals Pisane, Triuleis, Ursine, Gadis and Cesis, remaineth for Hostages. The Cardinals Monte, Sanctorum Quatuor, Ridulph, Ravenna, and Perusino, be with the Pope; the rest abides absent. Our Lord Jesus preserve your Grace.

Your most humble Beadsman

At Aste, the 10th and Servant,

day of January. W. KNIGHT.

VI.—Orvieto the 13th of January.

Gregory Cassali's Letter about the Method in which the Pope desired the Divorce should be managed. Taken from a Copy written by Cardinal Wolsey's Secretary.

[Cotton Libr. Vitel. B. 10.]

HERI et hodie ad multam diem sum allocutus Sanctum Dominum nostrum de mittendo legato, insequens ordinem a Reverendissimo Domino Eboracen. suis literis 27 Decemb. mihi præscriptum. Pontifex ostendit se cupidissimum satisfaciendi Regiæ Excellentie, cui omnia se debere fatetur, et nunc habuit mecum longum de hac re colloquium, ut inveniatur modus omnia, bene, firme et secure faciendi, quo facto et tueri possit; ideoq; consulere voluit iudicium Cardinalis Sanctorum Quatuor et Symonette, qui excellentior et Doctior Auditor Rotæ est, cum quibus sub sigillo Confessionis egit, ut ex eorum consilio inveniatur modus, ad moram tollendam, et causam secure peragendam: Atq; ita Pontifex cum illis, in hoc quod sequitur, se revolvit, videturq; optimus, verus et securus modus, et me rogavit, ut nullo pacto dicam hoc obtinuisse ab ejus Sanctitate sicuti revera obtinui, nam Cæsariani eum statum pro suspecto allegarent, sed quod dicam me habuisse a Cardinali Sanctorum Quatuor, et a dicto Auditore. Dicunt quod Rex deberet committere istic causam Cardinali, ratione Commissionis quam attulit Secretarius, vel propria Autoritate Legationis, quod facere potest; et ubi causa fuerit commissa, si Rex conscientiam suam persentiat coram Deo exoneratam, et quod recte possit facere quod querit, quia nullus Doctor in mundo est, qui de hac re melius decernere possit quam ipse Rex, itaq; si in hoc se resolverit, ut Pontifex credit, statim causam committat, aliam Uxorem ducat, litem se-

quatur, mittatur publice pro Legato, qui Consistorialiter mittetur, ita enim maxime expediret: nam Cardinalis Sanctorum Quatuor et Symonetta dicunt hoc certum esse, quod si Regina citetur illa nihil volet respondere, nisi quod protestabitur locum et iudices suspectos esse, et Cæsariani petent a Pontifice per viam Signaturæ, justitiæ Inhibitionem, qua Rex aliam nullam possit Uxorem capere, et si capiat proles non sit legitima donec causa non definiatur, et petent Commissionem qua Causa audiat in Curia; de Inhibitione vero Pontifex non potest negare, neq; et Commissionem nisi injustitia et mera vis inferatur, adversus quam omnis mundus exclamaret. Quod si Rex aliam Uxorem cepit hoc non possunt petere, et si petant, negabit Pontifex quod jure possit, nec aliud dicere poterunt vel allegare, nisi quod Cardinalis Eboracen. et Cardinalis mittendus et locus sit suspectus, et petere quod Causa videatur hic, in quo si deducatur, statim fertur sententia quam Pontifex maturabit, non servatis terminis propter momentum negotii et alias rationes, quas sciet Pontifex adducere, et ita hic obtinebuntur sententiæ quæ per totum Orbem approbabitur, quibus nullus Hispanus aut Germanus poterit contradicere, et mittentur in Angliam declarandæ per Cardinales prout Rex voluerit, et hoc etiam non obstante Pontifex mittet Cardinalem.

Tandem hic est modus rebus omnibus secure medendi, ad quem sequendum vos Pontifex hortatur, et rogat ut nihil dicatur quod ab eo procedat. Iste modus non videtur inutilis, quia hic Auditor asserit, non aliter esse faciendum si bene volumus; et quia Reverendissimus Cardinalis Dominus Eboracen. instat pro celeritate, interim accersiri poterit qualiscunq; Legatus Rex voluerit, et magis satisfiet vulgo in mittendo Legato, veluti ad definiendam causam, et hic etiam ut dixi omnia fient quæ super id Rex petierit.

Præterea Pontifex, id quod fecit ut me resolverem ad has literas scribendum, contentus est mittere quemcunq; Cardinalem ego petiero, sed ait oportere ut aliquis mittatur habilis, id est Doctor in Jure, vel in Theologia, qui sunt isti Campegius, Cæsarius, Senensis, Cæsis, Araceli, Monte, qui senex est et immobilis; Cæsis in obsidem ivit Neapolim, Cæsarius Episcopatum habet in Hispania, Araceli podagra laborat et Frater est, Senensis est Imperialis et non valde prudens, Campegius esset maxime ad propositum, sed Romæ est locum tenens Pontificis, unde non posset discedere, continuantibus discordiis inter Germanos et Hispanos, neq; auderet egredi a caastro; sed hoc periculum et dubium brevi expeditur, nam intra octo dies Cæsariani cogentur sibi consulere ut eant in Regnum, si Dominus Lautrek eo progrediatur, vel ibunt Senas per ita Florentiæ, et tunc Campegius poterit exire, et si Rex ita jusserit statim accingetur itineri. Pontifex jussit ut scribam, quod nunquam

ingenio aut studio deerit in excogitando ut adimpleat desiderium et voluntatem Regis, et quod solum ista proponit pro meliori securitate, ne ista fiant quæ postea referri debeant, quod pareret dilationem et difficultatem, et quantum ego possim conjicere Pontifex exoptat satisfacere Regiæ voluntati. Pontifex denuo replicavit quod se totum rejicit in Brachia Regiæ Majestatis, et quod certus est quod Cæsar nunquam hoc illi ignoscet, et quod ex hac occasione vocabit eum ad Concilium, vel nihil aliud quæret nisi ut eum omni statu et vita privet; et dicta Sanctitas parvam spem habet in Gallis, nisi quantum operabitur per Regiam Majestatem et Reverendissimum Dominum Eboracensem. Ad quod Respondi, illum ex præteritis et præsentibus posse judicare futura. Tandem affirmo, quod si semel tollatur Cæsarianorum metus, poteritis ex arbitrio vestro disporre de sede Apostolica.

Cardinalis Campegius ad Pontificem scripsit, quod sunt tres dies ex quo frater Generalis communicaverat secum negotium Regiæ Majestatis, et quod dixerat ut ad ejus Sanctitatem scriberet, ut omnino faceret aliquam Inhibitionem ne causa istic tractaretur. Ad quod Pontifex non respondit, sed respondebit, se nihil de eo posse facere, quia non pendet causa.

VII.—Januar. 1528. ad Collegium.

A Duplicate. The King's Letter to the Colledge of Cardinals; from which it appears how much they favoured his Cause.

[Cotton Libr. Vitel. B. 10.]

HENRICUS REX, Reverendissimus in Christo Patribus Dominis Episcopis Patribus et Diaconis S. R. E. Cardinalibus et Amicis nostris Charissimis salutem. Nihil unquam tam grande esse posse putavimus, quin de ista Sancta sede, vestrarumq; Reverendissimarum Dominat. summa erga nos benignitate, illud semper audacter nobis fuerimus polliciti, quod certe S. Sanctum istud Collegium, quotiens ullam nobis gratificandi occasionem oblatam habuit, cumulatissime præstitit: Cæterum benevolentiam istam vestram, et singulare in nos studium, nunc longe superavit, alacritas, quam in nostra omnium gravissima causa, juranda ac promovenda, in publico Consistorio, amanissime omnes exhibuistis, quod certe beneficio sic Sacro isti Collegio Sanctissimæq; isti sedi adstrictos nos fatemur, ut vehementissime optemus gratiam, vel sanguine ipso, publice ac privatim Reverendissimis Dominat. vestris quoq; posse referre. Quocirca iterum eas impense rogamus, ut in suo erga nos affectu perseverare non graventur, efficiamusq; (Deo bene juvante) ut brevi perspiciant, apud gratum et memorem Principem, Sanctæq; Rom. Ecclesiæ observantissimum, sua se beneficia et officia collocasse. Interim vobis quas possumus ex animo, tum

his literis, tum per Oratorem istic nostrum immortales gratias Reverendissimis vestris Dominis agimus, existimetisq; quicquid a nobis præstari queat, id suo ornamento et commodo promptissimum futurum.

VIII.—Febr. 10, 1528.

A duplicate of the Cardinal's Letter to the Pope, about the Divorce; corrected with his own hand.

[Cotton Libr. Vitel. B. 10.]

BEATISSIME Pater, post humillimam Commendationem, et Sanctissimorum pedum oscula, doleo atq; gravissime excrucior, quod ea quæ tanta sollicitudine, literis et nunciis apud Beatitudinem vestram ago, nequeam, ut unice et rerum omnium maxime vellem, prius tractare, hoc est, negotium Potentissimi Domini mei Regis, negotium inquam rectissimum, honestissimum ac sanctissimum, in quo procurando non aliter me interpono, quam in ejus Regiæ Majestatis salute tuenda, in hoc Regno conservando, in publica tranquillitate fovenda, in Apostolica Autoritate, in mea deniq; vita et anima protegenda debeo. Beatissime Pater, ad vestræ Sanctitatis genua provolutus, obsecro et obtestor, ut si me Christianum virum, si bonum Cardinalem, si S. Sancto isto Senatu dignum, si Apostolicæ sedis membrum non stupidum et inutile, si recti, justitiæq; cultorem, si fidelem Creaturam suam, si demum æternæ salutis cupidum me existimet, nunc velit mei Consilii et intercessionis rationem habere, et pietissimis hujus Regis precibus, benigne, prompteq; adnuere: quas nisi rectas, sanctas ac justas esse scirem, omne prius supplicii genus ultro subirem, quam eas promoverem, pro hisq; ego vitam meam et animam spondeo. Alioquin vereor (quod tamen nequeo tacere) ne Regia Majestas humano, divinoq; jure (quod habet ex omni Christianitate suis his actionibus adjunctum) freta, postquam viderit sedis Apostolicæ gratiam, et Christi in terris Vicarii clementiam desperatam, Cæsaris intuitu, in cujus manu nequitiam est tam Sanctos conatus reprimere, ea tunc moliat, ea suæ causæ perquirat remedia, quæ et non solum huic Regno, sed etiam aliis Christianis Principibus, occasionem subministrarent, sedis Apostolicæ Autoritatem et Jurisdictionem imminuendi, et vilipendendi, non absq; Christianæ Reip. perturbatione: Quibus malis potest vestra Sanctitas sua autoritate et prudentia mederi. Hæc loquor ut Christianus, et ut devotissimum istius Sedis membrum sincere suadeo; non affectus, non Principis amor, non servitutis vinculum me impellit, sed sola rectitudine ad id adducor. Cæterum animi sollicitudo non sinit plura exprimere. Vestra Sanctitas in tam justo Regis voto adnundo, sic ejus Majestatis animus sibi devinciet et conservabit, ut non solum ipse et ego, sed omnes ejus subditi sint ad omnem occasio-

nem, opes, vires, et sanguinem in Sanctitatis vestrae, Apostolicæ Sedis beneficium, libentissime profusuri. Mitto ad Beatitudinem vestram hujus rei gratia, Dominum Stephanum Gardinerum, Primum Secretissimorum Consiliorum Secretarium, mei dimidium, et quo neminem habeo cariorem; referet ille cuncta distinctius, meum pectus aperiet. Vestram igitur Sanctitatem humillime rogo, ut eum loquentem me loqui existimares, et eam fidem quam præsentī mihi haberet, illi et Domino Edwardo Foxo Regio familiari in omnibus præstare, et me a tam anxia expectatione liberare dignetur.

IX.—*Cardinal Wolsey's Letter to Gregory Casali, directing him to make Presents at Rome.*

[Cotton Libr. Vitell. B. 10.]

TANTA deinde sunt; tamq; magna officia, quæ Reverendissimus Dominus Sanctorum Quatuor, tum erga Regiam Majestatem, tum erga me, nunquam non amantissime exhibuit, ut quum ea in agendis gratis assequi conamur, id animo facilius complecti, quam exteriori ullo propensæ nostræ in eum voluntatis testimonio indicare queamus: ad nostriq; in eum summum studii et affectionis cumulum, nunc tantum accessit, quantum vix unquam possit a nobis exsolvi; licetq; de ejus Reverendissim. Dominat. ingenti Regiæ Majestati, et mihi gratificandi ardore nunquam addubitaverim, sic tamen pectus suum, in Regiæ Majestatis promovenda juvendaq; causa, sic in meis seorsim curandis expediendisq; negotiis, operam, fidem, auctoritatemq; suam interposuit, ut non minora semper efficeret, quam nos optare potuerimus: quo certe nomine, ita utrumq; nostrum, suo suorumq; omnium commodo et ornamento devinxit, ut non prius conquieturi sumus quam aliquo indicio rebus ipsis nostram vicissim gratitudinem fuerimus testati; quot enim modis et quanta sollicitudine Reverendissimus Sanctorum Quatuor de nobis sit optime meritis, res præstita indicat, et Dominus Stephanus Secretarius meus suo Sermone ac relatu assidue prædicat; et quamvis minusculum illud olim oblatum recusaverit, non tamen Regiæ Majestati satisfactum esse potest, nisi memoris sui animi pignus aliquod exhibuerit. Quocirca cum eodem Reverendissimo Domino dexterime agite, ut in familiari aliquo colloquio eliciatis, quibus rebus ille maxime oblectetur, mihiq; quam primum significate, num illi, aulæ, Vasa aurea, aut equi maxime probentur, efficiamq; ne putet apud Principem inhumanum aut ingratum sua se officia collocasse. Intellexi quoq; ex eodem Domino Stephano, quam ardentur idem Dominus Sanctorum Quatuor cupiat ædificium Sancti Petri absolvi, veluti monumentum illud Religionis ac pietatis perpetuo futurum, quod certe ejus animi consilium, ut Sanctum ita dignissimum censeo, ut Christianorum Principum liberalitatem quam plu-

rimum mereatur; meo igitur nomine affirmabitis, sic meam me esse operam apud hunc Serenissimum Regem interpositurum, ut palam constet omnibus, me Ecclesiæ membrum non omnino inutile aut stupidum esse.

De aliis vero rebus, in quibus S. D. N. benignitatem et Reverendissimi Domini Sanctorum Quatuor opera et Patrocinio Regiæ Majestati et mihi in præsentia est opus, per Dominum Stephanum copiose vos instruo, iterum atq; iterum impense rogans, ut solita vestra diligentia et sedulitate ex nostra expectatione eas curare conficereq; velitis.

X.—Rome, Feb. 1527.

The Decretal Bull that was desired in the King's Cause.

[Cotton Libr. Vitell. B. 12.]

DILECTO, &c. Salutem et Apostolicam Benedict. Sedis Apostolicæ Suprema Autoritas potestatis suæ copiam sic omnibus exhibet, ut pro causarum, personarum et temporum qualitate remedia singulis ad ædificationem subministrare, et causas ad Canonum Sanctiones expensas æquissima certissimq; lance trutinans, laborantibus conscientiis et fluctuantibus consulere, summamq; ipsis tranquillitatem statuere contendat. Cum itaq; Clarissimus in Christo Filius noster Henricus Octavus Angliæ Rex, Fidei Defensor, et Dominus Hiberniæ, sua nobis conquestionem monstraverat, quod cum Annos ab hinc decem et octo nobilem Mulierem Catharinam Ferdinandi quondam Hispaniarum Regis Filiam, Illustris Principis Arthuri Fratris sui defuncti quondam Uxorem, hortatu, suasu, ac consiliis eorum, quibus se totum in prima Regni sui Administratione crediderat, quadam sedis Apostolicæ Dispensatione præstensa sibi bona fide Matrimonio copulasset, ac ab eo tempore hactenus cum eadem tanquam cum Uxore cohabitasset, prole interim femina suscepta et superstitē ex eadem, ac jam tandem post desperatam prolem Masculam, de stabilienda et confirmanda ejusdem Filie suæ successione cogitaret, lustratisq; Scriniis dictam super Matrimonio præfato Dispensationem faceret proferri, doctorumq; Virorum judicia examinari, cujus quidem Dispensationis tenor sequitur, et est talis, &c.

Quidam Sanctionum et Canonum Ecclesiasticorum consulti, datam dictæ cum narratis ejusdem conferentes, aliasq; nonnullas circumstantias quæ tum ante dictæ Dispensationis impetrationem, quæ etiam post eandem impetratam intervenerunt, ponderantes, tum quod causa quæ in Bulla pretensa est pacis continuandæ, viz. quæ ipsa tum coaluerat, fœderibus percussis firma constiterat, mutuis etiam populorum commerciis aucta, nullum suæ violationis timorem incutiens, qui justus et non omnino vanus dici posset, nec urgentissima proinde nec evidentissima videretur, qualem prohibitionis relaxatio exigat et re-

quirat ; tum quod preces falsæ erant dum narrabatur Prædecessori nostro, eundem Charissimum Filium nostrum tum cupere cum dicta charissima Domina Catharina contrahere Matrimonium, ad hoc ut pacis fœdera diutius continuarentur, cum eo tempore, ut asserit, impetrationem prorsus ignoraret, et per ætatis immaturitatem, duodecimum, viz. annum non excedentis, affectum hujusmodi inducere non poterat ; tum quod Protestatione postmodum interveniente et vim Renunciationis habente, Dispensatio tunc per Renunciationem extincta videretur ; Deniq ; quod principes inter quos fœdera conservarentur, ante mandatum executioni Bullam fatis concesserant ; Bullam ipsam, tum ex surreptionis et obreptionis vitiis, quam aliis etiam de Causis minus validam et inefficacem esse renunciaverunt et retulerunt scrupulum dicti Regis animo conscientiaq ; gravem injicientes, eamq ; illi opinionem inducentes, ut Matrimonium prædictum non consistere neq ; hactenus jure constitisse judicaret. Porro autem cum frequentius apud se, ut asserit, animo volveret ac meditaretur, quales exitus hujusmodi nuptiæ præfatæ habuerunt, ex quibus, viz. aliquot partus masculi imperfecti parumq ; vitales prodire, atq ; ideo se omni spe successoris prorsus destitui, quo suam familiam ad paucos redactam conservaret, occurrente simul memoriæ Divina interminatione quæ Fratris sui turpitudinem revelanti, et illius Uxorem contra S. Sancta Dei præcepta accipienti inscribitur, præsertim ubi Dispensatio non interveniat, quæ ex omni sua parte valeat et consistat, nonnullis etiam affirmantibus nostram non eatenus protestatem patere ut in ea specie gratiam faciamus, etiamsi ut scribit de nostræ potestatis plenitudine non dubitet, juste duntaxat legitimeq ; interpositæ, quam summam in terris agnoscit et veneratur, ad improbandas illas nuptias tantum undiq ; videt consensum ut illas animo abhorreat, nec aliorum rationibus posset dissuaderi quin abominandas eas judicet, et Divinæ Majestati odiosas. Deniq ; idem Carissimus Filius noster debita cum instantia nos precibus sollicitaverit, quatenus personæ suæ ut Regni nobis semper devotissimi rationem habentes, maturo judicio ab angustiis liberemus, quibus se usu præsentis Matrimonii per legem conscientia privatum, nec ad aliud per leges publicas ante sententiam admissum, vehementer conqueritur comprehensum esse. Nos igitur considerantes quot, quanta, tum in Sedem Apostolicam, tum in fidem Christianam officia præ cæteris exhibuerit, promeritus eo nomine ut nostræ vicissim potestatis gratiam uberrimam et promptissimam referat, aliamq ; illius causam atq ; privati esse, ex qua nimirum pendeat salus plurimorum, nec posse dictæ causæ decisionem diutius proferri et protelari sine gravi discriminis periculo, dicti vero Principis cruciatu maxima quæ nos ex gratitudinis vicissitudine minueret debeamus, qua decet festinatione

procedi facientes ut ad finem celerrime perducatur, de Consilio Fratrum nostrorum, quorum in hac causa tam gravi atq ; urgenti judicio adhibuimus, ac etiam eorum quos et Sacra Theologiæ peritissimos et juris Ecclesiastici callentissimos desuper consulendos audiendosq ; putavimus, quoniam vitia et defectus prædictos ejusmodi esse comperimus, quæ pensata præfatæ Prohibitionis natura, vires ipsius Bullæ merito enervarent ; quo magis, viz. attestemur et palam faciamus, quanta animi cura et sollicitudine præfati Carissimi Filii nostri conscientiam hujusmodi scrupulis et difficultatibus impediri, implicari atq ; vexari sustineamus, cum aliquin te dilectum Filium nostrorum Cardin. Eboracen. in illa Provincia et Apostolicæ Sedis Legatum, a præclaris animi tui virtutibus, ad justitiam vero et æquitatem propensissimum sincerissimoq ; affectu nobis sic commendatum et cognitum habeamus, ut tibi merito soli omnem nostram Autoritatem, cum in hac Causa expedienda, tum etiam in reliquis committendam putaverimus, dignissimus quidem nobis existimatus, qui partes nostras tractes et vices absentis posses supplere : Te tamen Dilectum Filium—a nobis specialiter istuc destinandum duximus, ut conjunctim in hac causa procedere possitis, ita nihilominus propter incertum casuum eventum mandatum Authoritatem temperantes, ut altero vestrum nolente aut impedito alter omnia exequi et causam fine debito valeat terminare. Nobis ut præferatur conjunctim et ut præferatur divisim, ad cognoscendum et procedendum summarie et de plano, sine strepitu et figura judicii, ac de et super viribus dictæ Bullæ sive Dispensationis inquirendum, ipsamq ; Bullam sive Dispensationem, si de vitiis prædictis aut eorum aliquo tali probatione constiterit, quæ licet aliis minus clara videatur, animo tamen Religioso, conscientiaq ; vestra, aut ejus vestrum qui in hac Causa processerit, divisim ut præferatur, satisfecerit, et verisimile apparuerit, vel pacem quam in Bulla præterdatur sine hujus Matrimonii contractu consistere potuisse et continuari, vel dictum Charissimum Filium nostrum, ut allegabatur, non cupuisse contrahere Matrimonium ad hoc ut pacis fœdera conservarentur, vel deniq ; Principes in Bulla nominatos, inter quos fœdera per illud Matrimonium continuatum iri allegabatur, ante mandatum executioni Bullam fatis concessisse, ipsam nullam, minus validam, ex surreptione et obreptione inefficacem, irritam et inanem fuisse, semper et esse pronuntiandam et declarandam ; Matrimonium autem prædictum, quod ejusdem virtute consistere videtur, nullum simul ac minus legitimum esse, ac pro nullo minusq ; legitimo haberi debere decernendum ; ipsos porro contrahentes ab omni contractu Matrimoniali hujusmodi liberos, a consortio conjugali quod hactenus observarunt separari deberi, sentiendum et autoritate nostra separandum. Deniq ; utrumque ad contra-

hendum cum alio vel alia, novum conjugium ineundi, licentiam et facultatem tribuendum et concedendum, citra omnem recusationem, aut appellationis interpositionem, committimus et demandamus vices nostras; ac vos conjunctim, et altero vestrum nolente ut præferatur aut impedito, divisim, ad præmissa exercenda et expedienda, plenæ finali; executioni demandanda, Vicarios nostros et nostrum Vicarium, aut si quo alio nomine uti poterimus, quod demandatam in prædictis Autoritatem ampliaret, cum omni potestatis plenitudine tam absolutæ quam ordinariæ, quatenus vel ad præfati Matrimonii congruam dissolutionem, vel novi contrahendi firmam Constitutionem, expedire videbitur aut pertinere; ita etiam ut Autoritate præsentis Commissionis nostræ, cum omnibus illis Canonibus, ad validiorem efficaciorumque; processus vestri firmitatem poteritis dispensare, quæcumque; eidem obstatæ putabuntur, omnemque; defectum quacumque; ex causa contingentem nostræ Autoritatis interpositione, Dispensatione Apostolica supplere possitis et valeatis, tam prolem ex primo Matrimonio susceptam propter bonam fidem Parentum, si ita expedire visum fuerit, legitimam decernendo, pronuntiando et promulgando, quam ex secundo Matrimonio suscipiendam; legitimitatem etiam utriusque; prolis, censuris et pœnis Ecclesiasticis quibuscumque, per modum decreti aut Sanctionis perpetuæ muniendo et vallando, omnibus validioribus et efficacioribus modis et formis quæ de jure concipi et excogitari poterunt, facimus, constituimus et ordinamus per præsentem, et quicquid per vos conjunctim, ut præferatur, aut divisim procedentes, per cognitionem judicariam et summariam, aut extra judicariam, processus quoscumque; faciendo, pronuntiando aut promulgando, eosdemve executioni mandando, Dispensationes quascumque; aut gratias in præmissis concedendo et faciendo, et generaliter in aliquibus prædictorum potestatem nostram vel ordinariam vel absolutam exercendo, ut præferatur, actum, gestum, decretum, dispensatum, pronuntiatum, mandatum, aut executum fuerit, id omne et totum, cum primum poterimus, ratum, gratum et firmum habentes, in validissima et efficacissima forma confirmabimus, nec eorum aliqua unquam infirmabimus aut infringemus, ut eorum alicui contraveniamus, nec interim revocabimus; declarantes etiam et protestantes per præsentem, nostræ intentionis esse, ut præsens Commissio, sive Delegatio Autoritatis nostræ, perpetuo effectu gaudeat, et usque; ad finalem prædictorum conclusionem extremumque; terminum duret et consistat, non obstantibus quibuscumque; decretis, sententiis, mandatis, rescriptis, literis aut Brevibus in contrarium, deinceps per nos tanquam irritatoriis, derogatoriis aut revocatoriis præsentis Concessionis nostræ, emittendis, destinandis aut promulgandis; quibus omnibus expresse per præsentem derogantes, et illa omnia pro

nullis, cassis, irritis et inanibus reputantes, ac talia esse et haberi, istisque; omnino anteriora judicari, præsentia vero semper posteriora, et post illa repetita, emissa et destinata, censi ac tanquam ultima et posteriora contrariis sic deinceps emittendis derogare debere, et cæteris contrariis non obstantibus quibuscumque.

XI.—*The Cardinal's Letter to John Cassali about it.—Taken from a Duplicate written by his Secretary.*

[Cotton Libr. Vitel. B. 10.]

REVERENDE Domine Protonotari, tanquam Frater Amantissime, cum aliis meis literis copiose ad vos perscripsi Regiæ Majestatis animum, et desiderium super his rebus quas vobis in præsentia commisit, suo nomine S. D. N. declarandas.

Nunc vero ob humillimam sinceramque; meam Devotionem, quæ ex jure et officio non solum ejus Sanctitati, sed miseris Ecclesiæ sublevandis rebus, dignitati; Apostolicæ restituendæ adstringor, his literis vos instruiam super quibusdam rebus, præcipue et accurate notandis et considerandis, quas post humillimam, reverentissimamque; meam Commendationem dicte Sanctitati, meo nomine sigillatim, speciatim declarabit; et cum causam concernant, quam Regia Majestas nunc maxime optat et requirit, eandem Sanctitatem vehementissime rogabit, ut cuncta legere et bene notare non gravetur.

Primo itaque; indolens infelicem adversumque; præsentium rerum successum, in quo S. D. N. Cardinaliumque; Collegium versatur, diuque; ac noctu mente volvens, quo pacto quibusve modis, totis meis viribus, omni sumptu molestiaque; neglecta, et cum proprii sanguinis vitæque; effusione, ministerium aliquod impendere, tantæque; afflictioni solamen afferre, et Ecclesiæ Sanctissimi Domini nostri collapsæ statui opitulari, in quam rem haud dubie quoadque; vita suppetet incumbam; mihi; in hac cogitatione versanti, in mentem recordationemque; subiit, mirus quidem et grandis affectus, qui Divina sic disponente Providentia, ex instanti assiduamque; mea opera provenit, ut hunc optimum Dominum meum Regem inducerem, eique persuaderem quod ad artissimam istam intimamque; cordis et animi conjunctionem deveniret erga, S. D. N. Ecclesiæque; et sedis Apostolicæ tutelam ac patrocinium suscipiendum, memoriæque; succurrunt innumeræ rationes a me adductæ, ut Regiam Majestatem, quæ Cesari tenacissime inhærebat, adducerem, ad S. D. N. defensionem, rerumque; Italicarum tutelam amplectendam, ac inter omnes allegatas rationes, nulla fuit validior aut vehementior, vel quæ Regiæ Majestatis pectus magis permoveret, quam ei assidue indesinenterque; insinuavi de ejus Sanctitatis vera optimaque; et flagranti correspondentia in amore perpetuo indissolu-

biliq; amicitia, animo et voluntate, petitionibus semper suæ R. Majest. et desiderijs concedendis, quoad Ecclesiæ Thesaurus et Autoritas ejus Sanctitati Christi Vicario concessa permittit, vel quoad se extendit, seu possit extendere; super idq; omnia uberrime promisi, meam etiam salutem, fidem, honorem animamque adstringens, quod omnia ex ipsius Regiæ Majestatis votis, in omne tempus præstarentur, absq; ulla prorsus occasione aut scrupulo, ab hujusmodi indulgendis petitionibus digrediendo, adeo quod Regia Majestas, ex hoc meo asseveranti relatu, hunc propensum S. D. N. in se animum perspicuens, mihiq; ejus Sanctitatis nomine, veluti Legato, et Sedis Apostolicæ membro loquenti, firmam, certamq; fidem adhibens, periculis omnibus posthabitis, laboribus sumptibusq; apretis, nulla; sui Regni aut subditorum habita ratione, animum adfixit, prorsusq; statutum et decretum in omnibus se adjungere, atq; perpetuo et constanter cum S. D. N. in affectu concurrere, in eoq; certum habeo velle decrevisse; perstare, ad mortem usque, nisi forsitan ex eventibus, longe diversis a meo promisso et ejus expectatione, occasio subministretur suam Regiam Majestatem ab hoc animi sui decreto amovendi. Id si illi accideret (quod avertat Deus) merito mihi posset adscribere perfidiam, levitatem, violationemq; promissionis, quo casu quid mox officii aut ministerii possem Sanctissimo Domino nostro præstare, aut quæ fides in Ecclesiæ rebus mihi haberetur, singulari ejus Sanctitatis prudentiæ judicandum relinquo: nunquam enim meo in arbitrio posthac esset, quicquam aliquis momenti hinc efficere, in ejus Sanctitatis commodum, hac nunc in re Regiæ Majestatis concepta spe, aut expectatione frustrata.

Est secundo accurate considerandum quantopere hoc negotium Regiæ Majestati intersit, et quanti sit momenti, unde namque, præter Conscientiæ Regiæ exonerationem, omnis quoq; Regiæ lineæ, et stemmatis continuatio pendet; huic adnectitur totius Regni felicitas, vel excidium, hic securitas et salus eorum consistit, qui sub Regis sunt Imperio, et qui ullo unquam tempore nascentur in ejus Regno, quæ ex re oriri potest occasio, et fomes tranquillitatis perpetuæ, aut discordiæ belli; atrocissimi in universum Christianum orbem, quæ omnia majoris sunt momenti, et vigilantius prospicienda quam cujusq; Principis vel Principissæ gratia, favor et expectatio.

Tertio, Causa ex se est hujusmodi ut in animam meam spondere ausim, ejus concessionem, futuram non solum in conscientiæ, honorisq; Pontificis exonerationem coram Deo et hominibus, sed in Cælis quoq; gratiam, acceptamq; exituram: In hac deinde re secreta insunt nonnulla, secreto S. D. N. exponenda, et non credenda literis, quas ob causas, morbosq; nonnullos, quibus absq; remedio Regina laborat, et ob animi etiam conceptum scrupulum, Regia Majestas nec potest, nec vult ullo unquam posthac tempore, ea uti, vel ut Uxorem admittere, quodcunque

adveniret. Non exigua præterea habenda est ratio eorum, quæ aliis meis literis continentur, concernentia, quæ pro ingenti thesauro S. D. N. habere queat, tam certam Regiæ Majestatis amicitiam, cum ejus Sanctitate constantissime conjunctam futuram in prosperis et adversis, in quas etiam partes amicos suos omnes pertraxit, et assidue pertrahit: ad Ecclesiæ defensionem, Sanctissimi Domini nostri conservationem, causas omnes suas et actiones dirigens; possentq; hi omnes, Regia Majestate deficiente, in contrarium verti, et, ut vera loquar, nullum Principem video in quo S. D. N. possit, quam in Regia Majestate plenius aut perfectius confidere, vel cujus medio Apostolicæ sedis status in pristinam suam dignitatem queat certius restitui, cum absq; ejus subsidio, nisi solus Deus ex immensa sua bonitate manum citissime apponat, omnino imminutus iri videatur. Quod si Sanctissimus Dominus noster nunc (quod absit) in his Regiis petitionibus durum se, aut difficilem se exhibuerit, mihi certe molestissimum est futurum vivere diutius, ob innumera mala, quæ inde subsequutura videntur, hoc præsertim firmo, tutoq; Regio subsidio tam ingrate abjecto; hocq; solum, et certum, et salubre remedium videtur tantæ corrigendæ calamitati superesse, quo neglecto omnia corruant necesse est. Hac autem in re S. D. N. sua erga Regiam Majestatem animi gratitudine comprobata, poterit de illius amicitia et conjunctione quæcunq; volet sibi polliceri, adversus eos omnes, qui ejus Autoritatem aut dignitatem voluerint oppugnare. Tandem his causis rationibusq; omnibus in unum congestis, mecum ipse reputans, quam multa gravissimi momenti in hujus conjugii Dissolutione occurrant, in tanta æquitate justoque fundamento posita, ob quæ hæc Dissolutio nec possit absq; gravissimo detrimento, nec debeat diutius protrahi aut intermitteri; videns quoq; quid allegari possit et allegabitur omnino ad Regiæ Majestatis conscientiam coram Deo purgandum, etiamsi id a S. D. N. nequam admittatur, quæ in hujusmodi allegationibus confisa, vereor ne in tanta rerum extremitate constituta, potius quam ingentia mala, quæ hinc apertissime imminet, succedant, dicta Regia Majestas ex duobus malis minus malum eligat, et soli suæ puræq; conscientiæ innitens, id agat, quod nunc tam reverenter a Sedis Apostolicæ Autoritate exigit, unde Sedis contemptus indies gravior excresceret, hoc præsertim tempore admodum periculoso: quæ omnia sunt a S. D. N. summa sua prudentia alte consideranda, nullo prorsus dubio aut difficultate in re tam gravi mature concedenda interjecta; nec eam retardare debet cujusquam mortalis instantia, contemplatio vel satisfactio, præsertim quum in multis aliis rebus, forsitan non tam manifestis et apparentibus, Sanctitas sua liberalem, facilem; erga alios se sæpe præstiterit; cui humillima reverentia præmissa meo nomine dicetis, quod hæc loquor tamquam fidele, utcunq; Ecclesiæ indignum membrum, omnia

excogitans quæ possent in Ecclesiæ augmentum et existimationem cedere, ea etiam admoventes et consulens ut evitentur, quæ cessura videantur in contrarium. Quocirca Sanctissimo Domino nostro affirmabitis, quod præmissis omnibus tam maximi momenti existentibus probe consideratis, non veluti Mediator aut Intercessor, ob privatum illum affectum quem Regiæ Majestatis causis, ut mei juris est, promovendis gero, sed tanquam is qui in re tanta et ex tam certa scientia et cognitione, velim Sanctissimo Domino nostro suadere, ut quod nunc petitur omnino concedat, idque suaderem etiam si in hoc Regnum nunquam venissem, neq; hic commune quicquam haberem; rogoque, precor, et obtestor ejus Sanctitatem, ut omni dubio, respectu, metuq; deposito, nullo pacto neget aut differat ea concedere aut adnuere, quæ Regia Majestas urgentissimas ob causas tanta nunc animi sollicitudine exposcit; sed his potius benignius liberaliterq; adnuat, et omnia concedere non gravetur in pleniorum modum qui hujus rei gratia possit excogitari, compertissimumq; sibi sua Sanctitas habeat, se id effecturum, quod coram Deo et hominibus justum omnino habebitur, actissimeque Regiam Majestatem devinciet ad suæ Sanctitatis, Ecclesiæ Apostolicæque Sedis, causasque omnes pro viribus juvandas protegendasque, nec ea in re, ulli labori, sumptui, Regno vel subditis parcat nec (si opus fuerit) propriam Personam exponere recusabit, in ea opinione constantissime permansura, in eandemque sententiam Gallorum Regem et alios confæderatos attrahet, tum pro suæ Sanctitatis et Cardinalium liberatione, tum pro Sedis Apostolicæ Authoritatis et dignitatis restitutione; et præterquam quum dicta Sanctitas mei humillimæ suæ Creaturæ fidem et existimationem conservabit, quo in omnem eventum et necessitatem ea possim hic facilius commodiusq; tractare quæ in Ecclesiæ commodum, beneficium et securitatem cessura videbuntur, in quæ officia omnem meam industriam, zelum, studiumq; adhibebo, hunc quoq; Serenissimum Regem in perpetuum sibi lucrificat. Quod si harum rerum rationem non habuerit, vereor ne sit futurum in mea potestate, ut ullo modo hanc Regiam Majestatem vel alium ullum Principem ad ea adducam, quæ Sanctissimo Domino nostro solatio aut subsidio esse possunt. Sed confido ab ipsius Sanctitate tantam malorum occasionem sublatam iri, gratissimo, benignissimo, liberrimoq; animo, omnia ut petuntur concessuram esse, nullo objecto impedimento, contradictione aut mora.

XII.—Romæ Jan. 20, 1528.

Staphileus's Letter to the Cardinal, that shews how much he was persuaded of the Justice of the King's Cause. The Original.

[Cotton Libr. Vitell. B. 10.]

REVERENDISSIME et illustrissime Domine D. mihi colendissime, post humillimam

commendationem D. V. Reverend. dignabitur intelligere, qualiter quintadecima die post recessum nostrum a Londino conscendimus navem, retenti interim in portu ob tempestatem Mariæ et contrarios ventos: interim in itinere fui cum Reverendo Domino Roffen. et disputavimus materiam multum, copiose, et satis prolixè, in præsentia Domini Doctoris Marmeduci, qui intellexit omnia ex utraq; parte ab utroque dicta et sæpius replicata; penes quem autem steterit victoria, vel saltem, uter nostrum validius certaverit, D. V. Reverend. percipiet ex fidei relatione præfati D. Marmeduci. Unum certifico D. V. Reverend. quod pro uno mediocri Episcopatu desiderassem quod huic nostræ Disputationi interfuisset Serenissimus Rex noster et D. V. et Regina, pro intelligentia veritatis et pro modo disputandi: etenim commendo humiliter D. V. Reverend. istum bonum virum, bonum servitorem ac diligentem Serenissimæ Regiæ Majestatis et D. V. Reverendiss. Quibus me quoq; humillimum ac ex toto devotissimum eorum servum quam humillime possum ex toto corde meo semper commendo, præstiturus utriq; fideliss. et amatiss. obsequium in rebus et negotiis mihi commissis et committendis. Bene valeat D. V. Reverendiss. quæ dignabitur tenere me semper in bona gratia Serenissimi Regis nostri, qui est decus et ornamentum Regiæ Dignitatis. Ex Bononia 20 Jan. 1528.

D. V. Reverendiss.

Humillimus Servitor Episcopus
Staphileus.

XIII.—Ad Campegium, 1528.

The Cardinal's Letter to Campegius, taken from the Draught of it; corrected with his own hand.

[Cotton Libr. Vitell. B. 10.]

REVERENDISSIME in Christo Pater, grata semper huic Regiæ Majestati extiterunt Vestræ Reverend. Dominat. officia, sed gratissimum omnium illud fuit, quod tanta fide et sedulitate in ipsius promovenda causa ab ea fuisse præstitum ex Reverendi Domini Jerdonen. sermone cognovit: quam optimi amoris significationem toto pectore amplexatur, jussitq; ut suis nominibus ingentes vestræ Reverendissimæ D. gratias haberemus: Cui ego eo quoq; nomine maxime quoq; me debere fateor, nulla enim in re magis obnoxium me sibi potest efficere, quam si totis suis viribus, omni gratia et Authoritate adnitatur, quo negotium hoc ex Regiæ Majestatis sententia quam citissime conficiatur; hujusmodi enim est ut nullum gravius possit accidere, dilationem nullam patitur, utpote quod totius hujus Regni conservationem, Regiæ sobolis continuationem et ejus animi salutem in se contineat: causa quidem manifestior est quam disputatione egeat, et sanctorum quam debeat in controversiam ad-

duci, hanc unam gratiam et nunc primum a Sede Apostolica votis omnibus petit, et eam tum ex rei iustitia, tum ex sua in S. D. N. filiali devotione, spem concepit, ut nullo pacto sibi persuaderet unquam fieri posse ut sua expectatione frustretur, quam scit vestræ R. D. opera ac pio patrocinio maxime posse juvari.

Iterum igitur atq; iterum Reverendissimam D. vestram obsecro, ut postquam recenti et claro hoc testimonio purgavit quicquid antea in Regiam Majestatem fide sinistra fuerat ad nos delatum, et nostrum animum sibi totum devinxit, non gravetur nunc strenue in hoc Regio promovendo negotio ad optatum usq; finem perseverare, quod ita cor nostrum premit, ut vel proprio sanguine id vellemus posse a S. D. N. impetrare. Cætera, vestra Reverendissima D. uberius ac distinctius cognoscet ex Reverendo Domino Episcopo Jerdonensi, et ex Domino Stephano Gardinero intimo meo servo, et Domino Edwardo Foxo Regio familiari, quibus rogo ut certissimam in omnibus fidem velit habere. Et sælicissime valeat.

XIV.—Maii 7, 1528.

The Cardinal's Letter to G. Cassali, desiring a Decretal Bull to be sent over. A Duplicate.

[Cotton Libr. Vitell. B. 10.]

MAGNIFICÈ Domine Gregori, &c. Ingentem Serenissima Regia Majestas et ego lætitiâ concepimus, quum tum ex Domini Stephani literis, tum vero ex Domini Foxi relatu cognovimus, quanta fide, industria, ac vigilantia usi sitis in ejusdem Regiæ Majestatis conficiendo negotio, quem vestrum animum, etsi sæpe antea arduis in rebus exploratissimum certissimūq; habemus, hoc tamen tam claro testimonio nihil a vobis omissum perspicimus, quod votum nostrum utcūq; juvare potuisset. Cæterum quum nonnulla adhuc meo aliorūq; Doctiss. virorum judicio superesse videantur, ad Regiæ Majestatis causam securissime stabilendam finiendamq; de quibus ad D. Stephanum in præsentia perscribo; Vos iterum atq; iterum rogo, ut de illis impetrandis apud S. D. N. una cum Domino Stephano vestram gratiam et Authoritatem, quam apud ejus Sanctitatem maximam esse et audio et gaudeo, pro viribus interponatis, maxime autem ut in Commissione illa Decretali a S. D. N. nullis Arbitris seu consultoribus admissis concedenda, et secreto ad me mittenda, omnes vires ingenii, prudentiæ diligentiaq; vestræ adhibeatis, affirmabitisq; et in salutem animamq; meam eundem S. D. N. spondebitis, quod dictam Bullam secretissime nullis mortalium oculis conspiciendam apud me asservabo, tanta fide et cautione, ut ne minimum quidem ex ea re periculum, vel periculi metum ejus Sanctitas sit sensura; non enim eo consilio aut animo eam Commissionem impetrari tum vehementer cupio, ut vel illius vigore ullius processus aut aliud præterea quicquid

ageretur, vel eadem publice privatimve legere illa ulli exhiberetur, sed ut hac quasi arrha et pignore summæ paternæq; S. D. N. erga Regiam Majestatem benevolentiam apud me deposito, quum videat nihil illi denegaturum quod petiverit, perspiciatq; tantum fidei ejus Sanctitatem in me reposuisse, sic mea apud dictam Majestatem augeatur Authoritas, ut quanquam vires omnes suas opesq; Apostolicæ Sedis conservationi et in pristinum statum reparationi sic sponte dicaverit, me tamen suasore et consultore omnia in posterum, et in sanguinis effusionem sit concessura, et effectura, quæ in jussu Sedis et suæ Beatitudinis securitatem, tranquillitatem et commodum, quaquam ratione cedere poterunt.

XV.—*The Brieve of Pope Julius for the King's Marriage; suspected to be forged.*

[Cotton Libr. Vitell. B. 12.]

JULIUS Papa Secundus. Dilecte Fili et dilecta in Christo Filia, salutem et Apostolicam Benedictionem: Romani Pontificis præcellens Authoritas concessa sibi desuper utitur potestate, prout (personarum, negotiorum et temporum qualitate pensata) id in Domino conspicit expedire. Oblatæ nobis nuper pro parte vestra petitionis series continebat, quod cum alias tu Filia Catharina, et tunc in humanis agens quondam Arthurus Carissimi in Christo Filii nostri Henrici Angliæ Regis illustrissimus primogenitus, pro conservandis pacis et amicitia nexibus et fœderibus inter præfatum Angliæ Regem, et Carissimum in Christo Filium nostrum Ferdinandum Regem, et Carissimam in Christo Filiam nostram Elizabeth. Reginam Catholicos Hispaniarum et Sicilia, Matrimonium per verba legitime de præsenticontraxeritis, illudque carnali copula consummaveritis, quia tamen Dominus Arthurus, prole ex hujusmodi Matrimonio non suscepta, decessit, et hujusmodi vinculum pacis et connexitatis inter præfatos Reges et Reginam ita firmiter verisimiliter non perduraret, nisi etiam illud alio affinitatis vinculo confoveretur et confirmaretur, ex his et certis aliis causis, desideratis Matrimonium inter vos per verba legitime de præsenticontrahere: Sed quia desiderium vestrum in præmissis adimplere non potestis, Dispensatione Apostolica desuper non obtenta, nobis propterea humiliter supplicari fecistis, ut vobis providere in præmissis de Dispensationis gratia et benignitate Apostolica dignaremur. Nos igitur qui inter singulos Christi fideles, præsertim Catholicos Reges et Principes, pacis et concordia amantem vigere intensis desideriis affectamus, his et aliis causis animum nostrum moventibus, hujusmodi supplicationibus inclinati, vobiscum, ut aliquo impedimento affinitatis hujusmodi ex præmissis proveniente non obstante Matrimonium inter vos contrahere, et in eo postquam contractum fuerit, remanere, libere et licite

valeatis, Authoritate Apostolica per præsentem Dispensamus; et quatenus forsam jam Matrimonium inter vos de facto publice vel clandestine contraxeritis, ac carnali copula consummaveritis, vos et quemlibet vestrum ab excessu hujusmodi, ac Excommunicationis sententia quam propterea incurristis, eadem Authoritate absolvimus, ac etiam vobiscum ut in hujusmodi Matrimonio sic de facto contracto remanere, seu illud de novo contrahere, inter vos libere et licite valeatis, similiter Dispensamus, prolem ex hujusmodi Matrimonio sive contracto sive contrahendo suscipiendam legitimam decernendo. Volumus autem, si hujusmodi Matrimonium de facto contraxistis, Confessor, per vos et quemlibet vestrum eligendus, pœnitentiam, quam adimplere teneamini, propterea vobis injungat. Dat. Romæ apud Sanctum Petrum sub annulo Piscatoris, die 26 Decemb. millesimo quingentesimo tertio. Pont. nostri Anno primo. SIGISMUNDUS.

XVI.—*A part of the Cardinal's Letter to G. Cassali, desiring leave to shew the Decretal Bull to some of the King's Council. A Dupliate.*

[Cotton Libr. Vitell. B. 10.]

ILLUD igitur video maxime necessarium superesse ut Decretalis Bulla, quam Reverendissimus Dominus Legatus secum defert, secreto legenda exhibeatur nonnullis ex Regis Consultoribus, eo quidem consilio, non ut in judicium proferatur, vel ad causam definiendam adhibeatur, sed solum ut perspicientes illi, quorum prudentia et Autoritas non parva est, nihil a me fuisse omissum, quod causam Regis possit securissimam reddere, omniaque fuisse a S. D. N. concessa, quæ in causæ firmitatem ullo pacto queant excogitari facilius, ubi Regiæ Majestatis securitati, Regni quieti, et perpetuo totius rei stabilimento nudiq; consultum viderint, in sententiam nostram deveniant, summaque cum diligentia in Autoritate Apostolica ad Dei gloriam conjuncta rectissime absolvantur. Proinde, Domine Gregori, iterum atque iterum vos impense rogo, quod ad S. D. N. genua devoluti ejus Beatitudinem meo nomine obsecretis, ut hoc reliquum meæ fidei meæque dexteritati de Bulla Decretali ostendenda committere velit, quam rem sic moderabor, ut nullum prorsus periculum, nullum damnum, nullum odium queat unquam sibi, vel Sedi Apostolicæ provenire; hocque tam instanter precor, ut pro salute mea conservanda petere queam ardentius nihil.

XVII.—*John Cassali's Letter about a Conference he had with the Pope. An Original.*

Reverendissime ac Illustrissime Domine D. mi Colendissime, &c.

[Cotton Libr. Vitell. B. 10.]

QUUM Tabellarius D. Vestræ Reverendissimæ cum ejus mandatis literisque; die 2.

Novemb. datis Bononiam ad Equitem fratrem pervenisset, neque ipse tunc posset præ debilitate propter itinera Romam venire, ne ad eam rem longioris temporis moram interponeret, misit per dispositos equos D. Vincentium Cassalium fratrem nostrum patrualem, volens ipsum statim subsequi; venit igitur D. Vincentius Cassalius. At ego Vestræ Dominationis Reverendissimæ literis lectis ac perpensis, S. D. N. adivi, et ea quæ D. V. Reverendissima scripserat, diligenter ejus Sanctitati exposui, ipsasque etiam literas recitavi, quæ prudentissime et efficacissime omnia explicabant. Atque hujusmodi verbis sum loquutus.

Non locus hic nec tempus postulat, Beatissime Pater, ut ego nunc commemorem, quanto amore, quanto animi affectu, quibusque officiis illa Regia Majestas Apostolicam Sedem Sanctitatemque Vestram sit ubique omni tempore prosequuta, quantaque observantia et fide Reverendissimus Dominus Eboracen. semper coluerit; nec recensendum hic videretur, quot labores, quot incommoda subiverint, quæ officia, quas multoties impensas effecerint, quærentes Ecclesiasticum statum, Christianam Religionem, et Catholicam Fidem, protegere ac conservare: Nec vestra Sanctitas ignorare debet, quibus laboribus, quantis precibus, quot tabellariis, quot oratoribus missis, quot non dicam literis, sed voluminibus conscriptis, post multa insuper Jurisperitorum consilia, tum ex Anglia allata, tum hic etiam formata, fuerit tandem a vestra Sanctitate impetratum, ut res eo, quo fuit pacto, componeretur: Qua ratione Regiæ Majestatis desiderio indulgebatur, et Beatitudinis vestræ honori ac conscientię justitiæque; et æquitati consulebatur: At nunc Sanctitas Vestra animadvertit illos, præter omnium nostrum spem et opinionem, omni auxilio penitus esse destitutos: Reverendiss. Campegius non modo non ostendit, se adeo urgentibus precibus Serenissimi Regis obtemperare velle, sed ut primum ad Colloquium venit, rem totam pervertit, Regiam Majestatem a Divortio dissuasit, perinde ac si ei Legatio demandata fuerit, ut Serenissimo Regi ex parte Reginæ persuadere debeat, ut se a Divortio absteineat, adeo ut non possit Regia Majestas stimulum hunc Conscientiæ ex suo pectore evellere, semperque in ea mentis perturbatione illi sit permanendum, ut omnibus horis cogitet successorem sui Regni ex suo sanguine defuturum. Neque adhuc Reverendissimus Campegius ullam significationem dedit, velle se ad id exequendum descendere, quod priore illa generali Commissione continetur; verum, quod pejus etiam est, quum multis precibus Bulla Decretalis in hac causa Regia impetrata fuerit, promiseritque; Vestra Sanctitas se permissurum ut Serenissimo Regi ac Reverendiss. D. Eboracen. ostenderetur, ut eorum manibus crederetur, quam ipsi aliquibus ex Secretissimis Consiliariis ostenderent, ut Serenissimus Rex de totius negotii æquitate instructor

fieret, noluit Reverendissimus Campegius eam credere Serenissimo Regi, aut Reverendissimo Domino Eboracen. suo in ea causa Collegæ. Cur autem velit Vestra Sanctitas Regiam Majestatem in eam spem adduxisse, ut deinde hoc pacto illam frustretur ac deludat. Tunc S. D. N. injecta in meum brachium manu, me ulterius loqui prohibuit, se ira accensum non abscondens, dixit, Non parum sibi de D. V. Reverendissima conquerendum esse, atque sub ejus fide se deceptum esse; Bullam Decretalem dedisse, ut tantum Regi ostenderetur, concremareturq; statim: ad hoc me (inquit) multis ille magnisque precibus protraxit, ostendens, si id non daretur, manifestam suæ salutis ruinam impendere; nunc autem eam Bullam, quæ debuit esse Secretissima, vult divulgare, neq; unquam se promississe concessurum ut Consiliariis ostendatur: literas (inquit) ipsas Reverendissimi Eboracen. proferre possum, quibus id tantum, quod dixi, petit, et ipsum Equitem Cassalum testem volo, quod Dominus Stephanus Gardinerus et ipse nil aliud a me postulaverunt, nec si postulassent, quicquam amplius obtinissent; atq; utinam aliter rem petissent, eam namq; facile denegassem, nec ad hanc pœnitentiam venissem, ex qua vel unius digiti jactura (modo fieri possit) quod factum fuit revocarem, video enim quantum mali ex eo mihi subeundum sit. Quum S. D. N. hæc et similia contra suum morem dixisset, ego in eam sententiam subsequutus, sciendum esse, quod D. V. Reverendissima petit, non esse ab eo, quod ejus Sanctitas constitutum fuisse dicit alienum, nec D. V. Reverendissima hanc rem divulgari velle, aut secundum eam Bullam sententiam ferri: Cæterum Regiæ Majestati et sibi tradi, ut possent aliquibus fidelioribus carioribusq; Consiliariis ostendere, ut ipsi de re tota fiant instructiores, quod perinde arcanum erit, ac si in nullius notitiam devenisset. An non (inquam) Sanctitas Vestra plerosq; habet, quibus quum aliquid arcanum crederetur, putet id non minus celatum esse, quam si uno tantum pectore contineretur, quod multo magis Serenissimo Angliæ Regi evenire debet, cui singuli in suo Regno sunt subjecti, neq; etiamsi velint, possunt Regi non esse fidelissimi: Væ namq; illis si vel parvo momento ab illius voluntate recederent, quid hoc prætereā obesse potest? an non sic petitur, sic constitutum fuit? quæ ratio Sanctitatem Vestram propositum mutare cogit? Ibi Pontifex iracundus, et concitator etiam quam paulo ante; Haud (inquit) ita fuit constitutum, nec me latet, quid de ea Bulla facere cogitent et ejusmodi ex eo mihi damnum redundaturum sit; firmum igitur illud habebatis, me decrevisse, neq; sententiam muto, nolle quicquam amplius hac in re permittere. At ego, nolit (quæso) Vestra Sanctitas sic ex certa animi sententia loqui, ac potius in his literis Reverendissimi Domini Eboracen. consideret damna, ruinas, hæreses, quæ Ves-

træ Sanctitatis culpa in illo Regno orientur: Regia enim Majestas male a Vestra Beatitudine tractata, injuria, et ignominia affecta, studium et voluntatem, quam semper optimam in Sedem Apostolicam habuit, in contrariam partem convertere posset, hoc est Dominationi Vestræ toto pectore considerandum. Esto quod de hujus negotii æquitate disceptatum non sit, concedamus etiam hanc rem malam, et mali exempli futuram (quod quidem secus esse judicaverunt omnes) an non Vestra Sanctitas novit pleraq; quæ non bona sunt præferri nonnunquam a nobis solere, ne pejora patiamur; atq; hoc tum aliis in rebus, tum imprimis hæresium evitandarum causa providendum est, quas videmus, quum semel altiores radices egerint, non posse amplius extirpari: atq; ibi ad illius pedes genibus flexis, eam precibus omnibus sum obtestatus, ut amicitiam potentissimi Regis conservare, observantiam Dominationis Vestræ Reverendissimæ erga ejus Sanctitatem, nostramq; servitutem respicere vellet; relicta namq; Regiæ Majestatis amicitia, religionis imminutio subsequeretur, et Regni illius a tam antiqua cum Sede Apostolica conjunctione dissolutio, ac Dominationis Vestræ Reverendissimæ gratia et Autoritas apud Sereniss. Regem non suo merito deficeret ejusq; fortasse salus periclitaretur; Nos autem qui semper Beatitudini Vestræ inservivimus, pro qua tot bonis officiis functi sumus, et tantum operæ perfecimus, ad integram amicitiam inter Regiam Majestatem et Vestram Sanctitatem conservandam, in mediostrarum actionum, Regni illius damna et calamitatem, nostramq; certissimam ruinam conspiceremus. Ad hæc S. D. N. et brachiorum et totius corporis agitatione, animum commotum ostendens, Volo (inquit) ego ruinam, quæ mihi modo immineat considerare, et idipsum quod feci valde me angit; Si hæreses, vel alia mala oritura sunt, quænam in eo mea culpa erit, satis meæ conscientiæ fuerit me vacasse culpa, qui essem obnoxius, si hoc etiam quod nunc ex me petitur concederem: Nec Reverendissimus Dominus Eboracensis, nec vos ullam causam de me conquerendi habetis, quicquid nunc pollicitus sum præstiti, neq; aliud unquam, etsi mihi faciendi esset facultas, Regia Majestas et Reverendissimus Dominus Eboracen. a me petierunt, quod non promptissime concesserim, ut quisq; facile intelligat, quanti eos semper fecerim; ad aliqua etiam Vestri causa faciliorem me præbui. Cæterum ubi veritatem meæ conscientiæ integritas omnia posthabenda censeo, agant per se ipsi quod volunt, Legatum remittant eo prætextu, quod in causam ulterius procedi nolint, et deinceps ut ipsi volent rem conficiant, modo ne me autore injuste quicquam agatur. Tunc ego, Nonne Vestra Sanctitas vult, ut ex vigore Commissionis procedatur? quod quum velle affirmasset, dixi, igitur Reverendissimus Campegius Sanctitatis Vestræ voluntati adversatur, Divortium

enim Regi dissuasit; At Pontifex, ego (inquit) illi imposui, ut Divortium Regi dissuaderet, persuaderet Reginæ; quod autem ad Commissionem pertinet, si requiratur, exequetur. Sumus ergo (inquam) concordēs, Beatissime Pater, quod quum ita sit, quid nocere poterit Decretalem Bullam aliquibus secretissimis ac juramento addactis Consiliariis ostendisse: Tum quassans caput, Scio (inquit) quid de ea facere constituent, verum nondum Campegii literas ex Anglia legi, quapropter die crastino ad me redibitis. Hoc pacto S. D. N. primo die me dimisit. Adfuit his sermonibus Dominus Vincentius Cassalius, quem ob equitem fratrem huc missum dixi, qui equitem ipsum excusavit, quod quamvis ille animadverteret negotium hoc tanti momenti esse, ut etiam cum vitæ discrimine Romam per dispositos equos sibi properandum esse videret, nihilominus supersedissee videns quod si id fecisset necesse sibi futurum domi, et in lectulo permanere potius, quam de re tanta coram ejus Sanctitate agere. Atque interim Dominus Vincentius multas rationes ad persuadendum, equitis Cassalii nomine adhibuit, quas eodem pacto ejus Sanctitas insequentem diem rejectit.

Postridie ejus diei signatura habita est, cui ego tanquam referendarius interfui, in vespere; est protracta, nec judicavi opportunum Pontificem signaturæ munere defessum aggredi, quum præsertim ejus Sanctitas diceret se nondum Campegii literas perlegisse. Res igitur iterum in diem proximum rejecta fuit, quo postea horam commodam nactus Pontificem adivi, quumq; omnium Capitum, quæ D.V. Reverendissimæ literis continebantur, quasi summam effecissem, ne quicquam per oblivionem præterirem, ab ea primum parte cepti, in qua dicitur suam Sanctitatem concessisse Commissionem generalem in amplissima forma, et promississe ferendam sententiam, se ratificaturum. Pontifex hoc verum esse affirmavit, dicens se contentum esse, ut ad sententiam procedatur; Qua vero parte est, ejus Sanctitatem Bullam Decretalem concessisse, ut secretiores Regiæ Majestatis Consiliarios instrueret, id a veritate longe remotum dixit, posseq; ad id se literas D. V. Reverendissimæ ostendere: Atque ea repetivit, quæ priore die super hoc dixerat, viz. Dominum Stephanum Gardinerum et Equitem Cassalium se testes habere, hanc Bullam non ea conditione petitam fuisse ut ostenderetur cuiquam, præterquam Serenissimo Regi et D.V. Reverendissimæ, et Campegium nunc ad se scribere tantundem effecisse, quo facto ex conventionē Bullam comburi debere, promissurum quoq; se dixit, ut si quæ allegantur, probentur, ad sententiam ferendam procedatur, se id ratum habiturum. Quumq; ego quæsissem an vellet, quæ fierent per eam Bullam comprobare, minime id oportere dixit; negavit quoq; eam Consiliariis ostendendam esse, qui tametsi rem bonam non judicarent, approbarent tamen super ejus Sanctitatis Conscientiam; ac sæpius in-

terim repetivit, non esse amplius in ea re commorandum. Ad aliam igitur partem deveni, in quæ D.V. Reverendissima dicit, Reverendissimo Campegium Divortium inter Regem Serenissimum et Reginam conatum dissuadere: Tum Pontifex Campegium scribere dixit, eo se etiam functurum officio, ut Reginæ Divortium persuaderet, quam ab eo alienam invenerit; modeste tamen eam, ait, locutam fuisse, et Consiliarios petiisse, qui ex Hispania denegati fuerint, ex Flandria autem concessi. Dixit etiam S.D.N. se literas ad Regem, Reverendissimo Campegio ex suo Chirographo dedisse, ut Regia Majestas fidem his haberet quæ Reverendissimus Campegius suæ Sanctitatis nomine diceret. Ad illam deinde partem deveni, ubi est: Causam Regis perinde differt, ac si nolit ad judicium, sententiamq; in partem suæ Majestatis ferendam descendere, donec S.D.N. certiorē prius effecerit, de his ad hanc causam concernentibus, quæ ibi vidit et audivit. Ad hæc respondit, Campegium quandocunq; requisitus fuerit, processurum, neq; de supersedissee Commissionem habere; se tantum injunxisse, et quum procedi ceptum esset, se certiorē faceret, ne tamen interim moræ aliquid interponeretur. At ubi est nullo pacto adduci vult, ut mihi suo Collegæ Commissionem hanc Decretalem credat: Dixit verum id esse, ideo factum ne pluribus palam fieret, eaque conditione qua petitum fuit, ostensam nequicquam amplius expectandum, ea repetens, quæ prius etiam circa hoc dixerat. At ego, videat Sanctitas vestra quod ex his verbis, quæ hic scripta sunt loquor, quæ dicunt Sanctitatem Vestram Commissionem Decretalem concessisse, ea conditione ut aliquibus Regiis Consiliariis ostenderetur. Tum Pontifex iterum exandescens; Ostendam (inquit) literas ipsius Reverendissimi Eboracen. nec loquor mendacia, et non minus meis verbis, literisq; prioribus Reverendissimi Eboracen. fides est habenda, quam his quas nunc afferitis. Tum ejus Sanctitatem mitigari quæsi, si minus urgeter mandata exequer, quoniam id a me fieri oportet. Quod ad Regni ruinas, damna, calamitates, scandala, et diminutionem Religionis, multa in eandem sententiam dixit, in quam primo die locutus fuit; quum diceret, Egregium vero decus Serenissimo huic Regi fuerit, si ipse, qui Fidei Defensor et sit et appelletur, qui libros etiam pro ejus defensione ediderit, eandem nunc impugnare cogatur; Ad hæc quam recte sint venturi, viderint ipsi. Eo autem loco, in quo dicebatur aliquid de Regio negotio, inter Generalem Fatrum de observantia, et ejus Sanctitatem convenisse, et eo autore fœdus inter ejus Sanctitatem et Cæsarianos componendum, Dixit, id ostendere, quod de Regio negotio nihil promiserit, quod quicunq; pollicitus sit, et quin poterit habita ratione suæ conscientiæ, re ipsa præstare velit: In eo autem quod de Pace tractanda affertur, dixit, se nullum modum in tali negotio invenire, neq; se adhuc scire, quod iste

Generalis ulla pacis condiciones sit allaturus; atq; ea insuper addidit, quæ meis litteris die 15 Novemb. datis D. V. Reverendissimæ significavi.

Aliis deinde diebus S.D.N. sæpissime sum alloquutus, qui decrevit cum Reverendissimis de Monte et Sanctorum Quatuor Cardinalibus de his rebus omnibus loqui, præterquam de Bulla Decretali, de qua cum nemine vult ullam fieri mentionem, jussitq; ex omni Scriptura ejus memoriam eximi. De reliquis itaq; rebus omnibus loquutus sum cum his duobus Cardinalibus qui dixerunt Pontificem contentum fore, ut ad sententiam procedatur, tametsi id plerisq; alienum videatur, deque eo nonnulli ex Cardinalibus cum obrectatione loquuntur, et Cæsaris Orator ne procedatur Protestatur, voluntq; fieri in Curia Causæ advocacy, Commissionemq; cum Inhibitione ad partes; dicuntq; hi duo Reverendissimi, quod quæ postulant illi, justa sunt, nec minimo cuiq; denegari possent, nolle tamen Regiæ Majestatis causa S.D.N. quicquam ex eo quod factum sit, immutare.

Quum alio etiam die Pontificem otiosum nactus essem, multa cum ejus Sanctitate, de rebus præteritis disserui, deque eo, quod ego ad ejus utilitatem cum Venetis egissem, quoniam scirem Serenissimi Regis, et D.V. Reverendissimæ voluntatem esse, ut quotiescunq; occasio daretur, pro suæ Sanctitatis comodis omnia fierent: Exposui deinde quantopere elaborassem pro negotio Cervæ et Ravennæ, utq; multa Gallici Oratores egissent a D.V. Reverendissima potissimum instigati; Addidi etiam efficacissima verba, quibus usus est Dominus Stephanus Gardinerus. Ad omnia S. D. N. respondit, se ea de re Regiæ Majestati, ac D.V. Reverendissimæ gratias habere, et mihi quoque gratias egit; dixitque, non tamen omnes simul tantum efficere potuistis, ut mihi mæ civitates redderentur. Scitis autem conditiones fœderis in quo ego quoque eram, fuisse, ut quum quis nostrum injuria afficeretur, ab eo ceteri confœderati injuriam propulsarent, quod multo magis pro me faciendum erat, quum qui in ipso fœdere essent mihi injuriarentur; Et inde Cæsariani volunt mihi persuadere Venetos non fuisse id facturos, si putassent Regi Angliæ aut Christianissimo displiciturum: Neque interim disistunt, multa, magna; mihi polliceri, unde ego, quod alias etiam dixi, id quod affertur, quum aliter facere nequeam, accipere cogar. Illudq; etiam vos scire volo promissum mihi fuisse, si legatus hic in Angliam mitteretur, futurum ut mihi civitates a Venetis restituerentur. Tum ego, non omnia, Beatissime Pater, adhuc sunt perfecta, Rex enim potentissimus omnino operam dabit, ut illæ civitates Beatitudini Vestræ restituantur: An non, quæ ejus Majestas scribit Vestra Sanctitas animadvertit? Cui videndum imprimis est, ne de ipsa Serenissimo Regi sit conquerendum; et ex hac occasione iterum ad Regiam Causam redii. At ejus Sanctitas dixit, se omnia quæ

potuisset pro Regia Majestate et D.V. Reverendissima fecisse, facturamq; etiam libenter.

Nonne igitur (inquam) posset ratio aliqua inveniri qua concederetur eam Bullam aliquibus ex Secretioribus Consiliariis ostendi posse? Tum Pontifex, non (inquit) Non potest hoc fieri, nec a me impetrari; quod si ullo modo fieri potuisset, minime tam multas magnasq; preces a Serenissimo Rege, et Reverendissimo Domino Eboracen. expectassem; quumq; quibusdam validis Argumentis instarem, prohibuit me ulterius de hujusmodi re loqui. Noli ego unquam dicere, equitem fratrem brevi esse venturum, ne Pontifex rem in illius adventum protraheret, ea tantum de causa, ut moram interponeret.

Omnibus deinde aliis diebus super eodem negotio institi, nunquam tamen Pontifex sententiam suam ulla ex parte immutare voluit; tantum illud decrevit, Nuntium mittere velle, qui suam sententiam verbis explicaret: quumq; nulla mihi amplius spes relinqueretur quicquam amplius impetrandi, tum demum dixi, Equitem fratrem Romæ futurum sequenti die, qui quum adeo gravis momenti rem, cerneret, noluerit suæ valetudini consulere, et quod is minime putasset, suæ servitutis in ejus Sanctitatem merita hoc modo male tractanda fuisse. Gratum sibi dixit Pontifex Equitis adventum fore, quodq; cum ipso et constituerentur omnia, negans tamen se ullo pacto id quod nunc petitur concessurum. Venit itaq; Eques frater, qui non secus ac si nunquam quisquam de hac re cum Pontifice egisset, singula de integro tractavit, omnibus hiis modis et rationibus tentatis quæ excogitari poterunt. Quæ omnia minutim Dominus Vincentius Cassalini noster patruelis, quem ad ipsum mittimus, verbis coram explicabit, egoque ne D. V. Reverendissimæ jam nimis molestus sim, de hac ulterius non scribam.

Quod ad Wintoniensem Expeditionem spectat, multum hi Reverendissimi Domini Cardinales offendeabantur, nunc ab ipsis pecuniarum remissiones postulari, quum deprædata eorum bona sint, ipsiq; propter id ad Paupertatem redacti. Quibus ego ostendi, majus emolumentum ad ipsos venturum, si D. V. Reverendissima unam Ecclesiam acciperet, alteram deponeret, quam si alter tantum Wintoniensis Ecclesiæ expeditionem faceret; neque D. V. Reverendissimam nimis hanc permutationem optare dixi, quum Wintoniensis non multo Ecclesiæ Dunelmensi sit ditior. Ad hæc dixerunt, quod libentius D. V. Reverendissimæ quam cuiquam alteri erunt gratificaturi, quoniam ipsa de sede Apostolica sit semper bene merita, non tamen se vereri, quin D. V. Reverendissima Wintoniensem Ecclesiam illius Regni primariam sit acceptura. Ego quum Pontificem, et deinde Cardinales eos qui magis rebus nostris student abissem, effeci ut Pontifex, de ea re in Consistorio referret,

quod ejus Sanctitas effecit, multis etiam additis laudibus D. V. Reverendissimæ quibus aliqui Cardinales, et maxime Neapolitani, responderunt ea quæ superius dixi. Illud tandem decreverunt, quod quum D. V. Reverendissima solvere debeat, pro expeditione Wintoniensis Ecclesiæ, et pro retentione Ecclesiæ Eboracensis et Abbatie Sancti Albani, habita ratione totius summæ, ejus pars dimidia V. D. Reverendissimæ condonaretur, et ut ad 13 vel 14 millia aureorum remittant, et non multo plus eo, quod pro Wintonien. tum Ecclesia deberet solvere. Id Reverendissimis Cardinalibus ideo displicebat, quoniam nollent res hujusmodi in exemplum trahi, quum præsertim Magnus Franciæ Cancellarius, ipse quoque in magna quadam Expeditione, idipsum in præsentia flagitat, quod isti concedere nolunt.

Cætera ex Domini Vincentio D. V. Reverendissima copiosius coram intelligat; Quæ bene valeat. Dat. Romæ die 17 Decemb. 1528.

Humilimus servus

Jo. Cassalius, Prothonotar.

XVIII.—*The Pope's Letter to the Cardinal, giving Credence to Campana. An Original.*

Dilecto Filio nostro Thomæ Sanctæ Cecilie Presbytero, Cardinali Eboracen. In Regno Angliæ, nostro et Sedis de Latere Legato.

[Cotton Libr. Vitell. B. 10.]

DILECTE Fili noster, salutem et Apostolicam Benedictionem. Existimavimus non tam commode per literas responderi posse his, de quibus postremo Oratores Carissimi in Christo Filii nostri istius Regis nobiscum egerunt; Itaq; proprium hominem Franciscum Campanam familiarem nostrum istuc mittimus, ex quo sua Serenitas ac Circumspectio tua plenius intelligant quæ nobis occurrant, tam de rebus ad pacem et publicæ ad universam Christianitatem spectantibus, quam super privatis Serenitatis suæ, de quibus nobis per literas et Oratores vestros significatis, quas quidem summopere cordi habemus. Circumspectionem tuam hortamur, ut sibi ac Serenitati suæ persuadeat nos paternam benevolentiam atq; animum gessisse et gerere erga Serenitatem suam, ab eodemq; amore proficisci omni quæcunq; illi significamus, ut pluribus Circumspectionem tuam, quam merito multum amamus, exponet Dilect. Fil. Card. Campegius, Legatus una tecum noster, ac dictus Franciscus, quibus plenissimam fidem habebitis. Datum Romæ 15. Decembris M. D. XXVIII.

J. Clemens manu propria.

XIX.—*A Part of Peter Vannes his Instructions, directing him to threaten the Pope. An Original.*

Decemb. 1, 1528.

—AND Peter, as of himself, shall a-part say unto his Holiness; Sir, I being an Ita-

lian, cannot but with a more fervent zeal and mind than any other, study and desire the Weal, Honour, and Safety of your Holiness and the See Apostolick; which compelleth me to shew unto your Holiness, frankly, what I see in this matter. Surely, Sir, in case your Holiness continuing this particular respect of fear of the Emperor, do thus delay protract, and put off the accomplishment of the King's so instant desire in this Matter, and not impart to his Majesty therein bounteously of the Treasure and Goods of the Church, and the See Apostolick, *quantum potestis ex Thesauro Ecclesiæ et ex plenitudine Potestatis ac Autoritate a Deo vel ab Ecclesia collata.* I see assuredly, that it will be a means so to alienate the fast and entire mind which his Highness beareth to your said Holiness, as not only thereby his Grace, Nobles, and Realm, but also many other Princes his Friends and Confederates, with their Nobles, and Realms, shall withdraw their Devotion and Obedience from your Holiness, and the See Apostolick, studying how they may acquire this your Ingratitude, in the highest cause that can be devised, shewed, and so long continued with the semblable. And therefore, Sir, at the reverence of Almighty God, cast not from you the heart of this noble virtuous Prince, who finally cannot fail, the Peace had, which Christendom may not long forbear, to have in his puissance, such a stay as may be able, in the highest and largest manner, to recompence his Friends, and to acquire the contrary.

HENRY R.

XX.—*The Cardinal's Letter to the Ambassadors about his Promotion to the Popedom. An Original.*

Magnifico Equiti Domino Gregorio Cassalio ac Domino Petro Vanni, Serenissimi Domini Angliæ et Franciæ Regis in Rom. Curia oratoribus.

[Cotton Libr. Vitell. B. 10.]

MAGNIFICE Domine Gregori et Domine Petre salutem. Sicuti incommodissimus totius Reipublicæ Christianæ, ac potissimum Regis Majestatis negotiis S. D. N. obitus accidit, ita etiam vos non latere puto quantum periculi et discriminis hujus Serenissimi Regis salutis et honori, ac Regni sui quieti ab hac futuri Pontificis Electione immineat, et quantopere vobis adnitendum, ac vestro studio, diligentia, industria et prudentia occurrendum et obstandum sit, ne aliquis eligatur Pontifex alienus ab hac Regia Majestate; et quid pro me promovendo facere ac tractare debeatis, cumulate per communes meas literas vos admonui: nec oportet per has quicquid aliud replicare, quas solum ad vos scribere volui, ut significem vobis me totum hoc gravissimum et omnium maximum negotium, de quod acturi estis, vestræ prudentiæ, fidei, et dexteritati,

quam longo temporis usu exploratissimam habeo, committere et credere, speroq; vos spei et opinioni meæ de vobis conceptæ omnino responsuros, et bene valete. Londini die 6 Feb. 1528.

Vester amantissimus Frater,
T. Cardin. Eborac.

XXI.—*An Information given to the Pope about the Divorce. An Original.*

Adnotatio Summaria eorum quæ aliis libellis fusiùs explicata S. D. N. tum licere, tum expedire, persuadent, ut in Causa Regiæ Majestatis Sententiam divortii ferat.

[Cotton Libr. Vitel. B. 11.]

PRIMUM licet atque etiam expedit dirimere hoc Matrimonium, quod juri tum divino tum humano repugnat.

Divinum enim jus duci prohibet Uxorem fratris, quin hic fratris Uxorem ductam fuisse sit notorium.

Humanum vero jus, duo hujus Matrimonii impedimenta continet, alterum Affinitatis, quod divino jure inductum severissime sancivit; alterum publicæ Honestatis, et justitiæ, quod promulgavit Deus, si ex definitione Matrimonii, divini, humaniq; juris commutatio interveniret, quibusnam auspiciis hoc Matrimonium constare dicemus, quod utroque jure adversante ac repugnante, contractum est, coit, et utcumque consistit?

Sed cessavit, inquit, in hac specie juris utriusq; prohibitio per gratiam et Dispensationem summi Pontificis.

Respondetur quidem istis multis modis. Primo non esse videri, quod nullum est, nullum autem haberi quod sine Autoritate legitima fiat; deniq; Pontificis Autoritatem non eatenus pertinere, ut in gradibus divina lege prohibitis dispensare possit: non opinionibus Scripturientium, qui Pontificis Autoritatem imminutam velint, sed ipsius Pontificis sententia constat, quem suæ Jurisdictionis modum, et optime novisse et ampliari velle potius quam restringere credendum est; quæ quum ita sint, etiam si humani juris prohibitio per Dispensationem sublata videatur, manet nihilominus immotum, quod divinum est, si ipsis contra seipsum credimus Pontificibus.

Deinde, ut posse Pontifices dispensare fateamur, et in ea parte tribuamus plus Autoritatis quam ipsi sibiipsis audeant arrogare, tamen non passim, non quocumq; modo, non temere, et sine omni consideratione, posse eos dispensare; atq; fatendum est ne suo testimonio Dissipatores verius, quam Dispensatores appellentur. Itaque ut causam urgentissimam et evidentissimam, tum etiam manifestissimam debet habere Dispensatio, precibus deniq; veris, non ementitis atq; confictis inniti.

In Dispensatione autem, quo constat hoc Matrimonium, verbis quidem pacis causa pro-

ponitur, sed non ideo quia sic refertur, re ipsa subsistit, Pontificis facta non ad verborum superficiem, sed rei ipsius solidam veritatem expendi convenit.

Certum est, pacem multis modis, tum firmissimam fuisse unoq; Matrimonio conciliatam, pactorum deniq; ac fœderum vi constantem, istud necessario Matrimonium non desiderasse, et jam Dispensationem sine causa intervenisse dicimus, et consequenter nullam esse, maneq; adhuc divinam prohibitionem atq; adeo et humanam.

Porro etiam, si aliqua sit, et causam haberet, tum mendacis conflata est, subreptitia et obreptitia merito appellanda, jure tum divino, tum humano reprobata.

Nam quum quod aliqui Canonibus cautum sit, ipsius etiam Dispensationis præmium contineat, "Romani Pontificis Autoritatem concessa sibi desuper uti potestate, prout personarum, causarum, et temporum qualitate pensata, id in Domino salubriter conspiciat expedire." Quomodo potuit S. D. N. hujus Serenissimi Regis qualitates pensare quas ignoravit? Neque enim de ætate quicquam, quæ in contrahendo hoc Matrimonio præcipua qualitas erat, narrabatur, et tamen illum annum eo tempore duodecimum non excessisse notorium est; et tacita ad hunc modum ætate, mendacium pro causa suggestum est manifestissimum; Cupisse, viz. tunc Serenissimum Regem contrahere Matrimonium, ad hoc ut pacis fœdera continuarentur: facti veritas est, tum quid ageretur ignorasse, et etiamsi tum scivisset, tamen non fuisse verum quod cuperet ad hoc ut pacis fœdera continuarentur, ætas ostendit, quæ per communis juris dispositionem discretionem non admittit; cupere quidem affectus est, ceterum cupere contrahere Matrimonium, ad hoc ut pacis fœdera continuarentur, judicii est et discretionis. Porro autem, quum de continuandis inter duos Principes fœderibus ageretur, alter ante mandatum executioni Bullam fatis concessit, et re integra, causa, si quæ fuit, cessavit.

Sed producit aliud Breve tenoris tam effcacis ut istas Objectiones non admittat.

Sed manet nihilominus eorum sententia, qui Pontificem non posse dispensare affirmant, secundum quos nec Breve nec Bulla consistit; deinde Breve falsum esse, et pro falso judicari debere, multis rationibus convincitur; denique falsum cum sit, et tamen prioris Bullæ errores corrigat, illam opinionem merito confirmet, ne prior Dispensatio efficax videatur, vel eorum judicio, qui hoc Matrimonium defendere studuerunt, viz. qui veris allegationibus diffisi, ad falsas et confictas Dispensationes, vitia objecta removens confugere coacti sunt.

Ista, si singula minus sufficiant, saltem collata, obtineant et persuadeant licere. Illa vero opinio multis persuasa, Pontificem, viz. non potuisse dispensare, ut sola infirmit Dispensationem, non petitur, sed habet nihilominus aliquid considerationis; quanquam enim refellatur a quibusdam et reprobetur,

manet tamen scripta, atque adeo testimonio ipsius Pontificis comprobata. Perpendatur deinde causa et suggestionis veritas, si mendacium intervenisse apparet, et quod est notorium, illam Dispensationem adversariorum factis in novi Brevis fabricatione tacite reprobari, quis non videt ex his causis licere ut sententia Divortii proferatur?

Postremo expedit ut id pronuntietur, quod in omnium sententias consentiat, Reprobatio autem Dispensationis cum omnibus convenit opinionibus, sive quia Autoritas abfuit, sive quia non recte interposita dicitur; Approbatio vero cum istis dissentit omnibus.

Expedit ut firma sit et inconcussa Regni Successio, quæ contra has opiniones confirmari non potest.

Expedit ut conscientia Serenissimi Regis his scrupulis impedita, et turbata, expedita et tranquilla reddatur.

Brevitur, expedit votis Serenissimi Regis satisfieri, qui pro genuinis et innatis suis virtutibus, non nisi optima cupit, et modo etiam optimo votorum suorum compotem effici laborat; si non virtutem spectaret, cætera nihil haberent difficultatis, sed omnium virtutum cogitationem quandam esse animadvertens, suum justitiæ decorum, quod temperantia est, quærit, ut justum, justo modo, ootineat et assequatur. Itaq; expedit ne auxilium denegetur, vel differatur ei qui id juste implorat.

XXII.—*The second part of a long Dispatch of the Cardinal's concerning the Divorce. An Original.*

To my loving Friends Master Stephen Gardiner, Doctor of both Laws; Sir Francis Brian, and Sir Gregory Cassalis, Knights; and Mr. Peter Vannes, Secretary to the King's Highness for the Latin Tongue; His Graces Orators, Residents in the Court of Rome.

[Cotton Libr. Vitel. B. 11.]

—ANOTHER part of your Charge consisteth in expedition of the King's great and weighty Cause of Matrimony, whereupon depend so many high Consequences, as for no earthly Cause to suffer or tolerate, tract or delay, in what case soever the Pope's Holiness be of amendment or danger of life; nor as is aforesaid, oweth to be by his Holiness preteromitted, whether the same be in the state of Recovery, or in any doubt or despair thereof: for one assured and principal fundamental and ground is to be regarded, whereupon the King's Highness doth plant and build his Acts and Cogitations in this behalf, which is from the reasonable favour and justice, being the things from the which the Pope's Holiness, in *prosperis nec adversis*, may lawfully and honestly digress; and when the plainness of his Cause is well considered, with the manifest Presumptions, Arguments, and Suspicions, both of the insufficiency of the Bull, and falsity of the Brief, such as may

lead any Man of reason or intendment, well to perceive and know, that no sufficiency or assured truth can be therein; How may the Pope's Holiness, *ex æquo et justo*, refuse or deny to any Christian Man, much less to a Prince of so high merits, and in a Cause whereupon depend so many consequences, to his Holiness well known, for a vain respect of any Person, or by excuse of any Sickness, justifie, colour, or defend any manner refusal, tract, or delay, used in declaration of the truth in so great a Matter, which neither for the infinite conveniences that thereby might ensue, admitteth or suffereth to be delayed, nor by other than himself, his Act or Authority, may lawfully be declared. And well may his Holiness know, That to none it appertaineth more to look unto the justness of the King's desire in this behalf, than to his Highness his self, whose Interest, whose Cause, with the same of his Realm and Succession resteth herein; for if his Grace were minded, or would intend to do a thing inique or unjust, there were no need to recur unto the Pope's Holiness for doing thereof. But because his Highness and his Council, who best know the whole of this Matter, and to whose part it belongeth most profoundly to weigh and ponder every thing concerning the same, be well assured of the truth of the Matter, needing none other thing but for observance of his Duty towards God and his Church, to have the same Truth also approve and declared by him to whom the doing thereof appertaineth; his Grace therefore seeing an untruth alledged, and that so craftily as by undue and perverse ways, the same, without good reason adhibited, may for a season bring things into confusion, doth communicate unto the Pope's Holiness presumptions and evidences enough, and sufficient to inform the Conscience of his Holiness of the very truth: which then, if his Holiness will not see, but either for affection, fear, or other private cause, will hearken to every dilatory and vain allegation of such as led upon undue grounds would colour the Truth; What doth his Holiness less therein, than under a right vain colour expressly deny and refuse the said Justice, which to be done either in health or sickness, in a matter of so great moment, is in no wise tolerable? But for the same reasons that he before mentioned, is the thing, whether the Pope's Holiness be in hope or despair of life, without further tract to be absolved and determined; for if Almighty God grant his Holiness life, this Act is, and always shall be, able to bear it self, and is meet to be an Example, a President, and a Law, in all like Cases emerging, the Circumstances and Specialities of the same in every part concurring as they do in this; nor can the Emperor make exceptions at the same, when he best knowing, percase, the untruth, shall see the grounds and occasions, that of necessity and meer Justice have enforced and constrained the Pope's Holiness

thereunto; which he could not refuse to do, unless he would openly and manifestly commit express injury and notorious injustice. For be it that the Pope's Holiness hearkning to the said frivolous and vain Allegations, would refuse to declare the Law herein to the King's purpose, then must his Holiness, either standing in doubt, leave and suffer the Cause to remain in suspense to the extrem danger of the King's Realm and Succession for ever, or else declare the Bull or Breve, or both to be good, which I suppose neither his Holiness nor any true Christian Man can do, standing the manifest occasions, presumptions, and apparent evidences to the contrary. Then if the matter be not to be left in suspense, no judgment can be truly given to the approbation of the Bull or Breve; how can the Pope's Holiness of Conscience, Honour or Vertue, living or dying, thus procrastinate or put over the immediate finishing thereof, according to the King's desire? or how may his Holiness find his Conscience towards God exonerate, if either living he should be the cause of so many evils as hereof may arise; or dying, wilfully leave this so great a Matter, by his own default, in this confusion, incertainty and perplexity? It is not to be supposed, that ever Prince most devout to the See Apostolick, could so long tolerate so high an Injury, as being so merited towards the said See, is both unacquitted for his kindness with any special Grace, and also denied upon his petition of that, which is evident to be plain Justice. This thing is otherwise to be looked upon, than for the Pope's Sickness, where most need were to put an end unto it, to be delayed, seeing that living and amending, it is of it self expedient and justifiable, and dying, it shall be an act both necessary, meritorious and honourable. For this cause ye now knowing the King's mind in this behalf, shall, if ye have not already before this time spoken with the Pope's Holiness at length in these Matters, as the King's Grace trusteth ye have done, sollicite as well by the means of Messiere Jacobo Salviati, as by the Bishop of Verone, and otherwise as ye can think best, to have such commodious access unto his Holiness, as ye may declare the Premises unto him; which by your wisdoms, in as effectual and vive manner as ye can open it unto his Holiness. It is undoubtedly to be thought the same shall rather be to his comfort and encrease of Health, than to any his trouble or inquietness; and that his Holiness hearing these Reasons not evitable, will, whether he be in way and hope of amendment, or otherwise, both proceed to the said indication, and also to the Declaration of the Law, and passing of a sufficient and ample Decretal, as hath been devised in the King's said Cause, with other such things, as by former Letters and Instructions, by the Decrees mentioned in the same, that failing have been committed unto you, to be solicited and procured there; in the labouring where-

of, albeit since your departures from hence, the things have, by reason of the Pope's sore sickness, otherwise chanced than was here supposed, by means whereof ye not instructed what to do in any such case, were peradventure not over-hasty or importune to labour these Matters, till the Pope's Holiness might be better amended, nor could percase find the means to have convenient access unto his presence for the same, ye must nevertheless adhibit such diligence, as howsoever the sickness of his Holiness shall cease, amend, or continue, these things be not for the same, or any other cause, tracted or left in longer suspense; but finding possible means to come unto the Pope's presence, to declare all such things unto the same, mentioned both in the former Letters and Instructions given unto you, and also in these presents, as may make to the purpose: and failing of often access in your own Persons to his Holiness, ye cause the Bishop of Verone, and other such assured Friends as ye can attain, being about him at such times as they may have with his Holiness, to inculcate unto him the said Points and Considerations, and all other that ye can excogitate and devise to the furtherance and advancement of these Matters, not forbearing or sparing also, if ye shall see difficulty at the Pope's hand, or in audience to be given to you or your Friends there, being about his Person, to break and open after a good fashion and manner the same unto such of the Cardinals, as ye may perceive assuredly and constantly to favour the King's Highness, and the French King in Election of a future Pope, in case (as God forbid) the Pope's Holiness should de cease; and to shew unto the same Cardinals, all such things as you shall think meet, both for their more ample instructions in the truth and specialities of the Matters, as well concerning the Indication of Truce, as the King's said Cause, and the presumptuous Reasons, and plainer Evidences, leading to the insufficiency of the Bull, and apparent falsity of the said Breve; to the intent, that as many of the said Cardinals as ye can win, made sure in those Matters, they may, both in time of sickness, and also of amendment, move and induce the Pope's Holiness, thereunto, laying before him as well the Merits and Honour that may ensue by the perfection of the premises, as the danger imminent by the contrary: and seembly it shall be expedient that ye win and make sure to the same purpose, as many of the Officers of the Rota and other as ye can, who as ye write be not accustomed, nor will give counsel to any Person but the Pope's Holiness; for albeit, ye cannot have them to be of the King's Council, yet nevertheless they may do as much good, or more, in training and counselling the Pope's Holiness, upon the great Reasons that you can shew unto them, to hearken unto your Overtures in this behalf. To which purpose you shall adjure, make, and win, as many Friends of the Cardinals, of

them, and other, as ye possibly may, as for the thing which the King's Highness and I more esteeme than twenty Papalities; and amongst other, ye shall insist, by all means and good persuasions ye can, for the continuance there of the said Bishop of Verone, so as he may countervail the Arch-Bishop of Capuan; who, as it seemeth, is continually about the Pope's Person, and were necessary to be met with in the labours and persuasions, which by likelihoode he maketh to the hindrance of the King's Purpose: For the better continuing of the which Bishop of Verone, not only the King's Highness and I write unto him at this time, as by the Copy of the same several Letters being herewith ye shall perceive, but also the French King will do the semblable. And furthermore, to the intent that the Pope's Holiness may well perceive, that not only the said French King mindeth the King's said Cause, and taketh it to heart as much as it were his own, and will effectually join and concur with the King's Highness therein, but that also he is and will be conformable to the said Indication; He will send thither, with all speed, the Bishop of Bayon to further, sollicite, and set forth the same; who, before his departure from hence, which was a good season passed, was and is sufficiently and amply instructed in all things requisite to this purpose: and not only in these Matters, but also in such other as were written unto you by Vincent de Cassalis, and Hercules, upon advertisement given hither that the Pope's Holiness was deceased; so as ye may be sure to have of him effectual concurrence and advice in the furtherance and solicitation of your Charges, whether the Pope's Holiness amend, remain long sick, or (as God forbid) should fortune to die; trusting, that being so well furnished by all ways that can be devised, ye will not fail to use such diligence as may be to the consecuting and attaining of the King's Purpose: wherein, tho ye be so amply and largely instructed, that more cannot be, yet nevertheless having lately received from the Bishop of Worcester a Memorial of divers great things to be well noted and considered, for trial of the falsity of the said Brieve, I send you herewith a Copy of the same Memorial, to the intent ye substantially visiting and perusing the same, may follow and put in execution such part thereof, for better trial of the falsity, as is to be done there, like as the rest meet to be done here, shall not fail to be executed with diligence accordingly.

Thus be ye with these, and other former Writings, sufficiently instructed what is to be done by you there, whether the Pope's Holiness continue long in his sickness, or whether the same fortune to decease, or soon, God willing, to amend. There resteth no more, but that ye always take for a perfect ground, That tho to every new chance not before known, sufficient Provision and Instruction could not be given to you at your

departure, ye always note, remember, and regard, That this the King's Cause admitteth nor suffereth any manner negative, tract, or delay; wherefore knowing that so well as ye do, and also how much the Indiction of the Truce shall be commodious and necessary, both to the King's Highness in particular, and to all Christendom in general, by means whereof his Grace shall avoid Contribution, and other Charges of the War, ye must now, if ever you will have thanks, laud, or praise for your Service, employ yourselves *opportune et importune*, to put an end to the Points to the King's satisfaction and desire; and in every difficulty to study, by your Wisdoms, the best and next Remedy, and not always to tract your doings, till upon your Advertisement hither, ye shall have new knowledge from hence: For thereby the matter it self, and also your demur there, be of over-long a continuance, and infinite inconveniences by the same may ensue. I therefore require you, according to the special trust and confidence that the King's Highness and I have in you, now for ever to acquit your selves herein with all effect possible, accordingly so as the King's Highness be not longer kept in this perplexity and suspence, to his Graces intolerable inquietness, and the great heaviness of all those that observe and love the same.

Furthermore, tho it so be that the King's Trust, and also mine is, Ye will by your Wisdom find such good means and ways as ye shall not fail, God willing, to open and declare unto the Pope's Holiness, the whole of the King's Mind, and all and singular the Premises, with the residue above-mentioned in your former Instructions and Letters sent unto you: Yet nevertheless considering what ye wrote of the doubt of continuance of the Pope's sickness, and to make sure for all Events and Chances, in case his Holiness (as God forbid) should long remain in such state, as he might either take upon him the naming of the Peace, journeying and repairing to the sacred Diet, nor also hear the whole of the things by you to be opened and propounded touching the King's said Cause; It hath been thought to the King's Highness convenient, rather than these great and weighty Matters should hang in longer suspence, to excogitate some other good means and way how these Matters, so necessary, may by some ways be conduced and brought to an end: And it is this; That the Pope's Holiness not being able to travel to the place devised, where the Princes may be near him for Treaty, and managing of the Peace, he do depute me and my Lord Cardinal *Campegius*, *conjunctim et divisim*, as his Legats for that purpose, to do and execute all such things in his Holiness's Name, as the same should do in that behalf if he were there present; whereunto, for the well of Christendom, we shall be contented to condescend. So always, that as hath been written heretofore unto you, before I pass or set forth to any Conven-

tion or Place, to the intent before specified, the King's Highness be fully satisfied and pleased in his said matter of Matrimony, without which, neither with nor without the Pope's presence, I will ever begin or take that Voyage: for performance whereof, this Article following is of new devised, to be by you propounded unto his Holiness, if the Decretals cannot be obtained, or some other thing, that ye shall well know and perceive, by advice of expert Counsel there, to be better to the King's purpose than this thing now devised, and that may without tract be passed or granted; that is to say, That his Holiness do enlarge, extend, and amplify his Commission given to me and my Lord Legate Campegius, whereby we jointly and severally may be sufficiently furnished and authorized, to do as much in this cause of Matrimony, with all the emergents and dependencies upon the same, as his Holiness may do of his ordinary and absolute Power, with sufficient and ample Clauses, *ad Decernend. et Interpretand. jura, leges, et Rescripta quacunq; hoc Matrimonium concernentia, una cum omnibus et singulis dubiis in eadem causa emergentibus.* And further, to make out Compulsories to any Princes or Persons of what preeminence, dignity, state, or condition soever they be, *Etiā si in Imperiali, Regali, vel alia quacunq; dignitate perfulgeant, sub quibuscunq; pœnis,* and in what Countries and places soever they be, to exhibit and produce any manner Witness, Records, Originals, Rescripts, or other thing, in what place, or time we, or the one of us shall require them, or any of them in this behalf, with all and singular the Circumstances requisite and necessary to such a Commission, after such ample and assured manner, as the same once had, we shall not need for any Objections, doubt, or other thing that might infringe or lack, to send of new to the Pope's Holiness for other provision, whereby the King's said Cause might hang in any longer tract or delay. In which case of coming to this Commission, ye Mr. Stevens must have special regard to see the same sufficiently and substantially penned, by advice of the most expert Men that ye can find to that purpose: For the better doing whereof, I send unto you herewith a Copy of the said Commission to me and my Lord Campegius, with certain Additions thereunto noted in the Margin, such as have been here devised; and also a Copy of certain Clauses in a Bull, to the intent ye may see how amply the same be couched, to avoid appellations and other delays in Causes of far less moment and importance than the King's is. Nevertheless ye must, if it shall come to the obtaining of this new Commission, see to the penning and more fully perfecting thereof, so as the same may be in due perfection, without needing to send eftsoons for remedying of any thing therein, as is aforesaid; looking also substantially whether the Chirograph of

Policitation, being already in your hands, be so couched, as the Date, and every thing considered, it may sufficiently oblige and astringe the Pope's Holiness to confirm all that we, or one of us, shall do, by virtue of this New or the Old Commission: And if it be not of such efficacy so to do, then must ye in this case see, that either by sufficient and ample words to be put in this new Commission, if it may be so had, or by a new Chirograph the Pope's Holiness may be so astringed; which Chirograph, with the Commissions before specified, if ye obtain the same, the King's pleasure is, That ye Sir Francis Brian shall bring hither, in all possible diligence, after the having and obtaining thereof, soliciting nevertheless, whether the Pope be to be easily spoken with, or not, the immediate Indication of the Truce, as is aforesaid, without which in vain it were for me, either with or without the Pope, to travel for labouring and conducting of the Peace. And so by this way should the Pope's Holiness, with his merit and sufficient justification, proceed for the Truce, as a fundament of Universal Peace, satisfy the King's desires, and avoid any doubt of the Emperor; forasmuch as his Holiness might alledg, That being so extremely sick, that he was not able to know of the Cause himself, he could no less do of justice, than to commit it unto other, seeing that the same is of such importance as suffereth no tract or delay. And finally, the King's Highness, God willing, by this means, should have an end of this Matter. One thing ye shall well note, which is this; Albeit this new Device was now for doubt of the Pope's long continuance of sickness, first excogitate; yet is it not meant, nor ye be limited to this Device, in case ye can obtain any other, nor ye be also commanded, to prefer this before all other Devices: but now that ye shall see and understand what this Device is, and knowing what thing is like or possible to be obtained there, without long putting over of your pursuits, expend, consider, and regard well with your self, what thing of this, or any other that may best serve to the brief and good expedition of the King's Cause. So always that it be a thing sure, sufficient, and available to his Grace's Purpose, that may without any further tract be there had; and then by your Wisdom taking unto you the best Learned Counsel that ye can have there, leave you to the expedition of that which so may be most meet, as the times require and suffer, to the brief furnishing of the King's said Cause to this purpose, without tract or delay, and that ye may see is the thing, which as the matter stands, can speedily be obtained and sped, as is aforesaid. For whether the Decretal be better than this, or this better than that, or which soever be best, far it shall be from Wisdom to stick, and still to rest upon a thing that cannot be obtained; but since ye know the King's meaning, which is to have

a way sufficient and good for the speedy finishing of this Cause to his Grace's purpose, note ye now, and consider with your self, by advice of Learned Counsel, as is aforesaid, how ye may bring that to pass, and shall ye deserve as high thanks as can be possible. So always that it be so well provided and looked upon, that in it be no such limitations or defaults, as shall compel us any more to write or send for reformation thereof: And coming to this Commission, the percase ye can by no means or sticking have it in every point as the Copy, which I send you with the Annotations do purport; yet shall ye not therefore refuse it, but take it, or any other thing as can be had, after such form as may substantially serve, and as ye can by your wisdom and good solicitations obtain, for the speedy finishing of the King's Cause to his purpose, as is aforesaid, which is the scope whereunto we must tend at this time; and therefore ye be not limited or coerced within any such bounds as ye should thereby be compelled or driven, for lack of obtaining any thing or point mentioned in these or other your Instructions, or former Writings, to send hither again for further knowledge of the King's pleasure; but ye be put at liberty so to qualify, so to add, detract, immix, change, chuse or mend as ye shall think good; so always that ye take the thing that best can be had, being such as may as effectually as ye can bring about, serve to the King's purpose, and to put indelayed end to it, according to his Grace's desire, without further tract, or sending thither, which is as much as here can be said or devised. And therefore at the reverence of Almighty God, bring us out of this perplexity, that this Vertuous Prince may have this thing sped to the purpose desired, which shall be the most joyous thing that this day in Earth may chance and succeed to my heart; and therefore I eftsoons beseech you to regard it accordingly: Howbeit if the Pope's Holiness, refusing all your desires, shall make difficulty and delay therein, it is an evident sign and token, that his Holiness is neither favourable to the King's reasonable Petitions, nor indifferent, but should thereby show himself both partial, and expressly averse unto his Grace; wherefore in that case finding in his Holiness such unreasonableness, as it can in no wise be thought ye shall do, The King's pleasure is, that ye proceed to the Protestations mentioned in the first Instructions given to you Mr. Stevins, for you and the residue of your Collegues; and that ye not only be plain and round with the Pope's Holiness therein, if ye come to his speech, but also ye show and extend unto the Cardinals, and other that be your Friends, which may do any good with him, the great peril and danger imminent unto the Church and See Apostolick; thereby exhorting them, That they like vertuous fathers have regard thereunto, and

not to suffer the Pope's Holiness, if he would thus wilfully, without reason or discretion to precipitate himself and the said See, which by this refusal is like to suffer ten times more detriment, than it could do for any discontentment that the Emperor could take with the contrary: for ye shall say, sure they may be, and so I for my discharge declare, both to the Pope's Holiness and to them, If this Noble and Vertuous Prince, in this so great and reasonable a Cause, be thus extremely denied of the grace and lawful favour of the Church, the Pope's Holiness shall not fail for the same to lose Him and his Realm, the French King and his Realm, with many other their Confederates; besides those that having particular Quarrels to the Pope, and so aforesaid will not fail, with diverse other, as they daily seek occasions, and provoke the King's Highness thereunto, which will do the semblable, being a thing of another sort to be regarded, than the respect to the Emperor; for two Cities, which nevertheless shall be had well enough, and the Emperor neither so evil contented, nor so much to be doubted herein, as is there supposed, This, with other words mentioned in your Instructions concerning like matter, ye shall declare unto his Holiness, and to the said Cardinals, and other being your Friends, if it come to that point; whereby it is not to be doubted, but they perceiving the dangers aforesaid, shall be glad to exhort and induce his Holiness, for the well of himself and the Church, to condescend to the King's desire; which is as much as can be here thought or devised, to be by you done in all Events and Chances: And therefore I pray you, eft-soons, and most instantly require you, as afore, to handle this Matter with all effect possible. Coming to this new Commission, when you shall have once attained such thing as shall be sufficient for the King's purpose, as is aforesaid; and that ye have it in your hands and custody, and not afore, lest thereby ye might hinder the expedition thereof, ye shall by all ways and means possible, labour and insist, That the King's Highness, as need shall be, may use and enjoy the benefit of the Decretal, being already in my Lord Cardinal Campegius's hands, whereunto his Highness and I desire you to put all your effectual labour for the attaining of the Pope's consent thereunto accordingly.

Ye shall furthermore understand, That it is thought here, in case, as God forbid, the Pope should die before ye should have impenetrated any thing that may serve to the absolution of the King's Matter, That the Colledge of Cardinals have Authority, Power, and Jurisdiction, *sede vacante*, to inhibit, avoke, *et ex consequenti*, to pass and decide the King's Matter, seeing that the same is of so high moment and importance, concerning the surety of a Prince and his Realm, as more amply ye shall perceive in the Chapters, and

Periculum de Electione, ne Romani, de Jurejurando, et capite primo de Scismaticis; Wherefore the King's pleasure is, That ye Mr. Stevins shall diligently weigh and ponder the effect of the said Chapters, not only with your self, but also with such the King's Learned Counsel as ye and your Collegues have conducted there; and what Jurisdiction, *sede vacante*, the Colledge of Cardinals have, either by the Common Law, usage or prescription, which may far better be known there than here: And if ye find that the Cardinals have in this the King's Cause, and such other like Authority and Jurisdictions to inhibit, avoke and decern, then, *in casu mortis Pontificis, quod Deus avertat*, ye shall specially foresee and regard that for none Intercession or pursute made by the Emperor and his Adherents, they shall either inhibit or avoke: And also if before such Death, ye shall not have obtained such thing to the King's desire and purpose, as these present Letters before do purport, his Grace's pleasure is, That ye shall pursue the effectual expedition of the same, at the hands of the said Colledge, *Sede vacante, ne res quæ nullam dilationem exposcit, tantopere usque ad Electionem novi Pontificis quoquam modo differatur*; using for this purpose all such Reasons, Allegations, and Persuasions mentioned in those Letters, and your former Instructions, as ye shall see and perceive to serve to that effect; and so to endeavour and acquit your self, that such things may be attained there, as may absolve this the King's Matter, without any further tract or delay; whereby ye shall as afore highly deserve the King's and my special thanks, which shall be so acquitted, as ye shall have cause to think your pains and diligences therein in the best wise employed, trusting in God that howsoever the World shall come, ye shall by one means or other bring the King's Matter, which so highly toucheth his Honour and quiet of Mind, unto the desired end and perfection.

Finally; Ye shall understand that the French King, among other things, doth commit at this time to the Bishop of Bayon, and Mr. John Joachim to treat and conclude the Confederation heretofore spoken of, between his Holiness and the King's Highness, the French King, the Venetians, and other Potentates of Italy, for a continual Army to be entertained to invade Spain in case it stand by the Emperor, that the Peace shall not take effect: Wherefore the King's pleasure is, That ye having conference with them at good length in that Matter, do also for your parts, sollicite, procure, and set forth the same; entering also on the King's behalf unto the Treaty, and conclusion thereof, after such manner as your former Instructions and Writings do purport. So as like as the French King is determined, that his Agents shall join and concur with you in the King's Pursuits and Causes; So ye must also concur with them in advancement of their af-

fairs, the successes whereof, and of all other your doings there, it shall be expedient ye more often notify hitherto than ye do, for many times in one whole month no knowledge is had from you, which is not meet in those so weighty Matters, specially considering that sometime by such as pass to Lyons, ye might find the means to send your Letters, which should be greatly to the King's and my consolation, in hearing thereby from time to time, how the things succeed there; I pray you therefore to use more diligence therein, as the King's and my special trust is in you. And heartily fare you well. From my Palace besides Westminster, the sixth day of April.

The French King hath sent hither an Ambassiate, Monsieur de Langes, Brother to the said Bishop of Bayon, with certain clauses in his Instructions, concerning the said Treaty of Confederation, the Copy whereof ye shall receive herewith, for your better carrying on that Matter. Praying God to speed you well, and to give you grace to make a good and short end in your Matters. And eft-soons fare ye well,

Your Loving Friend,

T. Cardin. Eborac.

XXIII.—*Another Dispatch to the Ambassadors to the same purpose. A Duplicate.*

[Cotton Libr. Vitell. B. 11.]

RIGHT well beloved Friends, I commend me unto you in my hearty manner, letting you wit, that by the hands of Thadeus bearer hereof, the King's Highness hath received your several Letters to the same, directed with the Pope's Pollicitation mentioned in the same, and semiblable I have received your Conjoint and several Letters of the date of the 18 and 29 days of March; the 8, 19, 20, and 22 of April, to me directed, wherein ye at right good length have made mention of such Discourses, Conferences, Audiences, and Communications as ye have had concerning your Charge, since the time of your former Advertisements made in that behalf, with all such Answers and Replications as have been made unto you by the Pope's Holiness, and other on his behalf concerning the same. In the Circumstances whereof ye have so diligently, discreetly, and substantially, acquitted your selves, as not only your firm and fervent desire, to do unto the King's Highness special and singular service in this his great and weighty Cause, but also your Wisdom, Learning, and perfect dexterities, heretofore well known, hath every one for his part thereby been largely of new shewed, comprobe and declared to the King's good contentment, my rejoice and gladness, and to your great laud and praise. For the which his Grace giveth unto you right hearty thanks, and I also for my part do the semblable; assuring you, in few words,

though the time and state of things hath not suffered that your desires might at this time be brought unto effect, yet the King's Grace well knoweth, perceiveth, and taketh, that more could not have been done, excogitated, or devised, than ye have largely endeavoured your self unto for conducting the King's purpose, which his Grace accepteth, as touching your merits and acquittal in no less good and thankful part, than if ye finding the disposition of things in more direct state, had consecute all your pursuits and desires: Nor ye shall doubt or think, that either the King's Highness or I have conceived, or thought any manner negligence in you for such things as were mentioned, in the last Letters sent unto you by Alexander, Messenger, but that albeit his Highness had cause, as the same wrote, to marvel of your long demor, and lack of expedition of one or other of the things committed to your charge; yet did his Highness right well persuade unto himself the default not to be in you, but in some other cause, whereof his Grace not knowing the same, might justly and meritoriously be brought unto admiration, and marvel: And therefore be ye all of good comfort, and think your perfect endeavours used, and services done, to be employed there, as it can right well, in every part regarded and considered.

In effect coming to the Specialities of the things now to be answered, the King's Highness having groundly noted and considered the whole continue and circumstances of all your said Letters and Advertisements, findeth and perceiveth evidently, that whatsoever Pursuits, and Instances, and Requests have been, or shall be for this present time, made there by you on his Grace's behalf to the Pope's Holiness, for the furtherance of the said great and weighty Cause; and how much soever the necessity of Christendom for the good of Peace, the importance of the Matter, the justness of the thing itself, reason, duty, respect to good Merits, detecting of Falsities used, evident Arguments and Presumptions to the same, or other thing whatsoever it be, making for the King's purpose, do weigh; the Times be now such, as all that shall be done in any of the Premises there, is apparent by such privy Intelligence and promise as is between the Pope and the Emperor, to hang and depend upon the Emperor's Will, Pleasure, and Arbitre, as whom the Pope's Holiness neither dare nor will in any part displease, offend, or miscontent, nor do by himself any thing notable therein, which he shall think or suppose to be of moment, the said Emperor first inconsulted, or not consenting thereunto. And for that cause, since the Emperor not only is the Adversary of Universal Peace, Letter, and Impeacher thereof, but also, as hath appeared by sundry Letters heretofore, and now of new sent out of Spain, doth shew himself adverse, and enterponing himself as a Party against the

King's said great Matter; It were in manner all one to prosecute the same at the Emperor's hands, as at the Pope's, which so totally dependeth upon the Emperor; and as much Fruit might be hoped of the one as of the other, so as far discrepant it were from any wisdom in a thing so necessary, and which as ye know must needs be brought unto an end without any further delay, to consume and spend the time, where such express contrariety and in manner dispair appeareth to do good therein, and where should be none other but continual craft, colour, abuses, refuses and delays, but rather to proceed unto the same in place, and after such form as may be appearance of some good and brief effect to ensue. Wherefore to shew you in Counsel, and to be reserved unto your selves, The King's Highness finding this ingratitude in the Pope's Holiness, is minded for the time to dissemble the Matter, and taking as much as may be had and attained there to the benefit of his Cause, to proceed in the decision of the same here, by virtue of the Commission already granted unto me and my Lord Legate Campegius.

And for because that ye Mr. Stevins be largely ripened and acquainted in this Matter, and that both the King's Highness and I have right large experience of your entire zeal and mind to the studying and setting forth of such things concerning the Law, as may be to the furtherance hereof; considering also that for any great thing like to be done there herein, such Personages as be of good Authority, Wisdom and Experience, tho they be not learned in the Law, may with such Counsel as ye have retained there, right well serve to the accomplishment of such other things as shall occur, or be committed unto them on the King's behalf, tho so many Ambassadors do not there remain and continue: His Grace therefore willing and minding to revoke you all by little and little, except you Sir Gregory being his Ambassador there continually residing, willeth, That after such things perfected and done, as hereafter shall be mentioned, ye Mr. Stevins and you Sir Francis Brian, shall take your leave of the Pope's Holiness, and with diligence return home. For if he had been the absence of you Mr. Stevins, seeing that there is small appearance of any Fruit to be obtained there, the King's Highness would have entered into Process, here before this Whitsuntide: But because his Grace would have you here present, as well for the forming of the said Process, and for such things as be trusted that ye shall obtain and bring with you, as also for the better knowledge to be had in sundry Matters, wherein you may be the better ripened and informed by means of your being in that Court: And otherwise his Highness will somewhat the longer defer the commencement of the said Process, and respite the same, only for your coming; which his Grace

therefore desireth you so much the more to accelerate, as ye know how necessary it is, that all diligence and expedition be used in that Matter. And so ye all to handle and endeavour your selves there, for the time of your demor, as ye may do the most benefit and advantage that may be to the speedy furtherance of the said Cause.

And forasmuch as at the dispatch of your said last Letters, ye had not opened unto the Pope's Holiness, the last and uppermost Device here conceived, and to you written in my Letters sent by the said Alexander, but that ye intended, as soon as ye might have time and access, to set forth the same, wherein it is to be trusted, since that thing could by no colour or respect to the Emperor be reasonably denied, ye have before this time done some good, and brought unto perfection; I therefore remitting you to such Instructions as ye received at that time, advertise you that the King's mind and pleasure is, ye do your best to attain the Ampliation of the said Commission, after such form as is to you, in the said last Letters and Instructions, prescribed; which if ye cannot in every thing bring to pass, at the least to obtain as much to the King's purpose, and the benefit of the Cause as ye can; wherein all good policy and dexterity is to be used, and the Pope's Holiness by all perswasions to be induced thereunto; shewing unto the same how ye have received Letters from the King's Highness and me, responsive to such as ye wrote of the dates before rehearsed; whereby ye be advertised that the King's Highness, perceiving the Pope's strange demeanour in this his great and weighty Cause, with the little respect that his Holiness hath, either to the importance thereof, or to do unto his Highness at this his great necessity, gratuity and pleasure; not only cannot be a little sorry and heavy to see himself frustrate of the future hope and expectation that his Grace had, to have found the Pope's Holiness a most loving, fast, near and kind Father, and assured Friend, ready and glad to have done for his Grace, that which of his Power Ordinary or Absolute, he might have done in this thing, which so near toucheth the King's Conscience, Health, Succession, Realm, and Subjects; But also marvelleth highly, That his Holiness, both in Matters of Peace, Truce, in this the King's Cause, and in all other, hath more respect to please and content him of whom he hath received most displeasures, and who studieth nothing more than the detriment of the See, than his Holiness hath either to do that which a good common Father, for the well of the Church, Himself, and all Christendom, is bounden, and oweth to do, or also that which every thing well pondered, it were both of Congruence, Right, Truth, Equity, Wisdom, and conveniency for to do. Thinking verily that his Highness deserved to be far otherwise entreated, and that not at his most need in things nearest

touching his Grace, and where the same had his chief and principal confidence, thus to have his just and reasonable Petitions rejected and totally to be converted, to the arbitre of his Enemy, which is not the way to win, acquire and conserve Friends to the Pope's Holiness and See Apostolick, nor that which a good and indifferent Vicar of Jesus Christ, and common Father unto all Princes, oweth and is bound to observe. Nevertheless ye shall say the King's Highness, who always hath shewed, and largely comprobate himself a most devout Son unto the See Apostolick, must and will take patience; and shall pray to God to put in the Pope's mind, a more direct and vertuous intent, so to proceed in his acts and doings, as he may be found a very Father, upright, indifferent, loving and kind; and not thus for partial respect, fear, or other inordinate Affection, or cause, to degenerate from his best Children, shewing himself unto them, as a Step-Father, nor the King's Highness ye shall say can persuade unto himself, that the Pope's Holiness is of that nature and disposition, that he will so totally fail his Grace in this Matter of so high importance, but that by one good mean or other, his Holiness will perfectly comprobate the entire love that always the same hath shewed to bear towards his Highness, wherein ye shall desire him now to declare by his Acts the uttermost of his intent and disposition; so as ye Mr. Stevins and Mr. Brian, who be revoked home, do not return with void hands, or bring with you things of such meagerness, or little substance, as shall be to no purpose: And thus by these, or like words, seconding to the same effect, which as the time shall require, and as he shall have cause, ye by your Wisdoms can qualifie and devise, it is not to be doubted, but that the Pope's Holiness perceiving how the King's Highness taketh this Matter, and that two of you shall now return, will in expedition of the said Ampliation of the Commission, and other things requisite, strain himself to do unto the King's Highness as much gratuity and pleasure as may be; for the better attaining whereof, ye shall also shew, how heavy and sorry I with my Lord Legate Campegius be, to see this manner of proceeding, and the large promises which he and I so often have made unto the King's Highness, of the Pope's fast and assured mind, to do all that his Holiness, *etiam ex plenitudine potestatis*, might do, thus to be disappointed; most humbly beseeching his Holiness on my behalf, by his high Wisdom to consider, what a Prince this is; the infinite and excellent gratuities which the same hath exhibited to the Pope's Person in particular, and to the See Apostolick in the general; the magnitude and importance of this Cause, with the Consequences that may follow, by the good or ill entreating of the King's Highness in the same; wherein ye shall say, I have so largely written, so plainly for my

discharge declared the truth unto his Holiness, and so humbly, reverently, and devoutly, made intercession, that more can I not add or accumulate thereunto, but only pray unto God that the same may be perceived, understood, and taken, as the exigence of the Case, and the merits of this Noble Prince doth require; trusting always, and with fervent desire, from day to day, abiding to hear from his said Holiness some such thing as I shall now be able constantly to justify and defend, the great things which I and my said Lord Legate have said and attested on his Holiness behalf.

This, with all other such matter as may serve to the purpose, ye shall extend as well as ye can, and by that means get and attain as much to your purpose for the corroboration and surety of all things to be done here as is possible, leaving to speak any more, or also to take or admit any rescripts for exhibition of the Brief, advocacy of the Cause, or other of the former degrees, seeing that all which shall or can be done or attained there, shall hang meerly upon the Emperor's Will, Consent, and Arbitre: and therefore nothing is now or hereafter to be procured, that may tend to any act to be done, in decision of the Cause or otherwise there, or which may bring the adverse Party to any advantage to be taken by the favour or partiality, that the same may have in that Court; but to convert and employ all your suit, to that thing which may be to the most convalidation and surety of the Process, and things to be done here, as well by attaining, as ample, large and sufficient words, clauses and sentences as ye can get, for ampliation of the new Commission. As for the defeating of any thing that may be procured to the impeachment of the Process thereof, and the corroboration of the things to be passed, and done, by virtue of the same.

And amongst other things, whereas ye with these last Letters, sent the Pope's Pollicitation, for the non-inhibition or avoking of the Cause, the ratifying and confirming of the Sentence by us his Legates herein to be given, and other things mentioned in the same, ye shall understand, that the said Pollicitation is so couched and qualified, as the Pope's Holiness whensoever he will may reile; like-as by certain Lines and Annotations, which in the Margin of a Copy of the said Pollicitation I send you herewith, ye shall perceive more at large: And therefore after your other suits, for the ampliation of the new Commission, if any such may be attained, brought unto as good a purpose as ye can, ye shall by some good way find the mean to attain a new Pollicitation, with such, or as many of the words and additions newly devised as ye can get; which ye may do under this form and colour, that is to say, to shew unto the Pope's Holiness, by way of sorrow and doleance, how your Courier, to whom ye committed the convey-

ance of the said Pollicitation, so chanced, in wet and water in the carriage thereof, as the Pacquet wherein it was, with such Letters as were with the same, and amongst other the Rescripts of Pollicitation, were totally wet, defaced, and not legible; so as the Pacquet and Rescript was and is detained by him to whom ye direct your Letters, and not delivered amongst the other unto the King's hands; and unless his Holiness, of his goodness unto you, will grant you a double of the said Pollicitation, ye see not but there shall be some notable blame imputed unto you for not better ordering thereof, to the conservation of it from such chance. And thus coming to a new Pollicitation, and saying, ye will devise it as near as ye can remember, according to the former, ye by your Wisdoms, and namely ye Mr. Stevins, may find the means to get as many of the new and other pregnant, fat, and available words as is possible, the same signed and sealed as the other is, to be written in Parchment; the politick handling whereof, the King's Highness and I commit unto your good discretions; for therein, as ye Mr. Stevins know, resteth a great strength and corroboration of all that shall be done there, in decision of the King's said Cause; and as ye write, may be in manner as beneficial to the King's purpose, as the Commission Decretal.

And to the intent ye may the better know how to proceed in this Business, I advertise you that the King's Highness hath now received fresh letters out of Spain, answering to those sent by Curson jointly with a Servant of the Queens, for exhibition of the Original Brief here, of whose expedition you Mr. Stevins were privy before your departure. The Letters were of sundry dates, the last whereof is the 21 of April, at which time the Emperor was at Cæsar Augusta, upon his departure towards Barcelona. In effect, the Emperor minding by his departure thither, and other his Acts, to make a great demonstration of his coming into Italy, who is to nothing, as the King's Ambassadors write, more unmeet and unfurnished than to that voyage, not having any Gallies there but three, which lay on dry Land unrigged, as they have done a long time passed, none Assembly of the States of that Land, none order, provision of Victual, towardness in conscription of Men of war, or appearance of such thing, but that his going to Barcelona, is chiefly under pretext to attain certain old Treasure there remaining, and to give the better reputation to his Affairs in Italy. As to the matter of Peace and Truce, he seemeth not so alien from it, but that he would, under colour thereof, be glad to separate and disjoin other from the sincerity of confidence that is between them, working somewhat with the French King, which he himself confesseth to be but abuses. On the other side, he maketh overture of

Peace or Truce to be had with the King's Highness apart; and in the mean time entertaineth the Pope's Holiness, as one whom won from the residue of the Confederates, he thinketh himself most assured of: Howbeit in all this his Business, ye may constantly affirm, that his Compasses cannot prevail in any thing that may be excogitate to the separation of the King's Highness and the French King, who so entirely proceed together, that the Emperor coming or not coming into Italy, the said French King intendeth to prosecute him in the place where his Person shall be. To whom the King's Highness now sendeth the Duke of Suffolk, with the Treasurer of his honourable Household; who if the Pope will not really and actually intend to the maintaining of the Peace, coming to the convention of his Holiness, moved as the case shall require, shall be furnished of a substantial number of men of War out of his Realm to the assistance of the said French King, if the Emperor happen to descend in Italy. So as his things there, be not like to be in such surety as might bring the Pope's Holiness to this extremity of fear and respect. And all the Premises touching this knowledge had out of Spain, and the French King's Interest with the King's Concurrence, as afore; It shall be well done ye declare to the Pope's Holiness, whereby peradventure the same shall be removed from some part of his said overmuch respect to that part.

As to the sending of the Brief, the Emperor refusing to send it into England, sheweth some towardness of sending it to Rome, minding and intending to have the King's Matter decided there and not here; howbeit all be but vain Collusions: For as ye shall perceive by such things as be extracted out of the Letters of the King's Orators Resident in Spain, a Copy whereof I send you herewith, the more the said Breve cometh into light and knowledge, the more falsities be deprehended therein; and amongst other, one there is specially to be noted, making, if it be true, a clearer and manifest proof of the same Falsity; which because if it were perceived by the adverse Party, or any of their Friends, Counsellors, or Adherents, it might soon by a semblable falsity be reformed, is above all other things to be kept secret, both from the Pope, and all other there, except to your selves: for in computation of the Year of our Lord is a diverse order observed in the Court of Rome in Bulls and Breves; That is to say, in the Bull beginning at the Incarnation of our Lord, in the Brief at the Nativity; So as the thing well searched, it is thought it shall be found, that the date presupposed to be of the Breve, which is 26 Decemb. Anno Dom. 1503. *Pontificatus Julii anno primo*, well conferred with the manner and usages of that Court: He that counterfeited the Breve, not knowing such diversity between the date of the Bull and Breves, and thinking to make both

Dates of one day, dated the Breve at a day before Pope Julii was Pope; which ye shall more plainly perceive by the said Copy, and specially if under some good colour ye ripen your selves there, whether the year in the date of Breves change upon Christmass day, or upon New-years day, wherein the King's pleasure is, that ye ensearch and certifie here what ye shall know and perceive. And if ye shall by such inquiry find matter making to the purpose, as it is not doubted but ye shall do, then for the more sure justification and proof thereof before the Judges; It shall be expedient ye in writing make mention of such a doubt, finding the means that it may be answered and declared in the same Writing, by certain expert Persons of the Secretaries, and other Officers of that Court, with subscription of their Answer and Names; whereby it may appear here before us as Judges, as a thing true and approved; Howbeit, great dexterity is to be used for the secrecy thereof; for if such Exceptions might come to the knowledge of the Adverse Party, they might, as the said Orators write, soon reform that default by detrahing one Letter, or Title, or forging a new Brief, alledging error in the Transsumpts, which might be the total disappointment of deprehension of the falsity in that chief and principal point. I pray you therefore to regard that Matter substantially, and to order it by your good Wisdoms accordingly.

XXIV.—*The two Legates Letter to the Pope, advising a Decretal Bull. A Duplicate.*

[Cotton Libr. Vitell. B. 11.]

PRIORIBUS nostris ad Sanctitatem Vestram literis quid hic ageremus, quoque in statu causa hæc esset exposuimus; postea quum, et res ipsa, et desiderium Regis admodum urgeret, ut ad Causam ipsius merita agnoscenda accingeremur, quando in suspensio, non modo horum Regum vota, sed nec hujus Regni firmandi ratio, diutius haberi potest, omni suasionis genere horum animis prius adhibito, ut alterius voluntati alter cederet, eique morem gererent, cum nihil profecerimus, ad Judicii institutionem accedentes, de modo causam ipsam pertractandi, multa longioribus colloquiis inter nos commentati sumus; qua in re, dum quæ necessaria sunt adornantur, exhibitum est per Reginam exemplum Brevis Julii 2. eodem tempore quo et Bulla super hac materia, dati et scripti, sed attentiore cura et longe consideratione mente confecti, quod, quia in substantialibus etiam ab ipsa Bulla diversum est, non modo Regium, sed nostrum quoque; animum, mire suspensum habuit, usque; adeo ut de ejus veritate plurimum suspicari libeat; nam præter insperatam in tanta opportunitate ejus apparitionem, incredibile videtur, ut eodem tempore idem author, eisdem partibus, in eadem Causa, diversa admodum ratione caverit. et permansuro Diplomati ejusque; Decreto, ad

perpetuam rei memoriam, proferendo, et plumbeo caractere excudendo dormitaverit, brevioribus vero literis, molli cera communiendis exactissimi studii et sobria cogitationis speciem impresserit: ne tamen Majestas hæc rem hanc damnatam priusquam exploratam habeat, quippe quæ magis in veritate quam in voto suo, Causæ hujus eventum susceptura videtur, ad ipsius Brevis exhibitionem instat, quod, quia honestum et rationi consonum videtur, a nobis etiam probatur, propterea omni studio curamus, ut Breve ipsum, quod in Hispaniis esse dicitur, et a quo exemplum hoc effigiatum aiunt proferatur; atque ut hoc expeditiore cura, et majore compendio assequamur, præter primam et summam illam de Causa cognoscendi potestatem, quam a Sanctitate Vestra habemus, aliam quoque ad hunc specialiter articulum habendam putamus, per quam possimus etiam per censuras, omnes etiam Regia et Imperiali Autoritate fulgentes, monere et adigere ut dictum Breve nobis exhibeant, sine quo causa hæc nedum absolvi, sed nec commode tractari queat. Atque hoc primum est, quod Majestas hæc, in tanta animi fluctuatione qua nunc æstuat, a nobis curandum putat, quo impetrato, Judiciis via insistentes ad Causæ cognitionem procedemus; quod si non proferatur, vel inutile et vitiatum, et fide sua facile rejiciendum, prolatum fuerit, nihil prohibebit, hoc sublato obice, quin ex officio nostro relinqua prosequamur: sin vero exhibeatur, et veritate sua, vel adeo scite conficta fallacia, ita se tueatur ut acriori examine id inquiri debeat, patefacto jam patronorum cavillis et calumniis foro, quibus undis et judiciis fluctibus non solum articulum hunc Brevis, sed universam Causam implicaturi simus, nullus non viderit; neque enim deerunt quæ suspectam ipsius Brevis fidem faciant, vel ex hoc maxime, quod cum maxime Regis et Regni hujus intersit, nihil prorsus de eo antehac auditum fuerit, nec ejus memoria aut ratio ulla extet in Scriniis Regiis, in quibus etiam minima quæque ad Regnum spectantia asserviri solent; nam verisimile non est in Hispaniis majorem Anglicæ rei curam fuisse quam in ipsa Anglia, neq; quempiam solerti et acri adeo ingenio fuisse, qui hujuscemodi dissidium vigesimo quinto ab hinc anno suboriturum, et hac sola ratione sublatum iri posse divinaverit, nulla ut diximus apud hunc Regem, et in hoc Regno talis rei memoria extante. Porro si ex Brevi ad Bullam, et ex Bulla ad Breve transitus fiat, atque illius jejunitatem et ariditatem insectemur, hujus prægnantia verba, et ad omnes fere exceptiones tollendas, superstitionem quodammodo vigilantiam conferamus, et quæ utrinq; deduci poterunt in Rescriptis Apostolicis æquo animo audiamus, periclitaturi certe sumus, ne, quod minime cupimus, Sedis Apostolicæ Autoritatem patientia nostra in discrimen rapiamus, atque dum Regno, et Regni hinc suppetias ferre volumus, rem dignitatemq; nostram multo minorem faciamus, cui tum posita etiam anima, favere et adesse

semper cupimus et debemus. Propterea, Beatissime Pater, non solum pro Regis et Causæ hujus commodo, sed pro dignitate quoq; Ecclesiastica et Sanctitatis Vestræ Autoritate hic tuenda et conservanda, nullo pacto committendum ducimus, ut nobis spectantibus et audientibus, de Potestate Romani Pontificis, de literarum Apostolicarum sub plumbo et sub annulo scriptarum fide, et repugnantia, deque juris divini abrogatione disceptetur, maxime in Regum causa oppugnanda et defendenda, qui, ut sublimiore sunt fastigio collocati, ita iniquiori animo patiuntur Causæ suæ casum, cum qua et dignitatem et existimationem suam diminutam iri intelligunt, quæ si ignobilium etiam animos quosq; exulcerare, ipsa rerum experientia docti cernimus, qualiter quæso putamus Regios et generosos affectura. Ita; quoniam hanc Carybdim et hos scopulos evitasse semper tutum erit, propterea hujusmodi incommoda quodammodo prætervecti, ubi ad litis molestias et incertas fori fluctuationes causam deducendam perspicimus, suadere, rogare et summis precibus pari; reverentia contendere non desinemus, ut si exhibito Brevi pura veritas ita latitaverit, quod rectumne an falsum, vitiatum ceu adulterinum fuerit judicare ac discernere minime valeamus, Sanctitas Vestra Causam hanc ad se avocet, non solum ut tanto discrimine, et perplexitate nos eximat, sed ut paterno affectu Causæ et Regi huic optimo subveniat et opem ferat, atque ex Potestatis suæ plenitudine et summa prudentia finem huic rei optatum imponat, quæ non sine magno hujus Regni et Ecclesiasticæ dignitatis periculo diutius trahi potest; Speramus autem Serenissimum hunc Regem in hujusmodi avocandæ Causæ consilio facile quieturum, salebrosa hæc litium itinera et labyrinthos evitaturum, modo in fide Sanctitatis Vestræ chyrographo manus suæ testata, cognoverit, se diutius suspensio in hac re animo detinendum non fore, atq; ab hujusmodi Matrimonio se tandem liberandum, in quo nec humano nec divino jure permanere se posse putat, ex causis Sanctitati Vestræ forsitan notis, et per hos suos nuntios longioribus verbis explicandis. Quod si Sanctitas Vestra commodius existimaverit, Avocatione hujusmodi posthabita, per Decretalis unius concessionem huic causæ occurri et succurri posse, in hanc quoque rationem Regis animum paratum dabimus; et propterea concepto quodam Decretalis modulo, eum per hos ipsos Majestatis suæ nuntios mittimus, ex quibus abunde intelliget, quodque non absque exemplo istiusmodi auxilia proponantur, et quam non temere nec absque ratione Majestas hac desiderio huic suo inhæreat: interea vero, dum hac vel illa ratione huic rei occurritur et Breve ipsum perquiretur, posset utiq; Sanctitas Vestra iterum Reginæ animum tentare, et ad Religionem emollire, curando (ut quod maxime apud eam gratia et Autoritas esse debeant) et literis, et precibus, et nuntiis, omnique alia ratione, hac ipsa via, sibi, suisq;

rebus omnibus, atq; aliis optime consulat. Cujusmodi multa, pro salute Regni et publica cum dignitate, tum tranquillitate animo agitamur, ut tandem optimo Regi præsidio simus, qui incredibili patientia et humanitate, nostram et Sanctitatis Vestrae opem expectat, sed tanta obsessus cura, sollicitudine et anxietate, ut nullus facile explicare possit, vix enim in hoc ipso, oculis et auribus nostris credimus; cujus usque adeo nos miseret, ut nihil ingrato magis animo audiamus quam ejus de hac re verba, querelas et cruciatum: jure, an injuria liceat nobis hoc, Beatissime Pater, cum Sanctitate Vestra tacere, ne præjudicium nobis aut aliis faciamus, sed quem non excitet tot annorum Conscientiæ Carnificina, quam ut transversum et modo in has et modo in illas partes agant Theologorum disputationes, et Patrum decreta, nullus non videt; qua in re enucleanda ita ambiguo laboratur sensu, ut jam non doctioris sed melioris hominis lumine et pietate egeamus, et propterea factum est ut cum ab utraq; parte stant assertores maximi, in illam magis Majestas sua inclinat, quæ ab offensionibus et periculis magis remota videtur. Quem præterea non moveat dulcis illa insituaque sobolis successio, in qua morientes et animam exhalaturi conquiescere, natura ipsa, videmur omnes? quem insuper non accendat, Regni atque imperii propagatio, et per solos liberos continuata quadam fruitio? quem deniq; populorum fidei ac ejus curæ commissorum tranquillitas et securitas, quæ in designatis jam regibus et principibus nutritur et vivit, non sollicitet? ita ut tanti adeoque; communis boni fundamenta nulla a se jacta, non doleat et suspiret, cum in extremis ejus diebus, extrema quoque tempora eis adventare sentiat, atq; secum omnia quodammodo in ruinam trahi? Majores habet, Beatissime Pater, Causa hæc anfractus et difficultates, quam superficie tenus inspectantibus offerantur, in quo vel hæc potissimæ sunt quod nec moram patitur, et in alteram partem non inclinat quidem, sed omnino cogit, ni velimus ab ea præcipientes et maxima cum privata tum publicæ rei jactura cadere; nam qui vel Reginæ odio, vel speratæ, nec dum forsitan notæ, futuræ conjugis illecebra et titillatione Regem agi putant, ei excordes plane et toto, quod aiunt, cælo errare videntur: ut enim credere dignum est, nullis illius quamlibet duris moribus ad injocunda consuetudine, vel ulterioris sobolis spe desperata, Regium animo tanto periculo ad odium impelli posse; ita nec in hominis bene sani mente cadere debet, Regem hunc imbecillo adeo esse animo, ut sensuum suadela eam abruptum cupiat consuetudinem, in qua adolescentiæ suæ florentes annos exegerit persancte adeo, ut in hac quoque; fluctuatione, non sine reverentia et honore versetur. Inest, credite omnes, voluntati ejus non modo divinæ legis timor, sed humani quoque; juris ratio eximia, hæcque; non privata sed publica, ad quam cum ejus animum trahant, utriusque; juris peritissimi, et Regni hujus sui proceres, et primates

omnes, nihil tamen suo, aut suorum tantum arbitrio constitutum habere cupit, sed Apostolicæ Sedis judicio; qua in re quanta sit pietate, maxime ostendit, quum non ex magorum carminibus, et circulatorum imposturis, aliisque malis artibus, sed Sanctissima Pontificis manu, tanto huic vulneri suo opem petat, de quo vel plura forte quam licuisset Sanctitati Vestrae subjecimus, quoniam hæc ipsa ulcera manibus nostris contrectavimus, et quantum vitales spiritus exhalent cognovimus: proinde Sanctitas Vestra, pii patris et peritissimi medici more, dum virtus adhuc stat, dum salus non desperatur, dum æger ipse sese sustinet et legitima petit auxilia, Regem de se et Apostolica sede optime meritum in pietatis suæ sinu foveat, illudque; ei indulgeat quod nec disputationum immortalia dissidia, nec litium immensum chaos unquam dabit, nec sine maximo discrimine unquam tractabitur; atque illud etiam secum reputet, quam injurium, et cum privatis tum publicis rebus incommodum sit, extremos juris apices consecrari, quamquam non expediat ex scripto jure semper judicari; cui, quia Pontifices et Principes miro omnium consensu, a Deo ipso præfecti, consentur Spiritus et animæ vice, merito in ambiguis, et ubi multa periclitatur hominum salus, arbitrio suo ejus duritiem moderari possunt et debent, in quo Sanctitas Vestra et Regem et Regnum hoc plane servaverit. Quod si alia ratione vel aliunde paranda sibi fuerint auxilia, veremur ne de Regno et Rege hoc actum sit, quicquid enim alia manu huic vulneri impositum fuerit, nihil minus faciet quam sanitatem, seditionibus enim et tumultibus omnia exponuntur, atq; imprimis Ecclesiastica Dignitas et Apostolicæ Sedis Autoritas hinc deturbabitur; quod non erit difficile, aut ingratum quibusdam, qui Rege cum Sanctitate Vestra nunc conjunctissimo, impietatis suæ venenum perbelle dissimulant; Cujusmodi jacturam si dura hæc tempora nostra fecerunt, quod deinde sperandum sit, non videmus. Conservandus itaque; Rex est, ejusque; eximia in Apostolicam Sedem voluntas et fides, ne eo a nobis abalienato, non modo Angliæ Regem, sed Fidei quoque; Defensorem amittamus, cujus virtutes et Religionem tanto plausu orbi commendavimus. Brevitati studentes multa præterimus, et præsertim quid Regni proceres, Nobiles æque atque ignobiles dicant, qui fremunt et acerbissime indignantur, se tamdiu suspensos haberi, atq; ab aliorum nutu et voluntate exspectare, quid de fortunis eorum omnibus et capitibus statuunt, aut decernant: atq; hac potissimum via insistent, qui nullam aut certe diminutam hic Romani Pontificis Autoritatem vellent, quorum plerique; in his disceptationibus, quibus alter alteri, ut usu venire solet, re in ambiguo posita, adversatur, ea dicunt quæ non absque; horrore referri queant; nam inter cætera illud maxime in ore obvium habent, et prædicant, se nunquam satis demirari, aut ridere posse quorundam ignaviam, qui patienter audiunt, Pontificibus in Jure Divino figendo et refi-

gendo licere, Pontifici Pontificis ceram aut plumbum confiare non permitti; nos, ut hos scopulos et has syrtis evitemus, nihil non agimus, et ne præceps, huc vel illuc, Rex hic ruat, curamus, quem in officio vix contineri posse confidimus, dum a Sanctitate Vestra his literis rescribatur: quibus si ut speramus et cupimus aliquid rescriptum fuerit, per quod et Regem et horum omnium animos quietiores reddere valeamus, accedet nobis quoque; vis aliqua cætera felicius perficiendi; sin minus, omnia in deterius itura non ambigimus. Quæ ut celerius Majestas sua cognoscat, præsentis hos nuntios suos per dispositos equos ad Sanctitatem Vestram mittit, ex quorum sermone plura quoque intelligent quam literæ ipsæ commodè capere poterunt. Ignoscet vero Sanctitas Vestra literarum nostrarum prolixitati, quæ tametsi modum excedunt, rei tamen hujus difficultatem et periculum majori ex parte minime attingunt.

XXV.—May 21, 1529. Richmond.

Another Dispatch to Rome. An Original.

RIGHT well beloved Friends, I commend me unto you in my most hearty manner, by the hands of Alexander, Messenger; I have in good diligence received your Letters of the 4th of this Month; and semblably the King's Highness hath received your other Letters, sent by the same Messenger unto his Grace: By tenour whereof it well appeareth that the King's Highness is now frustrate of the good hope and expectation that his Grace and semblably I were in of the Pope's determination, to have done for his Highness in this great and weighty Cause of Matrimony, as his Holiness by his Chamberlain promised; not only that which might be done of power ordinary, but also of absolute; and that ye be utterly in despair to consecrate or attain any thing to the purpose there, to the benefit of the said Cause, with the strange demeanour that hath been used in calling you to make answer, why the supplications presented by the Emperor's Ambassador for advocacy of the Cause should not proceed; and how discreetly and substantially ye have answered and ordered yourselves therein: Affirming finally, that as to that Matter, ye think it shall not serve to any purpose, but only to stop your suit in the obtaining of a new Commission, and desiring to be ascertained of the King's pleasure touching the Protestation mentioned in your Instructions, and how the same is meant and understood, with many other things comprised in your said Letters, right well and substantially couched and handled; for the which the King's Highness giveth you hearty thanks, and I also thank you in most hearty manner for my part.

Ascertaining you, that by Thadeus, Courier, upon receipt of your former Letters sent by him, who I trust be arrived with you long

before this time; I wrote unto you the King's mind and pleasure, as well to forbear any further pursuits of the Degrees committed unto your Charge, except only the expedition of a new Commission and Pollicitation mentioned in the same. As also that you Mr. Stevins, and Sir Francis Brian, should return home, like as my said Letters purported. And forasmuch as now it appeareth, that there is no hope for you to attain the said Commission and Pollicitation, the King's Highness supposing that ye the said Mr. Stevins and Sir Francis be on your way homeward; and perceiving that it should be necessary for his Grace to have there a substantial Counsellor of his, well learned in the Laws, as well to defend all such things as shall be procured or set forth by the Casareans, to the hindrance of the King's Cause, as to let and impeach any Advocations, Inhibitions, or other thing that may be damageable thereunto, hath dispatched thither this Bearer and Mr. Bennet, who hath commandment to shew unto you, and every of you, wheresoever he shall meet with or find you, his whole Instructions, by tenour whereof ye shall be advertised of the King's further mind and pleasure in that behalf; wherefore this shall be only to signifie unto you, how his Highness will that ye now forbear any pursuit, either for Commission, Pollicitation or Rescript to be sent to the Emperor for exhibition of the Brief, either here or at Rome, but that following in every part the tenor of the said Instructions, ye Mr. Stevins and Sir Francis Brian use all the diligence possible in your Voyage homeward, and the residue of you to attend to such things as be mentioned in the said Instructions; ascertaining you, that whereas ye were in doubt what is meant by the Protestation spoken of in my former Letters and your Instructions, it was none other thing than in the same Instructions was plainly specified and declared; That is to say, Failing of all your Requests and Pursuits touching the King's great Matter, to have shewed unto his Holiness the danger that might ensue, by losing the entire favour of this Prince, by mean of his so strange and unkind dealing with his Grace; howbeit, considering in what state the things now be, and how much the Pope's Holiness seemeth to be inclined to the Emperor's part. And yet as appeareth both by your Letters, and by such other knowledge as the King hath, his Holiness would gladly conserve the King's Love and Favour, and is loth to do any thing to the prejudice of his Cause: It is no time to come to any rigorous or extream words with his Holiness, but in gentle and modest manner to shew himself in such words as be mentioned in my said last Letters sent by Thadeus; and so without irritation of him, but with conservation of his favour to entertain his Holiness in the best manner that may be, without meddling in any other Protestation, but only

to look what may be done touching such Protestations apart, as is mentioned in the said Instructions given to Mr. Benet, which with these Letters shall be a sufficient information of you all what to do in the Causes to be committed, not doubting but in all other particular suits of Bulls, and other things committed unto you, ye Mr. Stevins and Sir Francis Brian, have or will do your best to bring the same with you; the expedition whereof, if they be not sped already, the King's Highness committeth to the Wisdoms of such of you as shall fortune to be in the Court of Rome at the receipt hereof; wherein, and in all other things, his Highness trusteth, and I do the semblable, that ye will order yourselves with all effectual diligence, as the special confidence that is put in you doth appertain.

And forasmuch as the greatest thing that is to be looked unto is the importune Suit of the Cæsareans, not only to stop any further things to be granted to the King's Highness, but also to revoke the Commission given to the Lord Legate Campegius and to me, which should be a clear disappointment and frustration of the King's Cause; ye shall therefore look substantially by all politick means to withstand, that no such thing be granted; assuring the Pope and all the Cardinals, and such other as have respect to the well of the See Apostolick, that if he should do such an high injury to the King and his Realm, and an Act so contumelious to us his Legates, and so contrarious to his Faith and Promise, he should thereby not fail so highly to irritate the King and all the Nobles of this Realm, that undoubtedly they should decline from the obedience of the See Apostolick, and consequently all other Realms should do the semblable, forasmuch as they should find in the Head of the same, neither justness, uprightness, nor truth; and this shall be necessary, as the case shall require, well to be inculked and put in his head, to the intent his Holiness by the same may be preserved from granting, passing, or condescending to any such thing.

After these Letters perfected hither, and read unto the King's Highness, albeit that mention is made in sundry places heretofore, that as well ye Mr. Stevins, and Sir Francis Brian, if ye be not returned from the Court of Rome, as also the rest of the King's Ambassadors, which at the arrival of Mr. Doctor Bennet shall fortune to be there, shall forbear to make any further means or pursuit for the New Commission and Pollicitation, but clearly to use silence therein; yet nevertheless regarding, and more profoundly considering the effect of your Letters last sent, it doth plainly appear, that tho after the overture made to the Pope's Holiness of the said New Commission, the Business chanced to be made by the Emperor's Ambassador, upon preferring a Supplication for advocacy of the cause; which thing by your

writing, Mr. Stevins, to Capisuke was well avoided; yet was there none express refusal made by the Pope's Holiness to condescend unto the said New Commission, but order given that you should consult and confer with the Cardinal Anconitane and Symonette upon the same; which Conference, by mean of the said Business, was deferred and disappointed, without any final conclusion or resolution taken thereupon. Wherefore inasmuch as yet there appeareth none utter despair of obtaining the said New Commission and Pollicitation, with some more fat, pregnant, and effectual Clauses than the other hath; The King's pleasure is, That notwithstanding any words before mentioned, both ye the said Mr. Stevins, and Sir Francis Brian, if ye be not departed from the Court of Rome, do for the time of your demur there, which the King's pleasure is, shall not be long, but only for taking of your leave; and also the rest of the King's said Orators, after your departure, shall, as ye shall see the case require, endeavour your selves as much as may be, to obtain the said New Commission and Pollicitation, foreseeing always that you handle the matter after such manner, as thereby the Pope be not the rather induced to hearken and incline to any persuites of the Imperials for advocacy of the Cause, which were a total frustration of all the King's intent, but so to use your selves, as ye shall see to be to the benefit, and not to the hindrance thereof: Which done, the King's Grace doth refer the good handling of this thing to your wisdoms and discretions, neither to leave the pursuit for the said Commission and Pollicitation, if it may without damage be followed; nor to follow it, if thereby you shall see apparent danger of any such Advocacy, or advantage to ensue to the purpose of the Imperialists, like as his Highness doubteth not, knowing now the King's mind and pleasure, you will with wisdom and dexterity, order your selves herein accordingly.

And furthermore, you shall in any wise dissuade the Pope for sending either by his Nuntio, to be sent unto Spain, or otherwise, for the Original Brief. And if the Nuntio be already passed, having charge to speak for sending the same to the Court of Rome, then to find the means that a Commandment be by the Pope's Holiness sent after him, not to make any mention thereof: Which done to you, the King's said Ambassador shall have a good colour to induce the Pope's Holiness, saying, as of yourself, That you have well considered your own pursuits for producing the Brief at Rome; and because the Emperor might perceive that the Pope were about to avert unto him the falsity of the said Brief, therefore you can be contented that that matter be put off, and no mention to be made thereof by his Nuntio, or otherwise; whereunto it is not to be doubted but the Pope's Holiness will have special regard, and facilly condescend to your desires in that behalf.

Finally ; It appeareth also by certain your Letters sent, as well to the King's Highness as to me, that the Pope's Holiness is much desirous to study and find a mean and way to satisfy the King's Highness in this behalf : Amongst which one clause in his Letters to me is this ; *Tametsi enim, jurisperitorum consilium quasiverimus, sed nihil reperimus, quod bonis oratoribus simul et justitia ac honori nostro satisfaceret ; sed tamen agimus omnia, et tentamus omnes modos Regia sue Serenitati, ac circumspectioni tue satisfaciendi.* (And it is added in the Margin, with Wolsey's hand ;

Mi Petre, referas tuis literis pervelim quid tibi et mihi Pontifex dixerit de modis excogitandis, et quomodo subridens dicebat, In nomine Patris, &c.)

Wherefore since his Holiness so plainly declared, that he seeketh the ways and means to satisfie the King's Highness, it shall be in any wise expedient, that you the said Orators perceiving any towardness of Advocation, lay this to the Pope's Holiness, saying, That that is not the way to satisfy his Grace ; and yet besides that, by your Wisdoms to find the means to understand and know of his Holiness what be the ways and means, which his Holiness hath studied or can study to satisfie the King according to his writing in this behalf, whereof they shall say his Grace is glad, and is very desirous to know and understand the same ; and as you shall perceive any towardness or untowardness in the Pope in that behalf, so to set forth your pursuits to the best purpose accordingly. And thus heartily fare you well. From Richmond, the 21 day of May.

Your loving Friend,

T. Cardinalis Eborac.

XXVI—May 31. Romæ, 1529.

*A Letter of the Pope's to the Cardinal.
An Original.*

Dilecto Filio nostro Thomæ tituli Sanctæ Cecilie Presbytero Cardinali Eborucensi, nostro et sedis Apostolicæ Legato de latere.

Clemens manu propria.

[Cotton Libr. Vitell. B. 11.]

DILECTE Fili noster, salutem et Apostolicam benedictionem. Cum Angliæ Rex ac Circumspectio vestra, vetera erga nos et Sedem Apostolicam merita novis officiis augeatis, optabamus occasionem, in qua et vos nostrum amorem cognoscere possetis ; sed molestissime tulimus eam primum esse oblatam, in qua circumsepti angustis terminis Justitiæ, non possemus progredi quantum vellemus, studio vobis gratificandi, multis ac rationabilibus Causis desiderium vestrum impediens, quod quidem Regiis Oratoribus istuc redeuntibus demonstrare conati sumus. Sed super his et publicis negotiis copiosius vobiscum loquetur Dilectus Filius noster Cardinalis Campegius. Datum Romæ die ultima Maii, 1529. J.

XXVII.—April 6, 1529.

The King's Letter to his Ambassadors, to hinder an Avocation of the Suit. An Original.

[Cotton Libr. Vitell. B. 11.]

BY THE KING.

HENRY REX,

TRUSTY and right well-beloved we greet you well. Since your departure from hence, we have received sundry your Letters to us directed, whereof the last beareth date at Rome, the 4th day of the last month ; and have also seen such other as from time to time ye have sent to the most Reverend Father in God, our most entirely well-beloved Counsellor, the Lord Legate, Cardinal, Archbishop of York, Primate of England, and our Chancellor : By continue whereof, we have been advertised of the Successes, as well of your Journey thitherwards, as of such things as ye to that time had done in our Causes as you committed ; for the which your diligent advertisement, and good acquittal, we give unto you condign thanks : ascertaining you, We do not a little marvel, that in your said last Letters you shew so much desperation of any great favour to be had at the Pope's hand in our said Causes ; considering that neither ye then had spoken with his Holiness in the same, nor by such Conferences as ye had had with Mr. Jacobo Salviati, or other on his behalf, we can perceive but all good favour and towardness ; tho per-case the superiority of the Imperials, and the common fame, led you to think the contrary : Howbeit as you know no credence is to be given unto such common report, nor we trust the same shall prove more true, than hath done the Opinion that was of the Lord Legate Campegius now here Resident, whom we find and certainly know to be of a far other sort in his love and inclination towards us, than was spoken, not having such affection towards the Emperor, as in him was suspected. And to be plain with you, if ever he had been of other mind, we have said somewhat to him after such manner as might soon change that intention. So that little Faith is to be given to the outward Sayings and Opinions of such People as measure every thing at their pleasure ; which we doubt not but ye right wisely do consider, and that ye have before this time, by your diligent sollicitation made to speak with the Pope's Holiness for declaration of your Charge, proved the contrary. Whereof we shall be glad and joyous to hear ; willing and desiring you therefore, according to the great and special confidence that we have in you, to premit no time in the diligent handling and execution of your said Charge, but by one good way or other to find the mean, if you have not already done it, to declare the same unto the Pope, wherein the good advice and address of the Bishop of Verone shall, We trust, do you great furtherance ; and by whose means, if ye for the Pope's extreme

debility or sickness might in no wise be often admitted unto his presence, ye may signify unto him at great length, our whole Mind, Desire, and Intent, after such form as your Instructions and Letters given and sent unto you in that behalf do purport: For sure ye may be, it shall highly confer unto the benefit of our Causes, that ye have there present one so fast and assured Friend unto us, as we trust the Bishop of Verone is, who shall be able right largely to countervail, and meet with the malicious practices of the Archbishop of Capua, who is thought to be one of the chief Authors and Contrivers of the Falsities, Crafts, and Abuses, set forth to the hindrance of our said Causes; which no Man shall more politickly and facilly reprehend, than the said Bishop of Verone may do: And therefore he is by you, with all good means and ways possible, to be entertained; as we doubt not but you will have special eye and regard to the making, winning, and conservation of as many Friends to our purpose as ye can possibly obtain; so handling your self, as now may appear your dexterity and perfect endeavour to conduce, with your diligent labour and policy, our Matters to the speedy, indelayed, and desired end and effect, which ye may be sure we shall not put in oblivion, but will have the same in remembrance accordingly. Marvelling nevertheless, that though ye Mr. Stevens could not bring hitherto our great Causes to perfection, ye had not in the mean season advertised us what is done touching such Bulls as were to be sped for our other particular Matters, whereof no mention is made in your said Letters; willing and desiring you therefore, by your next Letters, to advertise us in what state and train the same be; knowing right well that ye being not only by the former Letters and Writings, but also by such as be sent unto you, at this time sufficiently and amply instructed of our Mind and Pleasure, will now so acquit your self, as shall correspond to the perfect expectation, and firm opinion that we have of you, which we shall not fail to have in our tender consideration to your well, as is aforesaid. Ye shall also, in your Conferences with the said Bishop of Verone, understand and know of him, by what ways and means ye may best further his advancement to the Cardinality; exhorting him, for the manifold good effects that thereof may ensue, to conform himself to the acceptation thereof, if it may be obtained; for doubtless his Vertue, Wisdom, Experience, Fidelity, and other great and commendable merits well considered, we think no Man more meet at this time to be preferred thereunto than him: And therefore our express Mind and Pleasure is, that ye do it by all the ways and means to you possible. And finally we will that ye show unto him how effectually we have written unto you in that behalf, to the intent, being advanced thereunto, he may give us the better thanks, and

in every way bear to us the more perfect affection. And by your next Letters, We will that ye advertise us what Advocates ye have on our part, with their Names and Qualities; finding the means also, if it be possible, to retain some notable and excellent Divine, a Frier, or other that may, can, or will firmly stick to our Causes, in leaning to that, *Quod Pontifex ex Jure Divino non potest dispensare*, &c. And of all the Successes to advertise us, as our special trust is in you. Given under our Signet, at our Mannor of Greenwich, the 6th of this April.

XXVIII.—*The King's Letter to his Ambassadors, about his appearance before the Legates. An Original.*

June 23, 1529.

To our trusty and right well-beloved Counsellors, Mr. Wm. Bennet, Doctor of both Laws; Sir Gregory de Cassalis, Knight; and Mr. Peter Vannes our Secretary for the Latin Tongue, our Ambassadors, resident in the Court of Rome, and to every of them.

[Cotton Libr. Vitell. B. 11.]

BY THE KING.

HENRY R.

TRUSTY and right well-beloved, we greet you well. By former Letters and Writings sent to you Sir Gregory and Mr. Peter, with other of your Collegues then being at Rome, and by such conference as was had with you Mr. Benet before your departure, you were advertised in what state then stood our Cause and Matter of Matrimony, and how it was intended that the Process of the same should with diligence be commenced before the Pope's Legates here, being authorised for that purpose. Since that time, ensuing the deliberation taken in that behalf, the said Legates, all due Ceremonies first observed, have directed Citations both to us and to the Queen, for our and for her appearing before them the 18th of this month; which appearance was duly on either Parry kept, performed, and all requisite Solemnities accomplished: At which time the Queen trusting more in the power of the Imperialists, than in any justness of her Cause, and thinking of likelihood, by frustratious allegations and delays, to tract and put over the Matter to her advantage, did protest at the said day, putting in Libels, Recusatories of the Judges; and also made a provocation, alledging the Cause to be avoked by the Pope's Holiness, *et litis pendentiam coram eodem*; desiring to be admitted for probation thereof, and to have a term competent for the same: Whereupon day was given by the Judges till the 21 of the same month, for declaration of their minds and intentions thereunto; The Queen in Person, and we by our Proctor enjoined to appear the same day, to hear what the said Judges should determine in and upon the same. At which time both we and the Queen appear-

ed in Person; and notwithstanding that the said Judges amply and sufficiently declared, as well the sincerity of their minds directly, justly to proceed without favour, dread, affection, or partiality; as also that no such Recusation, Appellation, or term for proving of *Litis pendentiam*, could or might be by them admitted: yet she nevertheless persisting in her former wilfulness, and in her Appeal, which also by the said Judges was likewise recused: And they minding to proceed further in the Cause, the Queen would no longer make her abode to hear what the said Judges would fully discern, but incontinently departed out of the Court; wherefore she was thrice precommisate, and called eft-soons to return and appear; which she refusing to do, was denounced by the Judges Contumax, and a Citation decerned for her appearance on Friday next, to make answer to such Articles and Positions as should be objected unto her: So as now it is not to be doubted, but that she will use all the ways and means to her possible, to impetrate and attain such things, as well by her own pursuit, as by her Friends, as may be to the impeachment of the rightful Process of this Cause, either by Advococation, Inhibition, or otherwise: Wherefore seeing now in what state this our Matter standeth and dependeth, necessary and requisite for the great Consequences hanging upon the same, not only for the exoneration of our Conscience, but also for the surety of our Succession, and the well of this our Realm and People, to be with all celerity perfected and observed. It was thought convenient to advertise you of the Premises, to the intent ye being well and sufficiently instructed in all things concerning the same, shall by your wisdoms and diligences have special regard that nothing pass or be granted there by the Pope's Holiness, which may either give delay or disappointment to the direct and speedy process to be used in this Cause, neither by Advococation of the Cause, Inhibition, or otherwise; but that if any such thing shall, by the Cæsareans, or by her Agents, or other, be attempted, or desired, the like Men of Wisdom, good Zeal, Learning, and Experience, diligently procure the stopping thereof, as well upon such Reasons and Considerations as before have been signified unto you, as by inferring the high and extreme dishonour, and intolerable prejudice that the Pope's Holiness thereof should do to his said Legates; and also the contrariety both of his Bull and Commission, and also of his Promise and Pollicitation passed upon the same; beside the notable and excellent displeasure thereby to be done by his Holiness to us, and our Realm, clear contrary to our merits and deserts; extending also the other dangers mentioned in the said former Writings, apparent to ensue thereby to his Holiness, and the See Apostolick, with the manifold, and in manner, infinite inconveniences like to follow of the same to all Christendom, and all other such rea-

sons, introductions and persuasions ye can make and devise for that purpose: putting him also in remembrance of the great Commodity coming unto his Holiness herein, by reason that this Cause being here decided, the Pope not only is delivered from the pains that he should in this time of Disease and Sickness, to the extream peril of his Life sustain with the same, seeing that it is of such moment and importance, as suffereth no tract or delay; but also his Holiness shall by such decision here eschew and avoid all displeasure, that he should not fail to have, if it were or should be passed elsewhere: which matter is no little wisdom well to foresee and consider, and not only to forbear to do or pass any thing derogatory or prejudicial to his said Commission, but also by all means possible to corroborate and fortify the same, and all such Acts judicial as shall pass by his said Legates by virtue thereof. Like-as we doubt not but that the Pope's Holiness, of his Uprightness, Vertue, and perfect Wisdom will do; and rather like a most loving Father and Friend, tender and favour our good, just and reasonable Causes and Desires, putting thereunto all the furtherance he may do, than to do or consent to be done any thing hurtful, prejudicial, dammageable, or displeasing unto us, or this our said Cause. And finally; If need shall be, we will ye also infer, as the case shall require, how inconvenient it were this our Matter should be decided in the Court of Rome; which now dependeth totally in the Emperor's Arbitre, having such puissance near thereunto, that, as hath been written by the Pope's own Letters, their State and Life there is all in the Emperor's hands, whose Armies may famish or relieve them at their pleasure. And seemably ye shall not forget the prerogative of our Crown and Jurisdiction Royal, by the ancient Laws of our Realm, which admitteth nothing to be done by the Pope to the prejudice thereof, and also what danger they should incur that would presume to bring or present any such thing unto the same, as in our last Letters sent by Alexander was touched at good length. Wherein since ye be already so well and amply instructed, knowing also how much the Matter imports and toucheth us, and what profit and agreeable service ye may do unto us herein, with the high thanks that ye may deserve for the same: We shall not be more prolix, but refer the substantial, perfect, and assured handling hereof to your circumspections, fidelities, and diligences, not doubting but that ye will now above all other things, look vigilantly hereunto, and so acquit your selves in the same, as it may well appear that your Acts shall be correspondent to our firm trust and expectation, and no less tender this thing than ye know it to be imprinted in the bottom of our Heart, nor than as ye know both the importance and high moment, and also the very necessity of the Matter doth require. In which doing, beside the laud and praise that ye shall

consecute thereby of all good Men, we shall so have your acquittals in our remembrance, as ye shall have cause to think your travels, pains, and studies herein, in the best wise collocate and employed. Given under our Signet, at our Palace of Bridewel, the 23d day of June.

XXIX.—Rome, 9 July, 1529.

Doctor Bennet's Letter to the Cardinal, showing how little they might expect from the Pope. An Original.

[Cotton Libr. Vitel. B. 11.]

PLEASE it your Grace to understand, that the 6th day of this month the Pope's Holiness sent for us: Albeit we had made great sute for audience before to his Holiness, soon after that we had understanding that his Holiness was recovered of this his last Sickness, into the which he fell the second day, after I had my first audience of his Holiness, which was the 21 day of the last month: And after our long communication and reasoning in the King's Highness Cause, which, at length, we have written to your Grace in our common Letter, for a confirmation of many inconveniences and dangers which we perswaded to his Holiness, to follow both to himself and to the See Apostolick, in case his Holiness should avoke the cause; I thought much convenient at that same time to deliver the King's familiar, and likewise your Grace's Letter, and so to shew your Grace's Credence to his Holiness. After the foresaid Letters delivered, and by his Holiness shewed me, that he perceived by your Grace's Letters, that I had certain Credence to shew unto him of great moment and importance, concerning him and the See Apostolick. I shewed to his Holiness your Grace's Faith and observance, his Holiness doth best know; most humbly besought his Holiness to believe these undoubtedly to follow, That if his Holiness should, at the labours of the Casareans, avoke the Cause, he should not alonely offend the King's Highness, which hitherto hath been a stay, a help, and a defence of the See Apostolick; but also by reason of this injury, without remedy, shall alienate his Majesty and Realms, with others, from the devotion and obedience of the See Apostolick. This I shewed his Holiness, that your Grace doth evidently perceive to follow, in case his Holiness should incline to the Casareans desire on this behalf: Yea further, I said, that your Grace most clearly perceiveth also by that Act, the Church of England utterly to be destroyed, and likewise your Person; and that these your Grace, with weeping tears, most lamentably committed unto me to shew to his Holiness. Furthermore I shewed to his Holiness, that your Grace, howsoever you should proceed in this Cause, did intend to

proceed so sincerely, indifferently, and justly, that you would rather suffer to be jointed, Joint by Joint, than either for affection or fear, do any act either against your Conscience or Justice. Furthermore I said, that seeing his Holiness may be so well assured, that your Grace will do nothing but according to Justice in this Cause, he may the more boldly deny Avocations to the Casareans, seeing that the Queen and the Emperor can desire but Justice, which they may have at your Grace's hand, and my Lord Campegius, as well there as here; and by this means his Holiness should deliver himself from great pains and unquietness of mind, which he should sustain in case the Cause should be known here, where he should have the King's Highness on one part, and the Emperor on the other side, daily calling upon his Holiness. To this his Holiness most heavily, and with tears, answered and said, That now he saw the destruction of Christendom, and lamented that his fortune was such to live to this day, and not to be able to remedy it, (saying these words) For God is my Judge, I would do as gladly for the King, as I would for my self; and to that I knowledg my self most bounden, but in this case I cannot satisfy his desire, but that I should do manifestly against Justice to the charge of my Conscience, to my rebuke, and to the dishonour of the See Apostolick; affirming, that his Counsel shews him, that seeing the Casareans have a Mandate or Proxie of the Queen, to ask the Avocations in her Name, he cannot of Justice deny it, and the whole Signature be in that same opinion; so that though he would most gladly do that thing that might be to the King's pleasure, yet he cannot do it, seeing that Signature would be against him whensoever the Supplication should be up there: And so being late, we took our leave of his Holiness, and departed, seeing that we could obtain nothing of the Pope for stopping the Avocation, we consulted and devised for the deferring of it, till such time as your Grace might make an end in the Cause there. And so concluded upon a new Device, which at length we have written in our common Letter, wherein I promise your Grace, Mr. Gregory has used great diligence, and taken great labours at this time, we can do no more for our lives: And if your Grace saw the importune labour of the Ambassadors of the Emperor's and Ferdinandos, you would marvel, I promise your Grace they never cease; wherefore in staying hitherto, as we have done, it is marvel, as God knoweth, whom I pray to preserve your Grace in health and prosperity *ad multos annos*. I beseech your Grace most humbly to commend me to the King's Highness; and likewise I beseech your Grace to pardon my ill writing. At Rome, the 9th day of July.

Your daily Beadman and Servant,

W. Benet.

XXX.—19 Julii, 1529.

A Letter of the Pope's to the Cardinal concerning the Avocation. An Original.

[Cotton Libr. Vitel. B. 11.]

DILECTE Fili noster, salutem et Apostolicam Benedictionem. Difficile est nobis explicare literis, qua nostra molestia seu potius dolore fuerimus coacti, ad Avocationem Causæ istic commissæ concedendam; nam etsi res ita fuit justa ut tanto tempore differri non debuerit, tamen nos qui isti Serenissimo Regi pro ejus singularibus erga nos et Apostolicam sedem meritis placere in omnibus cupimus, sicut consuevimus, ægre nunc adducti sumus, ut quamquam justitia cogente, quicquid contra ejus voluntatem concederemus. Nec vero minus, Fili, dolumus tua causa, cui rem hanc tantæ curæ esse perspeximus quantum tua erga dictum Regem fides et amor postulat; sed tamen quod datur justitiæ minus esse molestum debet, cum præsertim id fuerit tam dilatum à nobis, omniaque antea pertentata ne ad hoc descenderemus. Itaque optamus in hoc adhiberi à te illam tuam singularem prudentiam et æquitatem, persuadereque te tibi id quod est, nos, qui semper vobis placere quantum nobis licuit studuimus, id quod vestro maximo merito fecimus, et semper facturi sumus, nunc non nisi invitos et justitiæ coactos quod fecimus fecisse: Teque; omni studio et amore hortamur, ut dictum Regem in solita erga nos benevolentia retinere velis, eique persuadere, hihil ex hoc apud nos de benevolentia erga se veteri imminutum unquam fore, quod recipimus à Circumspectione tua longe gratissimum. Quemadmodum plenius dilectus Filius noster Cardinalis Campegius hæc Circumspectioni tuæ explicabit. Dat. Romæ apud Sanctum Petrum sub annulo Piscatoris die 19. Julii 1529. Pont. nostri anno sexto.
Blosius.

XXXI.—Act 26. Anno Regni 21. Henr. 8.

An Act for the releasing unto the King his Highness of such Sums of Money as was to be required of him, by any his Subjects, for any Manner of Loan, by his Letters Missives, or other ways or manner whatsoever.

ITEM quædam alia billa formam ejusdam actus in se continens, exhibita est præfato Domino Regi in Parlamento prædicto, cujus quidem billæ tenor sequitur in hæc verba. The King's humble, faithful, and loving Subjects, the Lords Spiritual and Temporal, and Commons in this present Parliament assembled, considering and calling to their remembrances, the inestimable Costs, Charges, and Expenses, which the King's Highness necessarily hath been compelled to support and sustain, since his assumption to his Crown, Estate, and Dignity Royal; as well first for the extinction of a right dangerous and damnable Schism sprung and risen in the Church;

which by the providence of the Almighty God, and the high prudence, and provision, and assistance of the King's Highness, was, to the great honour, laud, and glory of his Majesty, repressed; the Enemies then being of the Church reformed, returned, and restored to the unity of the same, and peace over all composed and concluded, as also for the modifying of the insatiable and inordinate ambition of those which do aspire unto the Monarchy of Christendom, did put universal trouble, divisions in the same, intending, if they might, not only to have subdued this Realm, but also all the rest unto their Power and Subjection: For the resistance whereof, the King's Highness was compelled, after the Universal Peace, by the great study, labour, and travel of his Grace conducted, and the same by some of the Contrahents newly violate and infringed; in shewing the form of the Treaties thereupon made again, to take Armour. And over and besides the notable and excessive treasure and substance which his Highness in his first Wars had employed for the defence of the Church, the Faith Catholick, and this his Realm, and of the People and Subjects of the same, was afterwards brought of necessity to new, excellent, and marvellous Charges, both for the supportation of sundry Armies by Sea and by Land; and also for divers and manifold Contributions outward, to serve, keep, and contain his own Subjects at home in rest and repose; which hath been so politickly handled and conducted, that when the most part of all religious Christians have been infested with cruel Wars, Discords, Divisions, and Dissensions, the great Heads and Princes of the World brought unto Captivity; Cities, Towns, and Places, by force and sedition, taken, spoiled, burnt, and sacked; Men, Women, and Children found in the same slain and destroyed; Virgins, Wives, Widows, and Religious Women, ravished and defouled; Holy Churches and Temples polluted, and turned unto prophane use; the Reliques of the Holy Saints irreverently treated; Hunger, Dearth, and Famine, by mean thereof in the said outward Regions, insuing and generally over all, was depopulation, destruction and confusion: the King's said Subjects in all this time, were by the high providence and politick means of his Grace nevertheless preserved, defended, and maintained, from all these inconveniences and dangers; and such provisions taken, by one way or other, so as reasonable commodity was always given unto them to exercise their Traffiques of Merchandise, and other their Crafts, Mysteries, and Occupations for their living; which could not possibly have been brought about, unless then the King's Highness, with continual studies, travels, and pains, and with his infinite Charges and Expenses, had converted the peril and danger of the Enterprises and Exploits, set forth for the reduction of the Enemies unto Peace,

from his own Subjects unto Strangers : Whereof finally such Fruit and Effect is ensued, as by the King's policy, puissance, and means, general and universal Peace is established amongst all Christian Princes ; and this Realm now, thanked be God, constitute in free, better, and more assured and profitable Amity with all outward Parties, than hath been at any time whereof is memory or remembrance. Considering, furthermore, That his Highness, in and about the Premises, hath been fain to employ, not only such sums of Money as hath risen and grown by any manner of contribution made unto his Grace by his said loving Subjects, but also over and above the same, sundry other notable and excellent Sums of his own Treasure, and yearly Revenues, which else his Grace might have kept and reserved to his own use ; amongst which manifold great Sums so employed, his Highness also, as is notoriously known, and as doth evidently appear by the accompts of the same, hath to that use and none other, converted all such Mony, as by any his Subjects and People, Spiritual and Temporal, hath been advanced unto his Grace by way of Prest and Loan, either particularly, or by any Taxation made of the same, being a thing so well collocate and bestowed, seeing the said high and great Fruits and Effects thereof ensued, to the honour, surety, well, perfect commodity, and perpetual tranquillity of this said Realm, as nothing could better nor more to the comfort of his said Subjects be desired, studied, or imagined ; Of one mind, consent and assent, and by Authority of this present Parliament, do for themselves, and all the whole Body of the Realm whom they do represent, freely, liberally, and absolutely, give and grant unto the King's Highness, by Authority of this present Parliament, all and every Sum and Sums of Mony, which to them, and every of them, is, ought, or might be due, by reason of any Mony, or any other thing, to his Grace at any time heretofore advanced, or payed, by way of Prest or Loan, either upon any Letter or Letters under the King's Privy Seal, general or particular, Letter, Missive, Promise, Bond, or Obligation of payment, or by any Taxation, or other Assessing, by virtue of any Commission or Commissions, or by any other mean or means whatsoever it be heretofore passed for that purpose, and utterly, frankly, liberally, and most willingly and benevolently, for them, their Heirs, Executors, and Successors, do remit, release, and quit claim, unto his Highness, his Heirs and Successors for ever, all and every the same Sums of Money, and every parcel thereof, and all and singular Suits, Petitions, and Demands, which they, or any of them, their Heirs, Successors, or Executors, or the Heirs, Executors, or Successors of any of them, have, had, or may have for the same, or any parcel thereof ; most humbly and lovingly, beseeching his Highness, for the more clear

discharge for the same, that it may be ordained and enacted by the King, our said Sovereign Lord, the Lords Spiritual and Temporal, and the Commons of this present Parliament assembled, and by authority of the same, that all Promises, Bonds, Writings, Obligatory Letters, under the King's Privy Seal Signet, Sign Manual, or Great Seal passed, and other Bonds or Promises, whatsoever they be, had, or made, to any Person or Persons, Spiritual or Temporal, Shire, City, Burrough, Waxentale, Tranship, Hamlet, Village, Monastery, Church, Cathedral, or Collegiat, or to any Guild, Fraternity, or Body Corporate, Fellowship, or Company, or other whatsoever, having capacity to take any Bond, especially and generally, jointly or severally, touching or concerning the same Prest or Loan, or every of them, or the repayment of any Sum or Sums of Mony for the same, be from henceforth void and of none effect. *Cui quidem billa probe et ad plenum intellecta per dictum Dominum Regem ex assensu et Autoritate Parliamenti predicti taliter est responsum. Le Roy remercie Les Seigneurs et ses communes de leur bonne cœurs en faisant cest graunt, et icelle sa Majeste accepte et tout le contenu, et cest escripture a graunt et aprove avecques tous les articles en ceste escripture specifies.*

XXXII.—*A Letter from Gardiner and Fox, about their Proceedings at Cambridg. An Original.*

Feb. 1530. from Cambridg by Stephen Gardiner.

[Cotton Libr. Vitell. B. 13.]

TO THE KING'S HIGHNESS.

PLEASETH it your Highness to be advertised, That arriving here at Cambridg upon Saturday last past at noon, that same night, and Sunday in the morning, we devised with the Vice-chancellour, and such other as favoureth your Grace's cause, how and in what sort to compass and attain your Grace's Purpose and Intent ; wherein we assure your Grace, we found much towardness, good will, and vigilance, in the Vice-Chancellour and Dr. Edmunds, being as studious to serve your Grace as we could wish or desire : Nevertheless there was not so much care, labour, study, and diligence employed on our Party, by them, our self, and other, for attaining your Grace's Purpose, but there was as much done by others for the lett and impeachment of the same ; and as we assembled they assembled, as we made Friends they made Friends, to lett that nothing should pass as in the Universities Name ; wherein the first day they were Superiors, for they had put in the ears of them, by whose Voices such things do pass, *multas fabulas*, too tedious to write unto your Grace. Upon Sunday at afternoon were assembled, after the manner of the University, all the Doctors, Batchellors of Divi-

nity, and Masters of Art, being in number almost two hundred: In that Congregation we delivered your Grace's Letters, which were read openly by the Vice-Chancellor. And for answer to be made unto them, first the Vice-Chancellor calling apart the Doctors, asked their Advice and Opinion; whereunto they answered severally, as their Affections led them, *et res erat in multa confusione*. Tandem they were content Answer should be made to the Questions by indifferent Men: but then they came to Exceptions against the Abbot of St. Benets, who seemed to come for that purpose; and likewise against Dr. Reppes, and Dr. Crome; and also generally against all such as had allowed Dr. Cranmer's Book, inasmuch as they had already declared their Opinion. We said thereunto, That by that reason they might except against all: for it was lightly, that in a Question so notable as this is, every Man Learned hath said to his Friend as he thinketh in it for the time; but we ought not to judg of any Man, that he setteth more to defend that which he hath once said, than Truth afterward known. Finally: The Vice-Chancellor, because the day was much spent in those altercations, commanding every Man to resort to his Seat apart, as the manner is in those Assemblies, willed every Man's mind to be known secretly, whether they would be content with such an Order as he had conceived for answer to be made by the University to your Grace's Letters; whereunto that night they would in no wise agree. And forasmuch as it was then dark night, the Vice-Chancellor continued the Congregation till the next day at one of the Clock; at which time the Vice-Chancellor proponed a Grace after the form herein inclosed; and it was first denied: When it was asked again, it was even on both Parties, to be denied or granted; and at the last, by labour of Friends to cause some to depart the House which were against it, it was obtained in such form as the Schedule herein enclosed purporteth; wherein be two Points which we would have left out; but considering by putting in of them, we allured many, and that indeed they shall not hurt the Determination for your Grace's part, we were finally content therewith. The one Point is that where it was first, that *quicquid major pars* of them that be named *decreverit*, should be taken for the Determination of the University. Now it referred *ad duas partes*, wherein we suppose shall be no difficulty. The other Point is, That your Grace's Question shall be openly disputed, which we think to be very honourable; and it is agreed amongst us, That in that Disputation, shall answer, the Abbot of St. Benets, Dr. Reppes, and I Mr. Fox, to all such as will object any thing or reason against the conclusion to be sustained for your Grace's part. And because Mr. Doctor Cliff hath said, That he hath somewhat to say concerning the Canon Law; I your Secretary shall be adjoined unto them

for answer to be made therein. In the Schedule which we send unto your Grace herewith, containing the names of those who shall determine your Grace's Question, all marked with the Letter A. be already of your Grace's opinion; by which we trust, and with other good means, to induce and obtain a great part of the rest. Thus we beseech Almighty God to preserve your most Noble and Royal Estate. From Cambridg the day of February.

Your Highness's most humble
Subjects and Servants,
Stephen Gardiner,
Edward Fox.

The Grace purposed and obtained, Feb. 1530.
Placet Vobis ut

A. Vicecancellarius.	Magistri in Theologia.
Doctores.	Middleton.
A. Salcot. The Abbot of St. Benet's.	A. Heynes.
Watson.	Mylsent. <i>de isto bene speratur.</i>
A. Repps.	A. Shaxton.
Tomson.	A. Latimer.
Venetus, <i>de isto bene speratur.</i>	A. Simon.
A. Edmunds.	Longford. <i>De isto bene speratur.</i>
Downes.	Thyxtel.
A. Crome.	Nicols.
A. Wygan.	Hutton.
A. Boston.	A. Skip.
	A. Goodrich.
	A. Heth.
	Hadway, <i>de isto bene speratur.</i>
	Dey.
	Bayne.
	A. A. Duo Procuratores.

HABEANT plenam facultatem et Auctoritatem, nomine totius Universitatis, respondendi Literis Regiæ Majestatis in hac Congregatione lectis, ac nomine totius Universitatis definiendi et determinandi quæstionem in dictis literis propositam: ita quod quicquid duæ partes eorum præsentium inter se decreverint, respondendi dictis literis, et definierint ac determinaverint super quæstione proposita, in iisdem habeatur, et reputetur pro Responsione, Definitione et Determinatione totius Universitatis, et quod liceat Vicecancellario, Procuratoribus et Scrutatoribus, literis super dictarum duarum partium definitione et determinatione concipienda sigillum commune Universitatis apponere: sic quod disputetur Quæstio publice et antea legatur coram Universitate absq; ulteriori gratia desuper petenda aut obtinenda.

Your Highness may perceive by the Notes, that we be already sure of as many as be requisite, wanting only three; and we have good hope four; of which four if we get two, and obtain of another to be absent, it is sufficient for our purpose.

XXXIII.—July 1, 1530.

A Letter from Crook out of Venice, concerning the Opinions of Divines about the Divorce. An Original.

[Cotton Libr. Vitell. B. 13.]

PLEASE it your Highness to be advertised, That as this day I obtained the Common seal of the University of Padua, in substantial and good form; for all the Doctors were assembled upon Sunday, and the Case was amongst them solemnly and earnestly disputed all Monday, Tuesday, Wednesday, and Thursday, and this present Friday in the morning again; and thereupon they concluded with your Highness, and desired a Notary to set his Sign and hand unto an Instrument, by Leonicus and Simonetus devised, in corroboration of your Cause, and thereby to testify that this Instrument was their Deed, Device, Act, and Conclusion; and for the more credence to be given to the said Instrument, they caused the Chancellor of the Potestate here to set his Hand and Seal for the approbation of the Authority of the Notary: A Copy of all the which things I send unto your Highness by this Bearer, in most humble wise beseeching the same to be advertised, that the General of the Black-Friers hath given a Commandment, That no Black-Frier dispute the Pope's Power: Notwithstanding Prior Thomas Omaibonus procureth daily new Subscriptions, and will do till the Brief of contrary Commandment shall come unto his hands.

My fidelity bindeth me to advertise your Highness, that all Lutherans be utterly against your Highness in this Cause, and have letted as much with their wretched Power, Malice, without Reason or Authority, as they could and might, as well here as in Padua and Ferrara, where be no small Companies of them. I doubt not but all Christian Universities, if they be well handled, will earnestly conclude with your Highness. And to obtain their assent, as well through Italy, France, Almagne, Austrich, Hungary, and Scotland, I think it marvellous expedient, for the preferment of this your most honourable and high Cause; As from the Seigniorie and Dominion of Venice towards Rome, and beyond Rome, I think there can be no more done than is done already, albeit, gracious Lord, if that I had in time been sufficiently furnished with Money. Albeit I have beside this Seal procured unto your Highness an hundred and ten Subscriptions, yet it had been nothing in comparison of that that I might easily and would have done; and at this hour I assure your Highness, that I have neither Provision nor Money, and have borrowed an hundred Crowns, the which also are spent about the getting of this Seal; of the which my need, and divers impediments in your Highness's Cause here, I have advertised your Highness by many and sundry Letters, and with the same sent divers Books and

Writings, part to Hierom Molins a Venetian, and factor to Mappheus Bernardus, by the hands of your Subject Edmund Herwell, part directed to Mr. Tuke, whereof I am nothing ascertained whether they be exhibited unto your Highness or not, to no little discomfort unto me; notwithstanding I have reserved a Copy of all things, Letters, and others, and herein enclosed a Bill, specifying by whom and to whom I directed my said Letters, in most humble wise, beseeching your most Royal Clemency, to ponder my true, sure, and good endeavours, and not to suffer me to be destitute of Money, to my undoing, and utter loss of your most high Causes here; for of my self I have nothing whereby to help my self. And thus the most Blessed Trinity keep and preserve your Highness in his most Royal Estate. At Venice, the first day of July at night, Anno—30. R. CROOK.

XXXIV.—*The Judgment of the Universities concerning the King's Marriage; taken from the Printed Edition of them. London, 1532.*

Censura Facultatis Sacre Theologie almae Universitatis Parisiensis.

DECANUS et Facultas Sacre Theologie almae Universitatis Parisiensis, omnibus, ad quos praesens scriptum pervenerit, salutem in eo, qui est vera Salus. Cum nuper suborta magnae difficultatis controversia super invaliditate Matrimonii, inter Serenissimum Henricum Octavum Angliae Regem, Fidei Defensorem, et Dominum Hiberniae, ac Illustrissimam Dominam Catharinam Angliae Reginam, clarae memoriae Ferdinandi Regis Catholici Filiam contracti, et carnali copula consummati, illa etiam nobis Quaestio in justitia et veritate discutienda et examinanda proposita fuerat, videlicet, An ducere relictam fratris mortui sine liberis sic esset jure divino et naturali prohibitum, ut interveniente summi Pontificis Dispensatione, non posset fieri licitum, ut quis Christianus relictam fratris ducat, et habeat in Uxorem; Nos Decanus et Facultas antedicta, cogitantes, quam esset pium et sanctum, nec-non debito charitatis, et nostrae Professioni consentaneum, ut his, qui in lege Domini secura, tranquillaque conscientia vitam hanc ducere, et transigere cupiant, viam justitiae ostenderemus, noluimus tam justis et piis votis deesse. Hinc more solito, apud eadem S. Mathurini per juramentum convenientes, et solemnem Missam cum Invocatione Spiritus Sancti ob hoc celebrata, nec-non praestito juramento de deliberando super praefata questione, secundum Deum et Conscientiam; Post varias et multiplices Sessiones, tam apud eadem S. Mathurini, quam apud Collegium Sorbonae, ab octava Junii usque; ad secundum Julii habitas, et continuatas, perscrutatis prius excussisque; quam diligentissime, ac ea qua decuit, reverentia et Religione, Sacrae Scripturae Libris eorumque;

probatissimis interpretibus, nec-non Sacrosanctæ Ecclesiæ generalibus ac Synodalibus Concilii Decretis et Constitutionibus longo usu receptis et approbatis: Nos prædicti Decanus et Facultas de prædicta Quæstione disserentes, et ad eam respondentes, sequentes unanime iudicium et consensum Majoris partis totius Facultatis, Asseruimus et Determinavimus, prout et in his Scriptis per præsentem Asserimus et Determinamus, quod prædictæ nuptiæ cum Relictis fratrum decentium sine liberis, sic naturali jure pariter et divino sunt prohibitæ, ut super talibus Matrimonii contractis, sive contrahendis, Summus Pontifex dispensare non possit. In cuius nostræ Assertionis et Determinationis fidem et testimonium, sigillum nostræ Facultatis cum signo nostri Notarii, seu Bedelli præsentibus apponi curavimus. Datum in generali nostra Congregatione per juramentum celebrata apud S. Mathurinum. Anno Dom. Millesimo quingentesimo trigesimo, Mensis vero Julii die secundo.

*Censura Facultatis Decretorum almæ
Universitatis Parisiensis.*

IN Nomine Domini Amen. Cum proposita fuisset coram nobis Decano et Collegio Consultissimæ Facultatis Decretorum Parisiensis Universitatis Quæstio; An Papa possit dispensare, quod Frater possit in Uxorem ducere, sive accipere relictam Fratris sui, Matrimonio consummato per Fratrem præmortuum? Nos Decanus et Collegium præfatæ Facultatis, post multas Disputationes et Argumenta hinc inde super hac materia facta ac habita, cum magna et longa librorum, tam divini, quam Pontificii et Civilis, jurium revolutione consulimus, et dicimus, Papam non posse in facto proposito dispensare. In cuius rei testimonium, has præsentem Sigillo nostræ Facultatis, et signo nostri scribæ primi Bedelli muniri fecimus. Datum in Congregatione nostra apud Sanctum Joannem Lateranensem, Parisiis die vicesima tertia mensis Maii, Anno Dom. millesimo quingentesimo trigesimo.

Censura almæ Universitatis Aurelianensis.

CUM abhinc aliquod tempus nobis Collegio Doctorum Regentium almæ Universitatis Aurelianensis propositæ fuerit, quæ sequuntur Quæstiones, videlicet; Si jure divino liceat fratri Relictam fratris (quam Fratrem vocant) accipere Uxorem? Item et si hoc sit eo jure vetitum, utrum divinæ Legis prohibitio Pontificali Dispensatione remitti possit? Nos prædictum Collegium, post multas ad prædictorum dubiorum Disputationem (de more nostro) factas Sessiones et Congregationes, postque Juris tam Divini tum Canonici locos (quod facere potuimus) examinatos, et omnibus mature atque exacte pensatis et consideratis: Definivimus, prædictas nuptias citra divinæ legis injuriam attentari non posse, etiamsi summi Pontificis accedat indulgentia, vel permissus. In cuius rei testimonium præsens publicum Instrumentum a

Scriba præfatæ almæ Universitatis subsignari fecimus, ejusdemq; Sigillo communiri. Actum in Sacello Beatæ Mariæ Boninuncii Aurelianensis. Anno Dom. Millesimo quingentesimo vigesimo nono, die quinto Mensis Aprilis.

*Censura Facultatum Juris Pontificii et legum
Almæ Universitatis Andegavensis.*

CUM certo abhinc tempore nobis Rectori et Doctoribus Regentibus in Pontificia et legum disciplina almæ Universitatis Andegavensis sequentes Quæstiones propositæ fuerint, scilicet, Utrum Jure Divino pariter et naturali illicitum sit homini Christiano Relictam fratris sui, etiam absq; liberis, sed Matrimonio jam consummato defuncti, ducere Uxorem? Et an Summo Pontifici liceat super hujusmodi nuptiis dispensare? Nos præfati Rector et Doctores, post plures ad Disputationem hujusmodi questionum, et veritatem comperiendam factas, ex more, Congregationes et Sessiones, postq; varios Juris tam Divini, quam humani locos, qui ad eam rem pertinere videbantur, discussos, multas quoq; rationes in utramq; partem adductas et examinatas, omnibus fideliter consideratis, et matura deliberatione præhabita, Definimus neque Divino neque Naturali Jure permitti homini Christiano, etiam cum Sedis Apostolicæ Authoritate seu Dispensatione super hoc adhibita, Relictam fratris, qui etiam sine liberis post consummatum Matrimonium decesserit, Uxorem accipere vel habere. In quorum omnium supradictorum fidem, præsens publicum Instrumentum a Scriba seu Notario præfatæ Almæ Universitatis subsignari jussimus, ejusdemq; Universitatis Magno Sigillo muniri. Actum in æde sacra Divi Petri Andegavensi, in Collegio nostro. Anno Domini Millesimo quingentesimo tricesimo, die septimo Maii.

Censura almæ Universitatis Bituricensis.

Nos cum Decano Theologiæ, Facultas in Universitate Bituricensi (ut Doctoris Gentium Pauli exemplo plerisq; locis auspice scriptum nostrum a precatione) omnibus dilectis Dei in quibus vocati estis, Lectores Charissimi, quiq; ad quos scribimus, Gratia vobis et pax a Deo Patre et Domino nostro Jesu Christo. Dum complerentur dies inter Octavas Pentecostes, et essemus omnes pariter in eodem loco, corpore et animo congregati, sedentesq; in domo dicti Decani; facta est nobis rursus Quæstio eadem, quæ sæpius antea, non quidem parva, hunc in modum: An rem faciat illicitam necne, frater accipiens Uxorem a præmortuo fratre relictam, consummato etiam Matrimonio? Tandem rei ipsius veritate disquisita et perspecta, multo singulorum labore, et Sacrorum iterata atq; iterata revolutione codicum, unusquisq; nostrum non fascinat, quo minus veritati obediret, cepit, prout Spiritus Sanctus dedit, suum hoc unum arbitrium eloqui, absq; personarum acceptione, in veritate comperi, personas memoratas in Capite Levitici octavo

supra decimum prohibitas esse jure ipso naturali, auctoritate humana minime relaxabili, et veritas, non invicem Matrimonium contrahant, quo fit fraternæ turpitudinis abominabilis Revelatio. Et hoc nobis signum nostri Bedelli Notarii publici, cum Sigillo dictæ supra nostræ Facultatis præsentibus appenso. Die decimo Junii, Anno vero a Christi Nativitate, Millesimo quingentesimo tricesimo. Ut autem nostræ scriptionis pes et caput uni reddantur formæ, quemadmodum sumus auspiciati a precatone, ita claudamus illius quo utimur exemplo. Gratia Domini nostri Jesu Christi, charitas Dei, et communicatio Sancti Spiritus sit cum omnibus vobis. Amen.

Censura Almæ Universitatis Tholosanæ.

TRACTABATUR in nostra Tholosana Academia perquam difficilis Quæstio, Liceatne fratri eam, quæ jam olim defuncto fratri Uxor fuerat (nullis tamen relictis liberis) in Matrimonio sibi conjungere? Accedebat et alius scrupulus, qui nos potissimum torquebat, Si Romanus Pontifex, cui est commissa gregis Christiani cura, id sua, quam vocamus, Dispensatione permittat, tunc saltem liceat? Ad utramque; Quæstionem agendam Doctores omnes Regentes, qui tunc Tholosæ aderant, coegit Rector in Concilium, neque id semel tantum sed etiam iterum: Quippe existimavit præcipitari non oportere Consilia, indigereque; nos tempore, ut aliquid maturius agamus. Demum, cum in unum locum convenissent omnes, tum Sacrarum Literarum disertissimi Interpretes, tum utriusque; Censuræ Consultissimi, denique; qui quavis in re et judicio et oratione viri felicitibus ingeniis non mediocriter exercitati essent, ac sese Sacrosanctis Conciliis parere velle, Sanctorumque; Patrum haud quaquam piis animis violanda Decreta imitari jurassent, et unusquisque; suam sententiam protulisset, atque; in utramque; partem diffuse decertatum esset; tandem in eam Sententiam sic frequentius itum est, ut uno omnium ore Alma nostra Universitas animis sincerissimis nulloque; fermento vitiatii censuerit, Jure Divino pariter et Naturali Uxorem relictam fratris sui nemini licere accipere. At postquam id lege eadem non licet, responsum est, non posse Pontificem aliquem ea lege solvere. Nec huic sententiæ refragari potest, quod cogeretur olim frater Uxorem demortui fratris accipere. Nam hoc figura erat, atque umbra futurorum, quæ omnia adveniente luce et veritate Evangelii evanuerunt. Hæc quoniam ita se habent, in hanc formam redegitur, et per Notarium, qui nobis est a Secretis, signari, sigillique; autentici ejusdem nostræ Almæ Universitatis jussimus Appensione Communi. Tholosæ. Kal. Octob. Ann. a Christo nato M.D. XXX.

*Censura Facultatis Sacræ Theologiæ
Universitatis Bononiensis.*

CUM Deus Optimus Maximus veterem Legem ad morum vitæque informationem ac institutionem ore suo tradiderit, idemque

humanitate sumpta, mortalium Redemptor Deus novum condiderit Testamentum, sed ad dubia, quæ in multis emergebant, tollenda declarandaque contulerit, quæ: ad hominum perfectionem elucidata nonnihil conferunt; nostras partes semper fore duximus hujusmodi sanctissima Patris æterni documenta sectari, et in rebus arduis ac dubitabilibus, superno illustratos lumine, nostram ferre sententiam, ubi causa mature consulta, multisque; hinc inde rationibus, scriptisque; Patrum dilucidata fuerit, nihil quod possumus, in aliquo temere ferentes. Cum itaque; nos, præstantes quidam et clarissimi viri, obnixè rogarint, ut subsequenter casum maxima diligentia perscrutaremur, nostrumque; subinde in eum judicium ferremus æquissime, soli veritati innitentes, in unum omnes Almæ Universitatis hujus Doctores Theologi convenimus, casu prius per unumquemque; nostrum sigillatim domibus propriis examinato, summaque; solertia per dies plurimos contracto: Illud una mox vidimus, examinavimus, contulimus, ad amussimque; singula quæque; pertractantes ponderavimus, rationes quascunque; contrarias, quas fieri posse censuimus, in medium afferentes atque; solventes, etiam ipsius Reverendissimi D. D. Card. Cajetani, necnon Deuteronomicam Dispensationem de fratris suscitando semine, et reliquis tandem omnes sententias oppositas, quæ ad id negotii facere viderentur. Quæsitum est igitur a nobis, An ex sola Ecclesiæ institutione vel etiam Jure Divino prohibitum fuerit, ne quis Relictam a fratre sine liberis in Uxorē ducere valeat? Quod si utraq; lege ne fieri possit, cautum est; An quenquam possit Beatissimus Pontifex super ejusmodi contrahendo Matrimonio dispensare? Qua diligentissime (ut diximus) ac exactissime seorsim palamque; examinata, ac pro viribus nostris, optime discussa Quæstione, Censemus, Judicamus, dicimus, constantissime Testamur et indubie affirmamus, hujusmodi Matrimonium, tales nuptias, tale conjugium horrendum fore, execrabile, detestandum, viroque; Christiano, immo etiam cui libet infideli prorsus abominabile, esseque a Jure naturæ divino et humano diris penis prohibitum. Nec posse Sanctissimum Papam (qui tamen fere omnia potest) cui collatæ sunt a Christo claves Regni Cælorum: Non inquam posse aliqua ex causa super hujusmodi contrahendo Matrimonio, quenquam dispensare. Ad hujus Conclusionis veritatem tutandam, omnes in omnia loca et tempora parati sumus. In quorum fidem has scripsimus, almæque; nostræ Universitatis ac Sacri Venerabilium Theologorum Collegii Sigillo munivimus, solita nostra generali subscriptione Signantes. Bononiæ in Ecclesia Cathedrali, decima Junii, Anno Dom. M. D. XXX. sub Divi Clementis 7. Pontificatu.

*Censura Facultatis Sacræ Theologiæ Almæ
Universitatis Pataviensis.*

TESTANTUR, qui Catholicam fidem as-
truunt, Deum Optimum Maximum legis ve-

teris præcepta filiis Israel ad exemplar vitæ ac morum nostrorum institutionem ore proprio tradidisse, eundemq; trabea humanitatis indutum, Redemptorem omnium factum, Novum Testamentum condidisse, et nedum propter hoc, sed ad dubia quæcunq; emergentia removenda, dilucidandaq; nobis misericorditer condonasse, quæ ad nostri perfectionem enucleata fructus uberes conferunt et salutare. Nostrum semper fuit eritq; per sæcula (uti Christicolæ decet) hujusmodi celebratissima Summi Pontificis instituta sectari, et in quibusq; dubitationibus, ac arduis Quæstionibus supernaturali lumine freti, nostrum proferre Judicium, ubi res ipsa optime considerata, multisq; hinc inde demonstrationibus, atq; Patrum Autoritatibus mature declarata fuerit, temere quoad possumus nihil omnino judicantes. Cum igitur nos, quidam oratores clarissimi, suppliciter exorant, ut subsecquentem casum diligentissime perscrutari dignemur, atq; nostram ferremus exinde sententiam, soli veritati simpliciter attendentes: Qua ex re omnes hujus Almæ Universitatis Doctores Theologi in simul convenimus, re ipsa prius per nostrum quemlibet particulariter propriis domiciliis examinata, summaq; cum solertia enucleata, mox in unum redacti cuncta consideravimus, examinavimus, omniaq; sigillatim ponderavimus, Argumenta, quæcunq; contraria, quæ fieri quoquomodo posse putavimus, adducentes, atq; integerrime dissolventes, necnon Deuteronomicam Dispensationem de Fratris suscitando semine, et reliquas omnes rationes atq; sententias oppositas, quæ ad id facere videbantur: Quæstio igitur talis fuit exposita, An ex sola Sanctæ Matris Ecclesiæ institutione, vel etiam de Jure Divino prohibitum fuerit, ne quis Relictam fratris absq; liberis in Uxorem ducere valeat? Quod si utrobq; fieri nequeat cautum est, An Beatissimus Pontifex super hujusmodi contrahendo Matrimonio quenquam dispensare legitime possit? Quo exactissime (ut dictum est) seorsim publice; discusso, ac pro viribus dilucidato quæsito, Dicimus, Judicamus, Decernimus, Attestamur, atque veridice Affirmamus, Matrimonium hujusmodi, tale conjugium et tales nuptias nullas esse, immo detestabiles, atque execrandas Christiano cuilibet esse, prophanas, et, ut scelus abominandas, crudelissimis pænis, jure naturæ, divino et humano, clarissime esse prohibitas. Nec Beatissimum Pontificem, cui claves Regni cælestis a Christo Dei Filio sunt collatæ, ulla ex causa posse super tali Matrimonio contrahendo quenquam juridice dispensare. Cum illa, quæ sunt a Jure Divino prohibita, non subsint ejus potestati, nec in illa gerit vicem Dei, sed solum super ea, quæ sunt commissæ jurisdictioni hominum. Ad cujus Sententiæ ac Conclusionis veritatem tutandam et ejusdem certissimam defensionem, Nos omnes unanimis semper et ubique parati sumus. In quorum fidem has nostras fecimus, Almæ

Universitatis nostræ, ac Sacri Reverendorum Theologorum Collegii Sigillo solito communicavimus. Datum Paduæ in Ecclesia Hermitarum S. Augustini, die primo Julii, M.D.XXX.

XXXV.—*The Judgment of the Lutheran Divines about the King's Marriage, ex MSS. R. Smith, London.*

Ex hac Collatione in qua audivimus Argumenta de Controversia Divortii Serenissimi et Illustrissimi Regis Angliæ, Franciæ, &c. proposita et diligenter agitata a Reverendo D. D. Edwardo Hereford. Episcopo, D. Nicolao Archidiacono et D. D. Barnes, intelleximus Serenissimum Regem maximis et gravissimis Causis adductum, superatum et conclusum esse, ut in hoc negotio Matrimonii sui faceret quod fecit: Nam hoc manifestum est et negare nemo potest, quod Lex Levit. tradita Lev. 18. v. 20. prohibet ducere fratris Uxorem, &c. sed Divina, naturalis, et moralis Lex est intelligenda tam de vivi quam de mortui fratris Uxore, et quod contra hanc legem nulla contraria lex fieri aut constitui possit, sicut et tota Ecclesia semper hanc Legem retinuit, et judicavit hujusmodi nuptias incestas esse, sicut testantur Synodorum Decreta et Sanctissimorum Patrum Clarissimæ Sententiæ, et has nuptias prohibent et vocant incestas etiam jura Civilia. Proinde et nos sentimus, et hanc Legem de non ducenda Uxore fratris in omnibus Ecclesiis servandam esse veluti divinam, naturalem, et moralem Legem; Nec in nostris Ecclesiis vellemus dispensare aut permittere, præsertim ante factum, ut ejusmodi nuptiæ contraherentur, et hanc Doctrinam possumus et volumus Deo volente facile defendere. Cæterum quantum ad Divortium pertinet; nondum sumus plene persuasi ut sententiam nostram ferre possimus, An post Contractum Matrimonium in hoc casu Serenissimi Regis debuerit fieri Divortium. Rogamus igitur Seren. Regem ut æquo animo ferat, differri nostram Sententiam in hac re donec erimus certiores.

XXXVI.—*An Abstract of the Grounds of the Divorce.*

Written in the beginning, Thomas Cantuarien, with his own hand.

Articuli ex quibus plane admodum demonstratur Divortium inter Henr. 8. Angliæ Regem Invictiss. et Serenissimam Catharinam necessario esse faciendum.

[Cotton Libr. Vesp. B. 5.]

1. AFFINITAS quæ Divino et Naturali Jure impedit ne Matrimonium contrahatur, et contractum dirimit, solo nuptiali fœdere inducitur.

2. Substantia Matrimonii, verum perfectumq; conjugium, sola conjugali pactione, et non carnali copula efficitur.

3. Vir et Uxor solo fœdere conjugali, Deo imprimis operante, una mens et una caro fiunt.

4. Carnalis Copula affinitatem solo Jure Ecclesiastico repertam inducit.

5. Affinitas sola Carnis concubitu orta Sanctione humana solum impedit, ne Matrimonium contrahatur, et contractum dissolvit.

6. Carnalis Copula Matrimonium necessario reddit consummatum.

7. Potest Matrimonium Carnali Copula consummari, etiam Uxoris Virginitate irreperabili non amissa.

8. Serenissimam Catharinam ab Illustrissimo Principe Arthuro relictam Virginem non fuisse affirmamus.

9. Sereniss. Catharinam ex Judiciis quam plurimis attestantibus, et violentam præsumptionem inducentibus, ab eodem Illustrissimo Principe Arthuro corruptam, atque Matrimonium inter eos consummatum fuisse non dubitamus.

10. Serenissima Catharina, præsumptione violenta hujusmodi constante, Virginitatem suam Juramento præsertim publico probare nequit.

11. Judex eandem Serenissimam Catharinam, super ea causa jurare volentem, ad juramentum jure quidem admittere non potest.

12. Henrici octavi Angliæ Regis Invictissimi et Serenissimæ Catharinæ prætersum Matrimonium, lege Divina et naturali prohibente, nullum omnino fuisse neq; esse posse Censemus.

debitum quo Ecclesiæ Romanæ astringeris, recte exsolvis? En ante oculos tuos ab ovili errantes in præcipitum labuntur oves, nec illas revocas neque reducis. In conspectu tuo herbas pergunt pestiferas pascere, nec illas prohibes, immo (quod abominabile est) tuis quasi manibus hujusmodi præbes mortiferum cibum. Te vidente, lupus illas dispergit, et taces tanquam canis mutus non valens latrare. Aspicias simul et Christi et Ecclesiæ et sedis Apostolicæ mandata, auctoritatem, reverentiamque contemptui haberi, nec semel unum murmur verbum, clanculum saltem, si nolles palam. An ignoras ante æterni tribunalis hujusmodi reatus et culpæ usque ad minimum quadrantem redditurum te rationem? num credis, si qua tuo neglectu perierit ovium (pereunt autem multæ) de tuis manibus sanguis earum exigetur? Quid per os Ezechielis Dominus comminatur, memora et extimesce. Ipse, inquit, Speculatorem Domini posuit te Deus, si videris gladium venientem, et non insonueris buccina, et aliquis perierit, sanguinem ejus de manibus tuis requiram; hæc dicit Dominus. Qualis autem et qualis iniquitatis et abominationis gladius in Angliæ Regnum, atque oves tuas descenderit, tuo judicio (si ratione uteris) relinquimus. Perlege illud Statutum Regium, si tamen Statutum, si tamen Regium dici fas est. Nam quomodo Statutum, quod Statuta Dei et Ecclesiæ destruit? Quomodo Regium? quod Instituta peremit? contra illud quod scriptum est, Honor Regis Judicium diligit. Et judica, venerabilis Frater et Christiane Episcopo, ac Catholice Præsul, si justum, si æquum, si a Populo Christiano servari est. Imprimis per illud execrabile Statutum ita Rex Angliæ de Ecclesia cum Provisionibus et Administrationibus disponit, quasi Vicarium suum Christum eum instituisset. Legem condit super Ecclesias, beneficia, Clericos et Ecclesiasticum statum, ad se suamq; laicalem Curiam nonnullas causas Spirituales et Ecclesiasticas jubet introduci; et ut uno verbo concludamus, ita de Clericis statuit, de Ecclesiis et Ecclesiastico Statu, quasi Ecclesiæ claves in manibus haberet, et non Petro, sed sibi hujusmodi cura commissa foret. Præter hanc nefandam Dispositionem, vipereas quasdam contra Clericos adjecit pœnas, quæ ne quidem contra Judæos vel Saracenos, per ullum de Statutis suis, promulgatæ inveniuntur. Possunt ad Angliæ Regnum cujuslibet generis homines libere proficisci; soli acceptantes beneficia Auctoritate Summi Pontificis, Vicarii Jesu Christi, jubentur exulari, capi, incarcerari, omnibusq; bonis exui, executoresq; literarum Apostolicarum, Procuratores, Notarii, ac quicunq; alii Censuram seu Processum ab Apostolica sede in Regnum mittentes aut deferentes, ultimo supplicio deputantur, projectiq; extra protectionem Regis exponuntur ab omnibus captivandi. Vide si audita est unquam similis Statuti iniquitas: Consideret prudentia tua, si Regem aut

XXXVII.—*A Bull sent to the Arch-Bishop of Canterbury, against the Statutes of Provisors.*

[Ex MS. D. Petyti.]

MARTINUS Episcopus, Servus Servorum Dei, venerabili Fratri Archiepiscopo Cantuariensi salutem et Apostolicam Benedictionem. Si quam districto Dei Judicio de commissis tibi ovibus rationem redditurus es, aliquando cogitares, si meminisses et tu quæ pastoralis officii cura esse debet, quantumq; Ecclesiæ Romanæ, a qua dignitatem et auctoritatem vendicas, jus atque honorem tueri obligatus es, in considerationem duceres; profecto non usque adeo dormitares neque negligeres: Surrexisses jamdudum, et post oves jam longe aberrantes inclamares, ac pro viribus resisteres iis, qui jura ac privilegia a summo Ecclesiarum capite omnium Christo, Ecclesiæ Romanæ tradita, sacrilego vel ausu violent atque contemnunt. Numquid ideo Pontificalis Dignitas tibi commissa est ut hominibus præsis, opes cumules, et quæ tua sunt non quæ Jesu Christi quærere debeas? Si id existimas vehementer erras, et a Christi intentione longe abes, qui cum Beato Petro oves suas committeret, nil ei aliud nisi ut illas pasceret indixit, priusque non semel, sed bis ac tertio, an ab eo diligeretur expostulans. Estne hæc in Christum dilectio quam habes? Estne hoc amare ac pascere oves? Itane

Regnum hujusmodi Statuta decent: Cogita si te talia insipientem silere oporteat, et non magis clamare, contradicere, et pro viribus resistere. Estne ista filialis Reverentia? Estne ista Christiana devotio quam Regnum Angliæ suæ Matri Ecclesiæ ac Sedi Apostolicæ exhibet? Potestne Catholicum Regnum dici, ubi hujusmodi statuuntur profanæ leges et observantur, ubi prohibetur adiri Vicarius Christi, ubi oves suas Successor Apostoli Petri pascere juxta mandatum Domini non permittitur? Christus dixit Petro suisque; Successoribus, Pasce oves meas; Statutum autem Regni pascere ipsas non sinit, sed vult ut Rex ipse pascat, devolvendo ad eum in certis casibus Apostolicam Auctoritatem. Christus ædificavit supra Petrum Ecclesiam; sed Regni Statutum, id prohibet: Nam non patitur Petri Cathedram de Ecclesia prout judicaverit, expedire, ordinare vel disponere. Christus voluit quod quicquid summus Pontifex in terris solverit aut ligaverit, solum ligatumve esset in cœlis; Statutum huic divinæ voluntati non assentit: Nam si quos Sacerdotes ad ligandum solvendumque; animas Christi Vicarius in Regnum contra Statuti tenorem destinaret, non modo ipsos non admittit Statutum sed exulare jubet, bonis privari, aliisque; pœnis affligi, et censuram seu Processum Apostolicum in Regnum deferens, tanquam Sacrilegus capite punitur. Quid ad hoc tua Discretio respondebit? Estne hoc Catholicum Statutum? Potestne sine Christi injuria, sine Evangelii transgressione, sine animæ interitu tolerari aut observari? Cur igitur non clamas, et quasi tuba exaltas vocem tuam, annuncians populo tuo peccata sua, Domui Israel scelera eorum, ne sanguis eorum de manibus tuis requiratur. Quod et si omnes quibus populorum cura commissa est, facere teneantur, quanto magis id tibi erit necessarium exequi, cui populos et populorum ministros, oves et ovium pastores, tuæ sollicitudini Romana deputavit Ecclesia, a qua et Primatum et Sedis Apostolicæ legationem super Anglicanas Ecclesias suscepisti, et ipsius gloriosissimi Martyris Beati Thomæ olim Cantuariæ Archiepiscopi Successor effectus es, qui adversus similia decertans Statuta, holocaustum se Deo offerens pro libertate Ecclesiastica occubuit. Tu certe ob hæc, omnium primus qui vexillo assumpto in aciem prodire deberes, et fratres Co-episcopos tuos tuo exemplo in certamine sistere, primus omnium terga vertis, et aliquos qui forte resistendi impetum caperent, tua sive pusillanimitate, sive dissimulatione, sive (ut omnes attestantur) evidenti prævaricatione a bono proposito dejicis. Itaque; si de te queritur Ecclesia, si in te omnis culpa transfertur, non mirari sed dolere, immo potius teipsum corrigere debes, et debitum quo ovium jure strictus es audacter exolvere: pro qua re efficienda, si velis quam potes operam adhibere, non magnum certamen subeundum est. Persuade tuo pro officio et Auctoritate tua, secularibus, et eos veritatem instrue. Ostende

eis peccatum quo observantes prædictum Statutum illaqueantur: Et erunt (ut omnes asserunt) prava in directa, et aspera in vias planas. Ne ergo, si tacueramus et nos, tuam aliorumque; desidiâ dissimulantes similis apud omnipotentem Deum culpæ reos efficiat, neve ovium nostrarum sanguis (si neglexerimus) de manibus nostris exigatur, tuam fraternitatem qua possumus instantia, toto corde, totoque; affectu hortamur, monemus, requiramus, et in virtute Sanctæ obedientiæ, et sub Excommunicationis pœna cui (si neglexeris) ipso facto te subjicimus, districtè præcipiendo mandamus, quatenus quamprimum ad locum ubi Consilarii Charissimi in Christo Filii nostri Henrici Angliæ Regis Illustris conveniunt, personaliter accedas, eosque; tam Ecclesiasticos quam Seculares pro sapientia tua, quam tibi Dominus inspiraverit, rationibus ac monitionibus reddas instructos, ut prædictum Statutum in proximo Parlamento tollant penitus et aboleant: Cum enim Divinæ et Humanæ rationi, veteris ac Novi Testamenti, Conciliorum, Sanctorum Patrum, Summorum Pontificum Decretis, ipsius denique Universalis Ecclesiæ observantiæ evidētissime contradicat, nec sine interitu salutis æternæ quovis modo servari possit. Illudque; inter alia dicere non omittas, qualiter Ecclesiasticæ libertatis violatores, facientesque; Statuta aut consuetudines contra libertatem servari, Officiales, Rectores et Consilarii, locorum ubi hujusmodi Statuta vel consuetudines editæ fuerunt vel servatæ, Ac etiam qui secundum prædicta judicaverint, ipso jure Excommunicationem incurrunt, quæ quantum sit Christi fidelibus metuenda, ipsis plene poteris declarare. Idem sub pœna eadem te facere volumus cum Parlamentum inchoabitur, tam erga prædictos Consiliarios quam Communitates, et alios qui vocem in ipso habuerint Parlamento. Insuper ut pluribus viis honori Dei et Sanctæ Matris Ecclesiæ, et animarum saluti provideatur, sub simili pœna mandes ac præcipias omnibus tam Rectoribus Ecclesiarum, quam aliis officium prædicationis obtinentibus, Secularibus et Religiosis, ut frequenter in sermonibus suis populos de prædicta materia instruere non omittant. Volumus autem ut quicquid super prædictis feceris per tuas literas (quibus saltem duæ graves personæ; quæ ipsis requisitionibus per te faciendis interfuerint, se subscribant) nos certiores efficias. Dat. Rom. apud Sanctos Apostolos quinto die Decembris, Pontificatus nostri Anno decimo.

XXXVIII.—*A Letter to King Henry the Sixth for repealing that Statute.*

MARTINUS Episcopus, Servus Servorum Dei, Charissimo in Christo Filio Henrico Regi Angliæ Illustri, salutem et Apostolicam Benedictionem. Quum post multos nuncios ad tuam Serenitatem pro abolitione illius detestabilis Statuti contra libertatem Eccle-

sasticam editi olim transmissos, postremo dilectum filium Magistrum Julianum causarum curiæ Cameræ Apostolicæ Auditorem, pro eadem causa destinasset; per ipsum tua Celsitudo tunc nobis respondit, quod quamprimum commode possit, Parliamentum, sine quo idem nequit aboleri Statutum, convocaret, et in eo quod sibi possibile foret pro nostræ requisitionis implemento faceret, Protestans quod Sanctæ Romanæ Ecclesiæ sedisq; Apostolicæ Juribus ac Privilegiis nullo modo detrahere aut derogare intendebat: Nos ob hoc, sicut deinde aliis literis tibi significavimus, usq; ad id tempus cum patientia expectare decrevimus, sperantes quod in Verbo Regio nobis pollicitus fueris, id tempore suo exequi non differres; itaq; quicquid ex parte nostra hactenus faciendum fuit, omnem mansuetudinis et patientiæ modum experientes jam fecimus. Et licet gravibus interim per aliquos de Regno tuo lacerasti sumus injuriis, volumus tamen (ne quid contra promissum fieri videretur) usq; ad id tempus (non sine rubore Sedis Apostolicæ) expectare, ut merito illud verbum Evangelicum jam dici possit, Quid debuisti huic vineæ facere et non feci? Tu vero, Fili Charissime, cum ipsius Parliamenti jam tempus instet, quod ex tua parte agendum restat, juxta promissionem tuam ac verbum Regium implere non omittas, ad quod et Jure Divino et Humano tanquam Christianissimus Princeps obligatus, sine cujusvis requisitione pro tua et tuorum subditorum salute et honore facere teneris: præsertim quum talia obtuleramus, ob quæ nec tibi nec dicto Regno ex prædicti Statuti abolitione præjudicium ullum redundare possit; providere enim iis omnibus quæ causam Statuto dedisse dicuntur, jam sæpe nostro nomine oblatum est, et nunc de novo offerimus. Jam igitur cum nulla quævis contradicendi occasio prætendi possit, speramus in dicto Parlamento tuam Serenitatem ita facturam, ut prædictum tam execrabile Statutum penitus de eodem Regno tollatur. Quod si feceris, salvabis primum tuam, tum vero multorum animas, quæ ob dictum Statutum gravi crimine illa queat tenentur: Providebis deinde tuo et ipsius Regni honori, quod utiq; properterea non modicum est notatum: Demum nos ac sedem ipsam semper tuis justis desideriis obligabis. Super iis autem omnibus et de nostra intentione plene per literas nostras instructo, dilecto Filio magistro Joanni de Obizis in dicto Regno Nuncio et Collectori nostro, dabis credentiæ fidem plenam. Dat. Rom. die decimo tertio Octobris, Pontificatus nostri Anno decimo.

salutem et Apostolicam Benedictionem. Multis nunciis ac frequentibus exhortationibus, pro debito pastoralis officii, vos ac Regnum vestrum hactenus admonuimus, ut pro salute animarum vestrarum, et ipsius Regni honore, quoddam detestabile Statutum contra Divinum et Humanum Jus editum, quod sine interitu salutis æternæ nullatenus servari potest, aboleretur. Et quoniam id sine Parlamento tolli non posse, ex parte Charissimi in Christo Filii nostri Henrici Regis Angliæ illustris, Dilecto Filio Magistro Juliano Causarum curiæ Cameræ Apostolicæ Auditore, tunc Nuncio nostro, responsum extitit, in quo (quam primum posset) convocato, quod sibi possibile foret pro nostræ Requisitionis executione se facturum, idem Rex pollicitus est, protestans Juribus ac Privilegiis Sanctæ Romanæ Ecclesiæ et sedis Apostolicæ in nullo velle detrahere aut derogare. Nos volentes solita erga vos mansuetudine uti, decrevimus usq; ad ipsius Parliamenti tempus expectare, sperantes quod tam Rex juxta suam Regiam Promissionem, quam vos pro salute animarum vestrarum, Sanctæ ac Catholice secundum nostram Requisitionem concludetis. Itaq; cum Parliamentum (ut fertur) jam instet, vos omnes, quorum animas nostræ curæ Dominus noster Jesus Christus commisit, hortamur, monemus obsecramus, ut unanimes vestrarum animarum salutem, ac conscientiarum puritatem præ cæteris rebus amantes, prædictum abominabile Statutum (quod qui observat vel observari faciat salvum non potest) penitus tollatur, et de Regno in perpetuum abolentis. Quod si quis forsitan vobis contrarium persuadere audeat, quicumq; ille sit, Sæcularis vel Ecclesiastici Status tanquam hostem animarum vestrarum et honorum, nullatenus audite; nec eum virum Catholicum reputetis, qui adversus Romanæ Ecclesiæ Auctoritatem, Juraque et Privilegia Sedi Apostolicæ Divinitus concessa, aliquid machinari præsumperit, quibus ipse Rex vester Illustris nolle ullatenus derogare publice protestatus est. Nos quidem ipsi sumus ab omnipotenti Deo Jesu Christo super vos et Universalem Ecclesiam constituti cujus Doctrinæ ac persuasioni sine ulla contradictione omnimodam fidem vos et quilibet Christianus habere debetis: Nos tamen, etsi indignos, oves suas pascere Christus voluit, clavesq; aperiendi ac solvendi Cælos tradidit. Et si quis nos audit, servi Christi testimonium Christianum audit; et si quis nos spernit, Christum spernere convincitur. Et quoniam de vobis ac singulis Christianis in districto Dei Judicio rationem reddituri sumus, ideo vos pro salute vestra tam sæpe tamq; efficaciter admonemus; et ne quisquam sub alicujus damni temporalis prætextu vos ab hac nostra Catholica Doctrina submoveat, ecce nos promptos paratosq; offerimus, omnibus causis, propter quas dictum Statutum conditum esse prætenditur, salubriter providere, ita ut nec Regno nec cuiquam privatæ personæ præjudicium ali-

XXXIX.—*A Letter to the Parliament upon the same occasion.*

MARTINUS Episcopus, Servus Servorum Dei, venerabilibus Fratribus et dilectis Filiis, Nobilibus viris Parliamenti Regni Angliæ,

quod ex ipsius Statuti abolitione possit accidere. Super his omnibus et nostra intentione plene instructo dilecto Filio Magistro Joanni de Obizis, in dicto Regno Nuntio et Collectori nostro, dabitur Credentiæ plenam fidem. Dat. Romæ apud Sanctos Apostolos tertio die Octobris, Pontificatus nostri Anno decimo.

XL.—An Instrument of the Speech the Archbishop of Canterbury made to the House of Commons about it.

DIE Veneris, penultimo mensis Januarii, Anno Domini secundum cursum et computationem Ecclesiæ Anglicanæ millesimo quadringentesimo decimo septimo, indictione sexta, Pontificatus Sanctissimi in Christo Patris et Domini nostri Domini Martini Divina Providentia Papæ quinti Anno undecimo, Reverendissimi in Christo Patres et Domini, Domini, Henricus Dei Gratia Cantuariensis et Johannes Eboracensis Archiepiscopi, necnon Reverendiss. Patres W. Londinensis, Benedictus Menevensis, Philippus Eliensis, Jochen et W. Norvicensis, Episcopi, et cum eis venerabiles Patres et viri religiosi Westmonasterii et Radingiæ Abbates de palatio regio Westmonasteriensis de Camera, viz. Ubi tam Domini Spirituales quam Temporales in Parlamento adtunc tento negotia Regni tractaverint et tractare solebant, recedentes, et dimissis ibi Dominis Temporalibus, in simul transierunt ad viros illos qui pro communitate Regni ad Parlamentum hujusmodi venerant in loco solito, viz. in Refectorio Abbatæ Westmonasteriensis prædictæ personaliter existentes, et incontinenter eisdem Dominis Spiritualibus cum reverentia debita, prout decuit a viris hujusmodi communitatem Regni facientibus et representantibus, receptis : Præfatus Reverendissimus Pater Archiepiscopus Cantuariensis causam adventus sui et confratrum suorum ad tunc exponere cœpit in vulgari ; Protestando primitus, et protestabatur idem Dominus Cantuariensis vice sua et confratrum suorum prædictorum, quod pro dicendo tunc ibidem non intendebat ipse Reverendissimus Pater, aut aliquis confratrum suorum, Domino Regi Angliæ aut Corouæ suæ vel communitati Regni in aliquo derogare, et sic adhærendo Protestationi suæ hujusmodi, idem Reverendissimus Pater prosequeretur et exposuit solemniter causam adventus sui et confratrum suorum, sumpto quasi pro themate, Reddite quæ sunt Cæsaris, Cæsari, et quæ sunt Dei Deo. Super quo precedendo, ea quæ ad Jurisdictionem Ecclesiasticam, et ea quæ ad Cæsaream pertinebant, notabiliter et ad longum declaravit, materiam Provisionis et pro Statuti illius contra Provisores editi abolitione, cum bona et matura deliberatione prosequendo, et in processu declarationis hujusmodi jura nonnulla et Sacre Scripturæ Auctoritates convenientes allegavit, pro jure Domini nostri Papæ in Provisionibus habendis,

sicut Sancti Prædecessores sui summi Pontifices in Regno Angliæ et alibi per Universalem Christianitatem habuerunt, ipseq. Dominus Papa modernus in cæteris Regnis habet et possidet in præsentī : Unde præmissis, Bullisq. et literis Apostolicis, quas pro hac re idem Dominus Papa jam tarde ad Regnum transmiserat, diligenter consideratis, et quod dictus Dominus noster Papa tot Ambassiatas et nuncios solemnes ad prosequendum jus suum et Ecclesiæ libertatem in præmissis, non absq. laboribus magnis, periculis et expensis, de Curia Romana ad Regnum Angliæ destinavit, idem Reverendissimus Pater Cantuar. Archiepiscopus, nomine suo et confratrum suorum ad tunc ibidem præsentium, et absentium in dicto Parlamento per Procuratores comparentium, ad quos ut asseruit divisim saltem principalis cura animarum totius Communitatis Regni pertinere dignoscitur, dictos viros omnes et singulos tunc præsentēs, Communitatem (ut præmittitur) representantes, requisivit et in Domino exhortabatur, quatenus ob salutem animarum suarum totiusq. Regni prosperitatem et pacem, materiam prædictam sic ponderarent, et taliter in eodem Parlamento super eadem deliberarent, ut Sanctissimus Dominus noster Papa placari, ac Regis zelum ad Sedem Apostolicam totiusq. Regni devotionem in hac parte habere posset materiam commendandi. Et addidit ultra hujusmodi Requisitionem et Exhortationem præfatus Reverendissimus Pater Archiepiscopus Cantuariensis ; et ex corde, ut apparuit, exposuit, lacrymando, pericula per censurarum, viz. Ecclesiasticarum et etiam Interdicti fulminacionem, et alias tam Regi quam Regno (quod absit) verisimiliter eventura alia, in casu quo responsio Parlamenti illius, in materia tunc declarata, grata non foret Domino Papæ et accepta, sic dicendo ; Forte videtur quibusdam vestrum, quod hæc quæ Regni Prælatos potissime concernunt ex corde non profero, Sciatis pro certo, et in fide, qua Deo teneor et Ecclesiæ, affirmo coram vobis, quod magis mihi foret acceptum nunquam conferre aut etiam habere aliquod beneficium Ecclesiasticum quam aliqua talia pericula seu processus meo tempore in Ecclesiæ Anglicanæ Scandalum venirent. Ulterius idem Reverendissimus Pater expresse declaravit, qualiter dictus Dominus noster Papa in diversis Bullis suis obtulit et promisit, se et Sedem Apostolicam, ad quascunq. causas et occasiones editionis Statuti prædicti rationabile, remedium apponere, et materias causarum et occasionum hujusmodi Statuti in toto tollere et abolere ; et sic Requisitione, Exhortatione et periculorum hujusmodi expositione finitis, Reverendissimi Patres Cantuar. et Eborac. Archiepiscopi, cum confratribus suis Episcopis et Prælati prædictis, recesserunt, Regni Communitate, seu saltem dictis viris Communitatem Regni representantibus remanentibus, et circa materiam eis expositam tractantibus, præsentibus, et Declarationem,

Requisitionem, et Exhortationem, hujusmodi; periculum expositionem per dictum Dominum Archiepiscopum Cantuariensem (ut præmittitur) factas audientibus, venerabilibus viris Richardo Coudray Archidiacono Norwici in Ecclesia Norwicensi, Magistro Joanne Forster Canonico Lincolnensi, &c. et Johanne Bould Notario Publico et multis aliis.

XLI.—Act 33. Anno Regni vicesimo tertio.

An Act concerning Restraint of payment of Annates to the See of Rome.

FORASMUCH as it is well perceived, by long approved experience, that great and inestimable Sums of Mony have been daily conveyed out of this Realm, to the impoverishment of the same; and especially such sums of Mony as the Pope's Holiness, his Predecessors, and the Court of Rome, by long time have heretofore taken of all and singular those Spiritual Persons which have been named, elected, presented, or postulated to be Arch-Bishops or Bishops within this Realm of England, under the Title of Annates, otherwise called First-Fruits. Which Annates or First-Fruits, have been taken of every Arch-Bishoprick, or Bishoprick, within this Realm, by restraint of the Pope's Bulls, for Confirmations, Elections, Admissions, Postulations, Provisions, Collations, Dispositions, Institutions, Installations, Investitures, Orders, Holy Benedictions, Palles, or other things requisite and necessary to the attaining of those their Promotions; and have been compelled to pay, before they could attain the same, great Sums of Mony, before they might receive any part of the Fruits of the said Arch-Bishoprick, or Bishoprick, whereunto they were named, elected, presented, or postulated; by occasion whereof, not only the Treasure of this Realm hath been greatly conveyed out of the same, but also it hath hapned many times, by occasion of death, unto such Arch-Bishops, and Bishops, so newly promoted, within two or three years after his or their Consecration, that his or their Friends, by whom he or they have been holpen to advance and make payment of the said Annates, or First-Fruits, have been thereby utterly undone and impoverished. And for because the said Annates have risen, grown, and increased, by an uncharitable Custom, grounded upon no just or good title, and the payments thereof obtained by restraint of Bulls, until the same Annates, or First-Fruits, have been paid, or Surety made for the same; which declareth the said Payments to be exacted, and taken by constraint, against all equity and justice, The Noble Men therefore of the Realm, and the Wise, Sage, Politick Commons of the same, assembled in this present Parliament, considering that the Court of Rome ceaseth not to tax, take, and exact the said great Sums of Mony, under the Title of Annates, or First Fruits, as is aforesaid, to the great damage of the said

Prelates, and this Realm; Which Annates or First-Fruits, were first suffered to be taken within the same Realm, for the only defence of Christian People against the Infidels, and now they be claimed and demanded as mere duty, only for lucre, against all right and conscience. Insomuch that it is evidently known, that there hath passed out of this Realm unto the Court of Rome, sithen the second year of the Reign of the most Noble Prince of famous memory, King Henry the Seventh, unto this present time, under the name of Annates, or First-Fruits, payed for the expedition of Bulls of Arch-Bishopricks and Bishopricks, the sum of eight hundred thousand Ducats, amounting in Sterling Mony, at the least, to eightscore thousand pounds, besides other great and intolerable Sums which have yearly been conveyed to the said Court of Rome, by many other ways and means, to the great impoverishment of this Realm. And albeit, that our said Sovereign the King, and all his natural Subjects, as well Spiritual as temporal, been as obedient, devout, Catholick and humble Children of God, and Holy Church, as any People be within any Realm christned; yet the said exactions of Annates, or First-Fruits, be so intolerable and importable to this Realm, that it is considered and declared, by the whole Body of this Realm now represented, by all the Estates of the same assembled in this present Parliament, that the King's Highness before Almighty God, is bound, as by the duty of a good Christian Prince, for the conservation and preservation of the good Estate and Common-Wealth of this his Realm, to do all that in him is to obviate, repress, and redress the said abusions and exactions of Annates, or First-Fruits. And because that divers Prelates of this Realm being now in extrem Age, and in other debilities of their Bodies, so that of likelihood, bodily death in short time shall or may succeed unto them; by reason whereof great sums of Mony shall shortly after their deaths, be conveyed unto the Court of Rome, for the unreasonable and uncharitable Causes abovesaid, to the universal damage, prejudice, and impoverishment of this Realm, if speedy remedy be not in due time provided: It is therefore ordained, established, and enacted, by Authority of this present Parliament, That the unlawful payment of Annates, or First-Fruits, and all manner Contributions for the same, for any Arch-Bishoprick, or Bishoprick, or for any Bulls hereafter to be obtained from the Court of Rome, to or for the foresaid purpose and intent, shall from henceforth utterly cease, and no such hereafter to be payed for any Arch-Bishoprick, or Bishoprick, within this Realm, other or otherwise than hereafter in this present Act is declared; And that no manner Person, nor Persons, hereafter to be named, elected, presented, or postulated to any Arch-Bishoprick, or Bishoprick, within

this Realm, shall pay the said Annates, or First-Fruits, for the said Arch-Bishoprick, or Bishoprick, nor any other manner of Sum or Sums of Mony, Pensions or Annates for the same, or for any other like exaction, or cause, upon pain to forfeit to our said Sovereign Lord the King, his Heirs and Successors, all manner his Goods and Chattels for ever, and all the Temporal Lands and Possessions of the same Arch-Bishoprick, or Bishoprick, during the time that he or they which shall offend, contrary to this present Act, shall have, possess, or enjoy, the Arch-Bishoprick, or Bishoprick; wherefore he shall so offend contrary to the form aforesaid. And furthermore it is enacted, by Authority of this present Parliament, That if any Person hereafter named and presented to the Court of Rome by the King, or any of his Heirs or Successors, to be Bishop of any See or Diocess within this Realm hereafter, shall be letted, deferred, or delayed at the Court of Rome from any such Bishoprick, whereunto he shall be so represented, by means of restraint of Bulls Apostolick, and other things requisite to the same; or shall be denied, at the Court of Rome, upon convenient suit made, any manner Bulls requisite for any of the Causes aforesaid, any such Person or Persons so presented, may be, and shall be consecrated here in England by the Arch-Bishop, in whose Province the said Bishoprick shall be, so alway that the same Person shall be named and presented by the King for the time being to the same Arch-Bishoprick: And if any Persons being named and presented, as aforesaid, to any Arch-Bishoprick of this Realm, making convenient suit, as is aforesaid, shall happen to be letted, deferred, delayed, or otherwise disturbed from the same Arch-Bishoprick, for lack of Pall, Bulls, or other to him requisite, to be obtained in the Court of Rome in that behalf, that then every such Person named and presented to be Arch-Bishop, may be, and shall be, consecrated and invested, after presentation made, as is aforesaid, by any other two Bishops within this Realm, whom the King's Highness, or any of his Heirs or Successors, Kings of England for the time being, will assign and appoint for the same, according and in like manner as divers other Arch-Bishops and Bishops have been heretofore, in ancient time by sundry the King's most noble Progenitors, made, consecrated, and invested within this Realm: And that every Arch-Bishop and Bishop hereafter, being named and presented by the King's Highness, his Heirs or Successors, Kings of England, and being consecrated and invested, as is aforesaid, shall be installed accordingly, and shall be accepted, taken, reputed, used, and obeyed, as an Arch-Bishop or Bishop of the Dignity, See, or Place whereunto he so shall be named, presented, and consecrated requireth; and as other like Prelates of that Province, See, or Diocess, have been used, accepted, taken,

and obeyed, which have had, and obtained compleatly, their Bulls, and other things requisite in that behalf from the Court of Rome. And also shall fully and entirely have and enjoy all the Spiritualities and Temporalities of the said Arch-Bishoprick or Bishoprick, in as large, ample, and beneficial manner, as any of his or their Predecessors had, or enjoyed in the said Arch-Bishoprick or Bishoprick, satisfying and yielding unto the King our Sovereign Lord, and to his Heirs and Successors, Kings of England, all such Duties, Rights, and Interests, as before this time had been accustomed to be paid for any such Arch-Bishoprick, or Bishoprick, according to the Ancient Laws and Customs of this Realm, and the King's Prerogative Royal. And to the intent our said Holy Father the Pope, and the Court of Rome, shall not think that the pains and labours taken, and hereafter to be taken, about the writing, sealing, obtaining, and other businesses sustained, and hereafter to be sustained, by the Offices of the said Court of Rome, for and about the Expedition of any Bulls hereafter to be obtained or had for any such Arch-Bishoprick, or Bishoprick, shall be irremunerated, or shall not be sufficiently and condignly recompensed in that behalf. And for their more ready expedition to be had therein, it is therefore enacted by the Authority aforesaid, That every Spiritual Person of this Realm, hereafter to be named, presented, or postulated, to any Arch-Bishoprick or Bishoprick of this Realm, shall and may lawfully pay for the writing and obtaining of his or their said Bulls, at the Court of Rome, and ensembling the same with Lead, to be had without payment of any Annates, or First-Fruits, or other charge or exaction by him or them to be made, yielded, or paid for the same, five pounds Sterling, for and after the rate of the clear and whole yearly value of every hundreth pounds Sterling, above all charges of any such Arch-Bishoprick, or Bishoprick, or other mony, to the value of the said five pounds, for the clear yearly value of every hundreth pounds of every such Arch-Bishoprick, or Bishoprick, and not above, nor in any other wise, any things in this present Act before written notwithstanding. And forasmuch as the King's Highness, and this his High Court of Parliament, neither have, nor do intend to use in this, or any other like cause, any manner of extremity or violence, before gentle courtesie or friendship, ways and means first approved and attempted, and without a very great urgent cause and occasion given to the contrary, but principally coveting to disburden this Realm of the said great exactions, and intolerable charges of Annates, and First-Fruits, have therefore thought convenient to commit the final order and determination of the Premises, in all things, unto the King's Highness. So that if it may seem to his high wisdom, and most prudent discretion, meet to move the Pope's Holiness, and the Court

of Rome, amicably, charitably, and reasonably, to compound, other to extinct and make frustrate the payments of the said Annates, or First-Fruits; or else by some friendly, loving, and tolerable composition to moderate the same in such wise as may be by this Realm easily born and sustained; That then those ways and compositions once taken, concluded, and agreed between the Pope's Holiness and the King's Highness, shall stand in strength, force, and effect of Law, inviolably to be observed. And it is also further ordained, and enacted by the Authority of this present Parliament, That the King's Highness at any time, or times, on this side the Feast of Easter, which shall be in the Year of our Lord God, a thousand five hundred and three and thirty, or at any time on this side the beginning of the next Parliament, by his Letters Patents under his Great Seal, to be made, and to be entred of Record in the Roll of this present Parliament, may and shall have full power and liberty to declare, by the said Letters Patents, whether that the Premises, or any part, clause, or matter thereof, shall be observed, obeyed, executed, and take place and effect, as an Act and Statute of this present Parliament, or not. So that if his Highness, by his said Letters Patents, before the expiration of the times above-limited, thereby do declare his pleasure to be, That the Premises, or any part, clause, or matter thereof, shall not be put in execution, observed, continued, nor obeyed, in that case all the said Premises, or such part, clause, or matter, as the King's Highness so shall refuse, disaffirm, or not ratify, shall stand and be from henceforth utterly void and of none effect. And in case that the King's Highness, before the expiration of the times afore prefixed, do declare by his said Letters Patents, his pleasure and determination to be, that the said Premises, or every clause, sentence, and part thereof, that is to say, the whole, or such part thereof as the King's Highness so shall affirm, accept, and ratify, shall in all points stand, remain, abide, and be put in due and effectual execution, according to the purport, tenour, effect, and true meaning of the same; and to stand and be from henceforth for ever after, as firm, stedfast, and available in the Law, as the same had been fully and perfectly established, enacted, and confirmed, to be in every part thereof, immediately, wholly, and entirely executed, in like manner, form, and effect, as other Acts and Laws; The which being fully and determinately made, ordained, and enacted in this present Parliament: And if that upon the foresaid reasonable, amicable, and charitable ways and means, by the King's Highness to be experimented, moved, or compounded, or otherwise approved, it shall and may appear, or be seen unto his Grace, that this Realm shall be continually burdened and charged with this, and such other intolerable Exactions and Demands, as heretofore it

hath been. And that thereupon, for continuance of the same, our said Holy Father the Pope, or any of his Successors, or the Court of Rome, will, or do, or cause to be done at any time hereafter, so as is above rehearsed, unjustly, uncharitably, and unreasonably vex, inquiet, molest, trouble, or grieve our said Sovereign Lord, his Heirs or Successors, Kings of England, or any of his or their Spiritual or Lay-Subjects, or this his Realm, by Excommunication, Excomengement, Interdiction; or by any other Process, Censures, Compulsories, Ways, or Means; Be it Enacted by the Authority aforesaid, That the King's Highness, his Heirs and Successors, Kings of England, and all his Spiritual and Lay-Subjects of the same, without any scruples of Conscience, shall and may lawfully, to the honour of Almighty God, the encrease and continuance of vertue and good example within this Realm, the said Censures, Excommunications, Interdictions, Compulsories, or any of them notwithstanding, minister, or cause to be ministered, throughout this said Realm, and all other the Dominions or Territories belonging or appertaining thereunto; All and all manner Sacraments, Sacramentals, Ceremonies, or other Divine Services of the Holy Church, or any other thing or things necessary for the health of the Soul of Mankind, as they heretofore at any time or times have been virtuously used or accustomed to do within the same; and that no manner such Censures, Excommunications, Interdictions, or any other Process or Compulsories, shall be by any of the Prelates, or other Spiritual Fathers of this Region, nor by any of their Ministers or Substitutes, be at any time or times hereafter published, executed, nor divulged, nor suffered to be published, executed, or divulged in any manner of ways. *Cui quidem Bille predictæ et ad plenum intellectæ per dictum Dominum Regem ex assensu et Autoritate Parlamenti predicti taliter est Responsum.*

Le Rey le Volt Soit Baillie aux comunes
A cest Bille Les comunes sont assentes.

MEMORAND. quod nono die Julii, Anno Regni Regis Henrici vicesimo quinto, idem Dominus Rex per Literas suas Patentes sub magno sigillo suo sigillat. Actum prædictum ratificavit et confirmavit, et actui illo assensum suum regium dedit, prout per easdem Literas Patentes cujus tenor sequitur in hæc verba, magis apte constat.

Here follows the King's Ratification, in which the Act is again recited and ratified.

XLII.—*The King's last Letter to the Pope.*
A Duplicate.

[Cotton Libr. Vitell. B. 13.]

To the Pope's Holiness, 1532.

AFTER most humble commendations, and most devout kissing of your blessed Feet. Albeit that we have hitherto differed to make

answer to those Letters dated at Bonony, the 7th day of October; which Letters of late were delivered unto us by Paul of Cassali: Yet when they appear to be written for this Cause, that we deeply considering the Contents of the same, should provide for the tranquillity of our Conscience, and should purge such Scruples and Doubts conceived of our Cause of Matrimony; We could neither neglect those Letters sent for such a purpose, nor after that we had diligently examined and perpended the effects of the same, which we did very diligently, noting, conferring, and revolving every thing in them contained, with deep study of mind, premit ne leave to answer unto them. For sith that your Holiness seemeth to go about that thing chiefly, which is to vanquish those Doubts, and to take away inquietations which daily do prick our Conscience; inso-much as it doth appear at the first sight to be done of Zeal, Love, and Piety, we therefore do thank you of your good will. Howbeit sith it is not performed in Deed, that ye pretend, we have thought it expedient to require your Holiness to provide us other Remedies; wherefore forasmuch as your Holiness would vouchsafe to write unto us concerning this Matter, we heartily thank you, greatly lamenting also both the chance of your Holiness, and also ours, unto whom both twain it hath chanced in so high a matter of so great moment to be frustrated and deceived; that is to say, That your Holiness not being instructed, nor having knowledge of the Matter, of yourself, should be compelled to hang upon the judgment of others, and so put forth and make answers, gathered of other Men, being variable repugnant among themselves. And that we being so long sick, and exagitate with this same Sore, should so long time in vain look for Remedy; which when we have augmented our egritude and distress, by delay and protracting of time, ye do so cruciate the Patient and Afflicted, as who seeth it should much avail to protract the Cause, and thorough vain hope of the end of our desire to lead us whither ye will. But to speak plainly to your Holiness; Forasmuch as we have suffered many Injuries, which with great difficulty we do sustain and digest; albeit that among all things passed by your Holiness, some cannot be laid, alledged, nor objected against your Holiness, yet in many of them some default appeareth to be in you, which I would to God we could so diminish as it might appear no default; but it cannot be hid, which is so manifest, and tho we could say nothing, the thing it self speaketh. But as to that that is affirmed in your Letters, both of God's Law, and Man's, otherwise than is necessary and truth, let that be ascribed to the temerity and ignorance of your Counsellors, and your Holiness to be without all default, save only for that ye do not admit more discreet and learned Men to be your Counsellors, and

stop the mouths of them which would liberally speak the Truth. This truly is your default, and verily a great fault, worthy to be alienate and abhorred of Christ's Vicar, in that ye have dealt so variably, yea rather so inconstantly and deceivably. Be ye not angry with my words, and let it be lawful for me to speak the Truth without displeasure; if your Holiness shall be displeased with that we do rehearse, impute no fault in us, but in your own Deeds; which Deeds have so molested and troubled us wrongfully, that we speak now unwillingly and as enforced thereunto. Never was there any Prince so handled by a Pope, as your Holiness hath intreated us. First; When our Cause was proponed to your Holiness, when it was explicated and declared afore the same; when certain Doubts in it were resolved by your Counsellors, and all things discussed, it was required that answer might be made thereunto by order of the Law. There was offered a Commission, with a promise also that the same Commission should not be revoked; and whatsoever Sentence should be given, should straight without delay be confirmed. The Judges were sent unto us, the Promise was delivered to us, subscribed with your Holiness's hand; which avouched to confirm the Sentence, and not to revoke the Commission, nor to grant any thing else that might lett the same; and finally to bring us in a greater hope, a certain Commission Decretal, defining the Cause, was delivered to the Judges hands. If your Holiness did grant us all these things justly, ye did unjustly revoke them; and if by good and truth the same was granted, they were not made frustrate nor annihilate without fraud; so as if there were no deceit nor fraud in the Revocation, then how wrongfully and subtilly have been done those things that have been done! Whether will your Holiness say, That ye might do these things that ye have done, or that ye might not do them? If ye will say that ye might do them, where then is the Faith which becometh a Friend, yea, and much more a Pope to have, those things not being performed, which lawfully were promised? And if ye will say that ye might not do them, have we not then very just cause to mistrust those Medicines and Remedies with which in your Letters ye go about to heal our Conscience, especially in that we may perceive and see those Remedies to be prepared for us, not to relieve the Sickness and Disease of our Mind, but for other means, pleasures, and worldly respects? And as it should seem profitable, that we should ever continue in hope or despair, so always the Remedy is attempted; so that we being always a-healing, and never healed, should be sick still. And this truly was the chief cause why we did consult and take advice of every Learned Man, being free, without all affection, that the Truth (which now with our labour and study we

seem partly to have attained) by their judgments more manifestly divulged, we might more at large perceive; whose Judgments and Opinions it is easy to see how much they differ from that, that those few Men of yours do shew unto you, and by those your Letters is signified. Those few Men of yours do affirm the prohibition of our Marriage to be inducted only by the Law positive, as your Holiness hath also written in your Letters; but all others say the prohibition to be inducted, both by the Law of God and Nature: Those Men of yours do suggest that it may be dispensed for avoiding of slanders; The others utterly do contend, that by no means it is lawful to dispense with that, that God and Nature hath forbidden. We do separate from our Cause the Authority of the See Apostolick, which we do perceive to be destitute of that Learning whereby it should be directed; and because your Holiness doth ever profess your ignorance, and is wont to speak of other Mens mouths, we do confer the sayings of those, with the sayings of them that be of the contrary Opinion; for to confer the Reasons it were too long. But now the Universities of Cambridge, Oxford, in our Realms; Paris, Orleans, Biturisen, Andegavon, in France; and Bonony, in Italy, by one consent; and also divers other of the most famous and Learned Men, being freed from all affection, and only moved in respect of verity, partly in Italy, and partly in France, do affirm the Marriage of the Brother with the Brother's Wife, to be contrary both to the Law of God and Nature; and also do pronounce that no Dispensation can be lawful or available to any Christian Man in that behalf: But others think the contrary, by whose Counsels your Holiness hath done that, that sithence ye have confessed ye could not do, in promising to us as we have above rehearsed, and giving that Commission to the Cardinal Campege to be shewed unto us; and after, if it so should seem profitable to burn it, as afterwards it was done indeed as we have perceived. Furthermore, those which so do moderate the Power of your Holiness, that they do affirm, That the same cannot take away the Appellation which is used by Man's Law, and yet is available to Divine Matters everywhere without distinction. No Princes heretofore have more highly esteemed, nor honoured the See Apostolick than we have; wherefore we be the more sorry to be provoked to this contention, which to our usage and nature is most alienate and abhorred. Those things so cruel we write very heavily, and more glad would have been to have been silent if we might, and would have left your Authority untouched with a good will, and constrained to seek the verity, we fell, against our Will, into this contention; but the sincerity of the Truth prohibited us to keep silence, and what should we do in so great and many perplexities? For truly if we should obey the Letters of your Holiness,

in that they do affirm that we know to be otherwise, we should offend God and our Conscience, and we should be a great slander to them that do the contrary, which be a great number, as we have before rehearsed: Also, if we should dissent from those things which your Holiness doth pronounce, we would account it not lawful, if there were not a Cause to defend the Fact, as we now do, being compelled by necessity, lest we should seem to condemn the Authority of the See Apostolick. Therefore your Holiness ought to take it in good part, tho we do somewhat at large and more liberally speak in this Cause, which doth so oppress us, specially forasmuch as we pretend none atrocity, nor use no rhetoric in the exaggerating and encreasing the indignity of the Matter; but if I speak of any thing that toucheth the quick, it proceedeth of the mere verity, which we cannot nor ought not to hide in this Cause, for it toucheth not Worldly Things but Divine, not frail but eternal; in which things no feigned, false, nor painted Reasons, but only the Truth, shall obtain and take place: and God is the Truth to whom we are bound to obey rather than to Men; and nevertheless we cannot but obey unto Men also, as we were wont to do, unless there be an express cause why we should not; which by those our Letters we now do to your Holiness: and we do it with charity, not intending to spread it abroad, nor yet further to impugn your Authority, unless you do compel us; albeit also, that that we do, doth not impugn your Authority, but confirmeth the same, which we revoke to its first foundations; and better it is in the middle way to return, than always to run forth head-long and do ill. Wherefore if your Holiness do regard or esteem the tranquillity of our Mind, let the same be established with verity, which hath been brought to light by the consent of so many Learned men; So shall your Holiness reduce and bring us to a certainty and quietness, and shall deliver us from all anxiety, and shall provide both for us and our Realm, and finally shall do your Office and Duty. The residue of our Affairs we have committed to our Ambassadors to be propounded unto you, to whom we beseech your Holiness to give credence, &c.

XLIII.—*A Promise made for engaging the Cardinal of Ravenna. An Original.*

Rome, Februar. 7, 1532.

[Cotton Libr. Vitel.]

EGO Willielmus Benet Serenissimi Domini mei D. Henrici Octavi Angliæ, &c. Regis, in Romana Curia Orator, habens ad inscripta ab ipso Rege potestatem et facultatem, prout constat per ipsius Majestatis Literas Patentes datas in Regia sua Greenewici die penultima Decemb. M. D. XXXI. manu sua propria

suprascriptas, et secreto sigillo suo sigillatas; Quoniam in ipsius Regis arduis negotiis expertus sum singularem et præclaram operam Reverendissimi in Christo Patris et Domini D. Henrici Sancti Eusebii S. R. E. Presbyteri Cardinalis Ravennæ, quibus et deinceps uti cupio, ut eandem semper voluntatem et operam sua Monasterio Reverendissima erga ipsum regem præstet, libere promitto eidem Cardinali nomine dicti mei Regis, quod sua Majestas provideri faciet eidem Cardinali, dealiquo Monasterio seu Monasteriis aut aliis beneficiis Ecclesiasticis in Regno Galliæ primo vacaturis, usq; ad valorem annuum sex millium ducatorum: Et insuper promitto quod Rex Angliæ prædictus præsentabit, seu nominabit eundem Cardinalem ad Ecclesiam Cathedralis primo quovis modo vacaturam, seu et ad præsens vacantem, in Regno Angliæ, et de illa ei provideri faciet; et casu quo Ecclesia primo vacatura hujusmodi, seu ad præsens vacans, non fit Ecclesia Eliensi, promitto etiam quod succedente postea vacatione Ecclesiæ Eliensis, Rex Angliæ transferri faciet eundem Cardinalem, si ipsi Cardinali magis placuerit, ab illa alia Ecclesia de qua provius erit, ad Ecclesiam Eliensem: et dictorum Monasteriorum et Beneficiorum Ecclesiasticorum in Regno Galliæ, et Ecclesiæ Cathedralis in Regno Angliæ possessionem pacificam, cum fructuum perceptione, ipsum Cardinalem assequi faciet: Et hæc omnia libere promitto, quod Rex meus supradictus plenissime et sine ulla prorsus exceptione ratificabit et observabit et exequetur; in quorum fidem præsentem manu mea propria scripsi et subscripsi, sigilloq; munivi. Dat. Rom. die septimo Februarii, M. D. XXXII.

This is all written with his own hand, and was sent over by him to the King.

XLIV.—*Bonner's Letter about the proceedings at Rome. An original.*

Rome, April 29, 1532.

[Cotton Libr. Vitel. B. 13.]

PLEASETH it your Highness; This is to advertise the same that sithen we William Benet, Edward Karne, and Edmond Bonner, sent our Letters of the 7th of this present to your Highness; There hath been two Disputations publick, the one the 13th of this, the other the 20th day of the same, according to the order given and assigned, which was three Conclusions to be disputed every Consistory; and what was spoken, as well by your Highness's Counsel, for the justification of the Conclusion purposed on the said 13th, as also for the impugnation thereof by the Party adverse, with answers made thereunto by your Highness's said Counsel as fully as were any wise deduced, your said Highness shall perceive by the Books sent herewithal containing the same; and also the Justifications, Objections, and Answers, made in the 6th of this present, according as I Edward Karne in my said

Letters promised. The Copies of all the which Justifications, Objections, and Answers, after that they were fully noted and deduced in writing, and maturely considered by your Highness's Learned Counsel, I Edward Karne did bring to the Pope's Holiness, and to the Cardinals, for their better information: and likewise did of the first, alwise afore the Consistory, according to the order assigned at the beginning: looking in likewise that the Queen's Counsel should do this same, but as yet they have done nothing therein, tho your Ambassadors and I have called upon the Pope many times for the same. And as concerning such things as were spoken and done for either part in the disputation of the 20th day, it is not possible for us, by reason of the shortness of time, to reduce all in good order, and to send the same to your Highness at this time; nevertheless with all speed it shall be made ready, and sent to your Highness by the next Courier. After the Disputation done, the said 13th day of this present, the Advocate of the Party adverse did alledg, That we did seek this Disputation but only to defer the Process; protesting therefore, That the Queen's Counsel would dispute no more; and desiring therefore the Pope's Holiness, and the whole Consistory, to make Process in the principal Cause. Whereunto I Edward Karne said, That the Pope's Holiness, with the whole Senate, had granted the Disputations upon the Matters, and given an order that the Conclusions published should be disputed according to the same. Whereupon I desired that forasmuch as there remained sixteen Conclusions not disputed, (which to propose and justify, with your Highness's Counsel, I would be ready at all times) that if the Party adverse knowing the Conclusions to be Canonical, would not confess them, and thereby avoid Disputations, that then the said Party should dispute them, and upon the refusal of both the same, the Matters excusatories to be admitted by his Holiness, especially because the said Party adverse hath nothing material that could be perceived to lett the same. The Pope's Holiness answered, That he would deliberate upon the demand of both Parties. The 16th of this present, the Datary on the Pope's behalf sent unto me Edward Karne an Intimation for disputation of the Consistory to be kept the 20 of this present, and that I should send the Conclusions not disputed, that they might be in the said Consistory disputed; adding withal, that the said Consistory should be, *ultimus et peremptorius terminus quoad alias Disputationes*. Of the which Intimation your Highness shall receive a Copy herewith. Upon this, with the advice of your Ambassadors and Counsel here, I repaired unto the said Datary, and brought unto him three Conclusions to be disputed, with a Protestation, *De non recedendo ab ordine hactenus observato*, according to the Proem of the said Conclusions, the Copy whereof your Highness shall receive herewith.

Afterwards, with the same Conclusions and Protestation, I went to Cardinal de Monte, who said, at the beginning, That all the Consistory crieth out upon the Disputations, and that we had been heard sufficiently, and that it was enough that we should have the fourth Disputation; adding withal, That it was a thing never seen before after such sort; and that it stood not with the honour of the See to have such Disputations in the Consistory, to the great disquieting of the Pope and the Cardinals, especially considering the manner that is used, and that all the Conclusions be touched which should content us. To this I answered, and desired his most Reverend Lordship to call to his remembrance, what he had promised to your Highness's Ambassadors and me, in the Castel-Angel upon Shrove-Sunday, the Pope being present, and allowing the same, contented that all the Conclusions should be disputed *singulariter*; and that I should at my pleasure, from time to time, chuse the Conclusions to be disputed. And how also afterward, viz. 17 Febr. the Pope's Holiness, Cardinal Ancona, and his Lordship, not going from that promise, gave direction for three Conclusions to be disputed every Consistory; the choice whereof to be at my liberty (according to the Copy of the said Order which I sent to your Highness with my Letters, of the date of the 22 of the last): And furthermore, that what time the order to dispute three Conclusions in a Consistory was sent unto me, and I required to send the Conclusions first to be disputed according to the said order; I did, to avoid all manner of doubts, protest afore I would accept it, and in the deliverance of the said Conclusions, that I would not otherwise accept it, but that all the Conclusions, according to the order promised in Castel-Angel should be disputed and examined *singulariter*, and that standing, and not otherwise, I delivered my said Conclusions according to the Order of the 17th of February; which Order the Pope's Holiness hitherto had approved and observed, and from that I neither could nor would go from: And where he said that we had been heard sufficiently; I said, that Audience and Information of less than the one half of a Matter could not be sufficient; and if they intended to see the truth of the whole, every point must be discussed. And as for the crying out of the Cardinals, I said, They had no cause so to do, for it was more for the honour of the See Apostolick, to see such a Cause as this is, well and surely tried, so that the Truth may appear, and the Matters be well known, than to proceed *præcipienter*, as they did at the beginning of this Matter, afore they well knew what the Matter was. And as touching the disquieting the Pope's Holiness, and the said Cardinals, I said, your Highness for their pains was much beholden unto them; nevertheless, I said, that they might on the other side ponder such pains as your Highness hath taken for them, in part

declared by me; which was much more than for them to sit in their Chairs two or three hours in a week, to hear the justice of your defence in this cause. And as touching the manner used in the said Disputation, I said, his Lordship knew well that it was by the Party adverse, which all manner of ways goeth about to fatigue and make weary the Consistory of the Disputations, specially in chiding, scolding, and alledging Laws and Decisions that never were, nor spoken of by any Doctor, and vainly continuing the time, to the intent that the Pope's Holiness, and the Cardinals, dissolving the Consistory, and not giving audience, the said Party, without Law, Reason, or any good ground, might attain their desire, and keep under the Truth, that it should not appear; and if any thing was sharply spoken of our Party, I said it was done only for our defence, and to shew the errors and falsity of the Queen's Advocates in their Allegations, wherein, I said, they should not be spared. And forasmuch as on the behalf of your Highness there was nothing spoken but that which was grounded upon Law, and declared in what place, so that it cannot be denied; I desired his Lordship that he would continue his goodness in this Matter, as your Highness's especial trust was he would do; and that we might always, as we were accustomed, have recourse unto the same in all our Business for his good help and counsel. His Lordship not yet satisfied, said, That as concerning the Order, the Pope's Holiness might interpretate and declare what he meant by it; and as touching the Conclusions, they were superfluous, impertinent, and calumnious, only proposed to defer the Matter. I answered, and said, That to interpretate the said Order, where it is clear out of doubt, the Pope's Holiness considering the promise made on Shrove-Sunday, with my Protestation foresaid, and the execution of the said Order to that time, in divers Consistories observed, could not by right interpretate the said Order, admitting disputation upon all the Conclusions; and of this I said, That if such alterations were made, without any cause given of your Highness's Party, there was little certainty to be reckoned upon amongst them. And as touching the superfluity and impertinency of the said Conclusions, I said, That that was the saying of the Party adverse, that did not understand the same Conclusions. And further, that such Conclusions as were clamorously, by the Advocates of the Party adverse, alledged to be superfluous, his Lordship in the Disputation and trial thereof in the Consistory, did manifestly perceive that it was not so. And where it was alledged the said Conclusions to be calumnious, and laid in to defer the Process. I answered, That we might well alledg again the Counsel of the Party adverse, the thing against us alledged, and say truly, that we were calumniously dealt withal, seeing the matters were

so just and clear, and yet not admitted. Then his Lordship went further, and said, that *Impedimentum allegatum erat perpetuum*, because your Highness, *ex causa reipublicæ*, could not come out your Realm, and *quia dignitas vestra est perpetua*; and also *quod Causa requirit celeritatem*. To this, I said, that his Lordship mistook the Matter, for we said not in the Matters that your Highness could not go out of your Realm to no place, but we said, that the same could not go, *ad loca tam remota*, as Rome is; so that it was not *perpetuum impedimentum*. And to the other I shewed him a Text, and the common opinion of Doctors in a Cause of Matrimony, being *inter Regem et Reginam*, which took away the thing that he had said. Then his Lordship said, That it was enough that the place were sure to the Procurator by the Chapter, *Cum olim de testibus*. I said, That that Chapter did not prove that Allegation, and that they mistook the Text that so did understand it, for the Alternative that is in that Text is not referred *ad locum tutum*, but *ad ordinem Citationis inchoandæ in persona principali, aut ejus procuratore*; and so *Petrus de Anchorano* understandeth that Text; and otherwise understanding the same it should be against the Chapter, *Ex parte de appellatione* and the common opinion there. Then he said that Aretine saith, *Quod sufficit quum locus sit tutus procuratori*. I said, that under his favour, Aretine saith the contrary, for he saith, *Quod partibus debet locus tutus assignari si poterit, et si non poterit partibus, detur procuratoribus*. Then his Lordship said to me, That I knew well he began to set forward these Disputations, and that he would do the best he could for the furtherance thereof.

The 19th of this present I went with your Highness's Ambassadors to the Pope, and delivered his Holiness in writing those things that were done in the Disputation of the 13th of this: And then your Ambassadors were in hand with the Pope to alter the Intimation, and to put out the term *peremptory*, and other that were exclusory of further Disputations to be had upon the same Conclusions. The Pope's Holiness said, That Disputations was no act Judicial requiring to be in the Consistory; and therefore he said, he would call certain Congregations of Cardinals, on Friday and Monday following, to hear the Disputations. Then I William Benet said, That that could not stand very well with the Decree of the Intimation, which was *peremptory* for any further Disputations after the 20th of this present; and therefore I spake that the same term *peremptory* might be put out of the Intimation, alledging withal, that upon the said Friday or Monday it was no time to hear the Disputation, being so nigh after; and that his Holiness hitherto hath observed the Consistory for the Disputations, which Consistory cannot be unto after Easter, if the manner of the Court be observed. Then the Pope said, he might call a Consistory when

he would, as he hath done in making of Cardinals, an Act much more solemn than a Disputation. To that, I said, his Holiness might so do if he would; howbeit, it should be *præter solitum morem*: and therefore desired his Holiness to consider therein the order before assigned, and that this term *peremptory* would not stand with the order. His Holiness then willed we should inform the Cardinals, Anchona, and de Monte, and so we did; Anchona shewed himself somewhat reasonable, and was contented the term *peremptory* should be put out. De Monte said that the Pope would promise to hear the Conclusions disputed in Congregations, calling thereto certain Cardinals, so that the term *peremptory* should not be prejudicial. Then I Edward Karne desired him, that if the said term should not be prejudicial, that it might be stricken out, for I told him plainly that I would not stand to words, the writing shewing the contrary; adding withal, that I would not dispute in this term, *tantum peremptorio*, but would manifestly shew and protest, That I, with other your Highness's Counsel, were ready to defend the Conclusions published, according to the order given, and hitherto observed; alledging also, that the Conclusions being justified, the Matters ought to be admitted; and that if the Pope's Holiness and the Cardinals would not give audience to me and your Highness's said Counsel, for the manifest trial and showing of the truth, they should give us cause to complain upon them, and to cry out, *usque ad Sidera*, your Highness's Ambassadors all affirming the same. Then the said Cardinal de Monte said, that the Pope's Holiness would provide for the Disputations, notwithstanding the term *peremptory* assigned, and said also, that in the Morning he would speak with the Pope, and give your Ambassadors and me an answer.

In the morning, which was the 20th of this present, the said Cardinal would that nothing of the Decree of Intimation should be manifested, because the other part had a Copy thereof, but would the Pope's Holiness to give an order that the word *peremptory* should be only for Disputations to be had in the Consistory, and not in Congregations, in which Congregations, the Conclusions remaining might be disputed; and tho they had drawn out this Order, yet because it was nothing plain, neither certain to be conformable to the former Order, I would have had the said Cardinal to speak to the said Datary for to make it as afore: and he was then contented, howbeit the Pope's Holiness commanded all the Cardinals to their places, so that I could not have the said Order, and was driven thereby either to dispute and accept the term, *tantum peremptorium*, or else to fly the Disputations, giving occasion to the adverse Party to say, that I diffided in the justness of the Matters, and defence of the Conclusions. Whereupon your Highness's Ambassadors and we, with other your Learned Coun-

sel, concluded, that I Edward Karne should protest, *De non consentiendo in termino, tanquam peremptorio*, and afterward to proceed to the proposing of the Conclusions, and so I did by mouth according to the tenour of a Copy, which here withal your Highness shall receive. When I had protested, and the Pope had spoken this word *Acceptamus*, the Queen's Advocate began to protest that they would dispute no more, and desired his Holiness to proceed in the principal Cause. Then I Edward Karne said, That the Pope's Holiness did well perceive, that the Conclusions were published and proposed, not only for them to dispute, but also for all other, come who would, for the information of his Holiness, and the whole Consistory. And therefore I said, that tho they would not dispute, yet I was there, with other your Highness's Learned Counsel, to propose the Conclusions, according to the Order given, justifying them to be Canonical, and ready to defend them against all those that would gainsay them; and thereupon desired the Pope's Holiness, that tho the Counsel of the Party Adverse would not dispute, yet I with your Highness's Learned Counsel might be heard again; against which my desire the Queen's Advocate made great exclamations, till at the last the Pope commanded him to silence, and willed us to go to the Conclusions, which we did.

And here now it is determined, That we shall have no more Disputations in the Consistory, but the rest of the Conclusions to be disputed in Congregations before the Pope, purposely made for the same; and what therein shall be determined or done, your Highness from time to time shall thereof by us be advertised, and of all other our doings in that behalf.

And as concerning the Letters which your Highness sent by Francis the Courier, of the last of February, as well to the Pope, as to me Edward Karne, for the admission of me and the Matter excusatory, we shall, according to your Highness's pleasure and order assigned, in the common Letter sent unto us by your said Highness, proceed and do therein as may be most beneficial and profitable for the same.

And thus most humbly we commend us to your Highness, beseeching Almighty God to preserve the same in felicity and health many years. At Rome the 28th of March 1532.

Your Highness's most humble Subjects,

Servants, and Chaplains,

William Benet.

Edward Karne.

Edmond Bonner.

XLV.—*Another Letter concerning the Process at Rome. An Original.*

[Cotton Libr. Vitel. B. 13.]

PLEASETH it your Highness, sithen our Letters of the 23 of March, here hath been

great labour, and solliciting, to bring the Disputation publick out of the Consistory kept once in the week, into the Congregations, to be observed and kept before the Pope's Holiness and the Cardinals, in such place, and as oft as should please them; to the intent, as we perceived, that the said Disputation might be the sooner ended, and not take such effect as it was devised for. And upon this great importune labour, I Edward Karne, was monished oftentimes to send Conclusions to be proposed to the said Congregations, as well in Palm-Sunday week, as in Easter-week, as appeareth by the Copies of the Intimations sent herewithal to your Highness: Upon which Intimations I delivered certain Conclusions, according to the order taken at the beginning, with a Protestation devised by your Grace's Counsel here, *De non recedendo ab eodem ordine, et de proponendo easdem Conclusiones in Consistorio, juxta eundem ordinem et non aliter*. That notwithstanding the Pope's Holiness caused me to be monished again, *cum Comminatione*, that if I would not come in, *cum Advocatis*, the third day of April, *procederet ad ulteriora protestatione mea pravia non obstante*. Whereupon, with the advice of your said Learned Counsel, I conceived a Protestation, and the same delivered to the Pope's Holiness, the said third day in the morning, protesting as it was therein contained, and causing it to be registered by the Datary: of the which Protestation your Highness shall also receive a Copy herewithal. This notwithstanding, the Pope's Holiness, the said third day in the afternoon made a Congregation, where the said Protestation was examined; and after the Treaty had upon the same, we were in conclusion emitted again to the Consistory, there to be heard, as much as the Consistory intendeth to hear, upon the Conclusions that are published; which was much more beneficial to us, than to have had all proposed in Congregations to have been kept, as is afore. And by this means the Matter was shifted off, and deferred until the 10th of this month; at which time the Pope's Holiness kept the Consistory. And one Mr. Providel, a singular good Clerk, which came from Bonony for the furtherance of your Highness's Cause, very compendiously, and after good fashion and handling, to the great contentation, as appeared, of the Audience there, purposed three Conclusions, of the which two concerned the habilitation of me Edward Karne, to lay in the Matters Excusatory: And the third was, that the Cause ought to be committed, *extra curiam, ad locum tutum utrique parti*: Of the which Conclusions, and also his Sayings, the said 10th day, your Highness shall receive a copy herewithal. And forasmuch as at the said Consistory, neither the Imperials, neither yet the Queen's Counsel did appear; I, Edward Karne, with the advice of your Highness's Counsel, said to the Pope's Holiness, after

the Proposition made by Mr. Providel, that his Holiness might perceive well, that if the Party adverse had any good matter to alledge, against such things as were deduced for the justification of the Conclusions, and matter Excusatory, and did not diffide of their part, they would not have absented themselves, or shrunken from the Disputations, which they afore had accepted and taken: wherefore I accused their contumacy and absence, desiring that it might be enacted, and thereupon departed from the Consistory, for that day dissolved.

The 14th of this present, the Pope's Holiness caused Intimation to be made unto me, of the Consistory to be kept the 17th of the same; willing me to be there, *cum Advocatis*, to dispute all the Conclusions not proposed and disputed: Upon the which Intimation, I delivered to the Datary three Conclusions, the 19, the 20, and the 21 in order, with a Protestation devised by your learned Counsel, sent herewithal to your Highness: And in the said Consistory, Mr. Providel did also alledge for the justification of the Matters and conclusions; and over that answered to such Objections as he thought the Party adverse to make foundation upon, and that very compendiously, being sorry that the Imperials, and Queen's Counsel, did not come in to dispute the said Conclusions, and the sayings of the said Mr. Providel in the said Consistory, with my Protestation also, in not agreeing to the term, as *peremptory*, your Highness shall perceive in writing sent here-withal.

As concerning the seven Conclusions yet remaining undisputed, we think the Pope's Holiness will hear us no further in the Consistory; saying, that the Part adverse will not abide the Disputations, nor come in to the same: Nevertheless to take otherwise out of the Consistory, with the Cardinals Information, his Holiness is well contented.

And verily, Sir, to study, labour, set forward, and call upon such things as may confer to the advancement of the Matter, and your Highness's Purpose, there shall not want, neither good will, neither diligence to the uttermost, that we can excogitate or desire, as hitherto surely neither Party hath failed; trusting in God that thereby, if Justice be not oppressed, some good effect shall follow, to the good contentation of your Highness. With these presents, your Highness shall also receive a Copy of all things that were spoken, as well for your Highness's behalf, as by the Party adverse, in the Consistory, the 20th day of March.

And thus most humbly we commend us to your Highness, beseeching Almighty God long to continue the same in his most Royal Estate. At Rome, the 29th of April.

Your Highness's most humble Subjects,
and poor Servants,

Edward Karne.
Edmond Bonner.

XLVI.—*A Letter from Benet and Cassali about the Process. An Original.*

[Cotton Libr. Vitel. B. 13.]

SERENISSIME et Invictissime Domine noster Supreme, salutem. Tribus Superioribus Consistoriis ante vacationes habitis, de Causa Excusatoria actum fuit; sed quid illud fuerit quod in primo egerunt rescire non potuimus, quia Cardinales pœna Excommunicationis prohibiti fuerant quicquam revelare. Secundo etiam aliquid super eadem causa tractarunt, quod itidem nos celaverunt. Sed ultimo illo, quod die octavo Julii Congregatum fuit, ita ut inferius patebit, constituerunt. Quum ergo postero die Pontificem adivissemus, ut quod decretum foret cognosceremus, ab eo sic accepimus; nolle se ore suo, propterea quod Jurisperitus non sit, Consistorii deliberationem pronuciare; quocirca die sequenti ad ipsum rediremus, quoniam vellet Cardinales Montem et Anconitanum id ipsum nobis proferre: Et nihilominus idem quod deinde ex ipsis Cardinalibus audivimus tunc explicavit, noluit tamen nobis esse Responsi loco. Igitur sicut dixerat, redivimus, et nobis duo illi Cardinales sic retulerunt summum Dominum et Cardinales decrevisse, literas Exhortatorias cum a Pontifice, tum a Collegio Cardinalium, Majestati vestræ scribendas esse, quibus vestram Majestatem adhortarentur, ut velit hic ad Causam Procuratorem constituere, idque; per totum Octobrem proximum facere. Pontifex præterea suadebat ut ad idem nos Majestatem Vestram cohortaremur, iidemque; fecerunt Cardinales, volentes omnes ambiguitates et dubitationes tollere. Respondimus, velle quod nobis injungebatur Majestati Vestræ scribere; verum illud non posse reticere quod erga Majestatem Vestram inique actum videbatur; quum neque; Excusator admissus, neque; ipsius allegationes forent probatæ ac receptæ, id quod tam sæpe instantissime petimus fuerat. Præterea non posse nos non valde mirari, ac etiam summopere conqueri, quod quum pro comperto haberemus juris esse id fieri, esset nihilominus denegatum; quum præsertim petendo Mandatum procuratorium, tacite viderentur rejicere Excusatorem, et per ipsum allegata. Sic autem illi nobis Responderunt, neque Excusatorem fuisse rejectum, neque; per ipsum allegata, sed in eodem, quo prius, statu permanere; hoc autem excusatorium negotium minime, ut nobis iudicibus clarum, sed dubium videri. Ibi; Anconitanus quædam nostris contraria adduxit, quæ D. Karne suis literis recenset. Dicebant quoque; in hac re favorabilius nos, quam adversarios fuisse tractatos; illud etiam ad dentes, quod si procuratorium mandatum mittatur, justitia optime ministrabitur, ac etiam quatenus fieri possit, favorabiliter; idque et Pontifex et Cardinales ambo constanter asseverabant. Quum vero nos sæpius diceremus, excusatorem admitti debuisset, dixerunt, si recte considerare velimus, nos idem ipsum re habuisse; si enim (aibant), Procu-

rator hic constituatur, literæ Remissoriæ et Compulsoriæ decernerentur, ad testes in partibus examinandos. Itemq; vir aliquis probus ad id delegabitur ad utramq; partem, testesque scil. examinandos, ita ut processus in partibus fiat; Atque hoc pacto nos id consequi quod desideramus, quoniam quod ad totius causæ decisionem pertinet, ex eo quod de Pontificis potestate cognoscendum, et de jure Divino disceptandum sit, ac aliis etiam de causis, ipsam Decisionem Pontifici integram semper reservari nihilominus oporteret, quamvis causam alibi quam Romæ cognosci permissum fuisset. Nobis certe visum est, haud parum esse quod obtinuimus, longe enim peiora timebamus, quum nemo in urbe esset, qui non crederet Excusatorem una cum suis allegationibus rejectum iri. Hunc quidem eventum rei Cæsariani ægerrime tulerunt. Optime valeat Majestas vestra. Rome die 13 Julii 1532.

Vestræ Regiæ Majestatis

Hier. Episcopus Wigornien

W. Benet.

Gregorio Cassali.

XLVII.—*The Sentence of Divorce.*

Anno Incarnationis millesimo quingentesimo tricesimo tertio, Indictione sexta, Clementis Papæ decimo, mensis Julii vicesimo tertio, in Ecclesiâ Conventuali Monasterii Sancti Petri Dunstable, Ordinis Sancti Augustini Lincoln. Dioces. nostri Cantuarien. Provincia.

[In an Inseximus Rot. Pat. 25.

Reg. 2d Part.]

In Dei Nomine, Amen. Nos Thomas Permissione Divina Cantuarien. Archiepiscopus, totius Angliæ Primas, et Apostolica Sedis Legatus, in quadam causa inquisitionis de et super viribus Matrimonii inter Illustrissimum et Potentissimum Principem et Dominum nostrum Henricum Octavum Dei Gratia Angliæ et Franciæ Regem, Fidei Defensorem et Dominum Hiberniæ, ac Serenissimam Dominam Catharinam nobilis memoriæ Ferdinandi Hispaniarum Regis Filiam contracti et consummati, quæ coram nobis in judicio ex officio nostro mero aliquandiu vertebatur, et adhuc vertitur, et pendet indecisa, rite et legitime procedentes, visis primitus per nos et diligenter inspectis, articulis sive capitulis in dicta causa objectis et ministratis, una cum responsis eis ex parte dicti Illustrissimi et Potentissimi Principis Henrici Octavi factis et redditis, visisque et similiter per nos inspectis plurimorum Nobilium et aliorum testium fide dignorum dictis et dispositionibus in eadem causa habitis et factis, visisque; præterea et similiter per nos inspectis, quamplurimum fere totius Christiani orbis Principalium Academicarum Censuris ceu Conclusionibus Magistralibus, etiam tam Theologorum quam Jurisperitorum responsis et opinionibus, utriusque; denique; Provinciæ Anglicanæ Consiliorum Provincialium assertionibus et affir-

mationibus, aliisque salutaribus monitis et doctrinis super dicto matrimonio desuper respective habitis et factis; visisque; ulterius, et pari modo per nos inspectis, pactis seu fœderibus pacis et amicitiae inter perennis famæ Henricum septimum nuper Regem Angliæ, et dictum nobilis memoriæ Ferdinandum nuper Regem Hispaniæ desuper initis et factis; visis quoque peramplius, et diligenter per nos inspectis, omnibus et singulis actis, actitatis, literis, processibus, instrumentis, scripturis, monumentis, rebusque; aliis universis in dicta causa quomodolibet gestis et factis, ac aliis omnibus et singulis per nos visis et inspectis, atque; a nobis cum diligentia et maturitate ponderatis et recensitis, serratisque; ulterius per nos in hac parte de jure servandis, necnon partibus prædictis, videlicet præfato illustrissimo et potentissimo Principe Henrico Octavo per ejus Procuratorem idoneum coram nobis in dicta causa legitime comparente, dicta vero Serenissima Domina Catharina per contumaciam absente, cujus absentia Divina repleatur præsentia, de Consilio Jurisperitorum et Theologorum, cum quibus in hac parte communicavimus, ad sententiam nostram definitivam sive finale Decretum nostrum in dicta causa ferendam sive ferendum sic duximus procedendum, et procedimus in hunc modum. Quia per acta actitata, deducta, proposita, exhibita, et allegata, probata pariter et confessata, articulataque, capitulata. partis responsa, testium depositiones, et dicta instrumenta, monumenta, literas, scripturas, censuras, conclusiones Magistrales, opiniones, consilia, assertiones, affirmationes, tractatus et fœdera pacis, processus, res alias, et cætera promissa coram nobis in dicta causa respective habita, gesta, facta, exhibita et producta; Necnon ex eisdem, et diversis aliis ex causis et considerationibus, argumentisque; et probationum generibus variis, et multiplicibus, validis quidem et efficacibus, quibus animum nostrum hac in parte ad plenum informavimus, plene et evidenter invenimus et comperimus dictum Matrimonium inter præfatos Illustrissimum et Potentissimum Principem et Dominum nostrum Henricum Octavum, ac Serenissimam Dominam Catharinam, ut præmittitur, contractum et consummatum, nullum et omnino invalidum fuisse et esse, et Divino Jure prohibente contractum et consummatum extitisse: Idcirco nos Thomas Archiepiscopus Primas et Legatus antedictus, Christi nomine primitus invocato, ac solum Deum præ oculis nostris habentes, pro nullitate et invaliditate dicti Matrimonii pronunciamus, decernimus et declaramus, ipsumque; prætensum Matrimonium fuisse et esse nullum et invalidum, ac Divino Jure prohibente contractum et consummatum, nulliusque; valoris aut momenti esse, sed viribus et firmitate juris caruisse et carere, præfatoque; Illustrissimo et Potentissimo Principi Henrico Octavo et Serenissimæ Domina Catharinæ non licere in eodem prætenso Matrimonio remanere, et pronuncia-

mus, decernimus et declaramus; ipsosq; Illustrissimum et Potentissimum Principem Henricum Octavum ac Serenissimam Dominam Catharinam, quatenus de facto et non de jure dictum præensum Matrimonium ad invicem contraxerunt et consummarunt, ab invicem separamus et divorciamus, atq; sic separatos et divorciatos, necnon ob omni vinculo Matrimoniali respectu dicti prætensi Matrimonii liberos et immunes fuisse et esse, pronunciamus, decernimus et declaramus, per hanc nostram sententiam definitivam, sive hoc nostrum finale Decretum, quam sive quod ferimus et promulgamus in his scriptis. In quorum præmissorum fidem et testimonium, has literas nostras testimoniales, sive præsens publicum sententiæ vel Decreti instrumentum, exinde fieri ac per Notarios Publicos subscriptos, scribas et actuarios nostros in ea parte specialiter assumptos, subscribi et signari, nostriq; sigilli appensione jussimus et fecimus communiri.

He likewise passed Judgment (confirming the King's Marriage with Queen Ann) at Lambeth, May 28, 1533, which is in the same Insupeximus.

XLVIII.—Act 5. Anno Regni 25.

An Act concerning the Deprivations of the Bishops of Salisbury and Worcester.

WHERE before this time the Church of England, by the King's most noble Progenitors, and the Nobles of the same, have been founded, ordained, and established in the Estate and degree of Prelatic Dignities, and other Promotions Spiritual, to the intent and purpose that the said Prelates, and other Persons, having the said Dignities and Promotions Spiritual, continually should be abiding, and Reseats upon their said Promotions within this Realm; and also keep, use, and exercise Hospitality, Divine Services, teaching and preaching of the Laws of Almighty God, to such Persons as were and have been within the precinct of their Promotions or Dignities, for the Wealth of the Souls of their Givers and Founders, greatly to the honour of Almighty God. Of the which said Spiritual Persons, the King's Highness, and his most noble Progenitors, have had right honourable, and well-learned Personages, apt, meet, and convenient, for to guide and instruct his Highness, and his most noble Progenitors, in their Counsels, concerning as well their Outward as Inward Affairs, to be devised and practised for the utility and preservation of this Realm; by reason whereof the Issues, Revenues, Profits, and Treasure, rising and coming of the said Spiritual Promotions and Dignities, were and should be spent, employed, and converted within this Realm, to the great profit and commodity of the King's Subjects of the same. And where also by the laudable Laws and Provisions of this Realm, before this time made,

it hath been ordained, used, and established, that no Person or Persons, of whatsoever Estate, Degree, or Quality he or they were, should take or receive within this Realm of England, to Farm, by any Procuracy, Writ, Letter of Attorney, Administrations, by Indenture, or by any other Mean, any Benefice, or other Promotion within this Realm, of any Person or Persons, but only of the King's true and lawful Subjects, being born under the King's Dominions. And also that no Person or Persons, of what estate and degree soever he or they were, by reason of any such Farm, Procuracie, Letter of Attorney, Administration, Indenture, or by any other mean, as is aforesaid, should carry, convey, or cause to be carried and conveyed out of this Realm, any Gold, Silver, Treasure, or other Commodity, by Letter of Exchange, or by way of Merchandise, or otherwise, for any of the Causes aforesaid, to the profit or commodity of any Alien, or other Stranger, being born out of this Realm, having any such Promotion Spiritual within the same, without license of the King's Highness, by the advice of his Council, as by the same Laws, Statutes, and Provisions, more plainly at large it may appear; which said laudable Laws, Statutes, and Provisions, were made, devised, and ordained, by great policy and foresight of the King's most noble Progenitors, the Nobles and Commons of this Realm, for the great profit, utility, and benefit of the same, to the intent that the Gold, Silver, Treasure, Riches, and other Commodity of the same, by the occasion aforesaid, should not be exhausted, employed, converted, and otherwise transported out of this Realm and Dominions of the same, to the use, profit, and commodity of any Stranger being born out of this Realm, or the Dominions of the same; But only to be spent, and used, and bestowed within the same, to the great comfort and consolation of the Subjects of this Realm. Notwithstanding which said wholesome Laws, Statutes, and Provisions, the King's Highness being a Prince of great benignity and liberality, having no knowledge, nor other due information, or instruction of the same Laws, Statutes, and Provisions, heretofore hath nominated, and preferred, and promoted, Laurence Campegius Bishop of Sarum, with all the Spiritual and Temporal Possessions, Promotions, and other Emoluments and Commodities in any wise belonging or appertaining to the same: And also hath nominated, preferred, and promoted, Hierome, being another Stranger, born out of the King's said Realm and Dominions, to the See and Bishoprick of Worcester, with all the Spiritual and Temporal Promotions, and other Emoluments and Commodities, in any wise belonging or appertaining to the same. Which said two Bishops, and namely the Bishop of Sarum, nothing regarding their Duties to Almighty God, nor their Cures of the said Bishopricks,

eversith or for the more part of the time of their said Promotions or Profections into the same, have been, and yet be resident, dwelling and abiding at the See of Rome, or elsewhere, in other parts beyond the Sea, far out and from any of the King's said Dominions; by reason whereof, the great Hospitality, Divine Service, teaching and Preaching the Laws, and Examples of good living, and the other good and necessary effects before rehearsed, have been many years bypast, and yet continually be, not only withdrawn, decayed, hindred, and minished, but also great quantity of Gold, Silver, and Treasure, to the yearly sum and value of 3000*l.* at the least, have been yearly taken and conveyed out of this Realm, to the singular profit, and great enriching of the said Bishops, and daily is like to be conveyed, transported, and sent, contrary to the purport and effect of the said former wholesome Laws and Statutes, to the great impoverishing of this Realm, as well presently as for to come, if speedy remedy be not had therefore in brief time provided. In consideration whereof, be it enacted by the Authority of this present Parliament, that the said two several Sees and Bishopricks of Salisbury and Worcester, and either of them from henceforth, shall be taken, reputed, and accounted in the Law to be utterly void, vacant, and utterly destitute of any Incumbent, or Prelate, &c.

XLIX.—*A Letter from Cromwell to Fisher, about the Maid of Kent, Anno 34, or end of 35.*

[Cotton Libr. Cleop. E. 4.]

My Lord, in my right hearty wise I commend me to your Lordship, doing you to understand, that I have received your Letters dated at Rochester, the 18th day of this Month; in which ye declare what craft and cunning ye have to persuade, and to set a good Countenance upon an ill Matter, drawing some Scriptures to your purpose; which well weighed, according to the places whereout they be taken, make not so much for your purpose as ye alledge them for; and where in the first Leaf of your Letters ye write, that ye doubt nothing, neither before God nor before the World, if need shall that require, so to declare your self, whatsoever hath been said of you, that ye have not deserved such heavy words, or terrible threats, as hath been sent from me unto you by your Brother.

How ye can declare your self afore God and the World, when need shall require, I cannot tell; but I think verily that your Declaration made by these Letters, is far insufficient to prove that ye have deserved no heavy words in this behalf. And to say plainly, I sent you no heavy words, but words of great comfort, willing your Brother to shew you how benign and merciful the Prince was:

And that I thought it expedient for you to write unto his Highness, and to recognize your Offences, and desire his pardon, which his Grace would not deny you now in your age and sickness; which my counsel I would you had followed, rather than to have written these Letters to me, excusing your self altho there were no manner of default in you. But, my Lord, if it were in an other manner of case than your own, and out of the Matter which ye favour, I doubt not but that ye would think him that should have done as ye have done, not only worthy heavy Words, but also heavy Deeds; for where ye labour to excuse your self of your Hearing, Bribing, and concealing of the Maiden's false and feigned Revelations, and of your manifold sending of your Chaplains unto her, by a certain intent which ye pretend your self to have had, to know by communing with her, or by sending your Chaplains to her, whether her Revelations were of God, or no, alledging divers Scriptures that ye were bound to prove them, and to receive them after they were proved. My Lord, whether ye have used a due means to try her and her Revelations, or no, it appeareth by the Process of your own Letters. For where you write that ye had conceived a great opinion of the holiness of this Woman, for many considerations rehearsed in your Letters, comprised in six Articles; whereof the first is grounded upon the bruit and fame of her; the second, upon her entering into Religion after her trances and diffiguration; the third, upon rehearsal that her Ghostly Father being Learned and Religious, should testify that she was a Woman of great holiness; the fourth, upon the report that divers other virtuous Priests, Men of good Learning and Reputation, should so testify of her, with which Ghostly Father, and Priests, ye never spake, as ye confess in your Letters; the fifth, upon the praises of my late Lord of Canterbury, which shewed you, as ye write, that she had many great Visions; the sixth, upon the saying of the Prophet Amos, *Non faciet Dominus Deus Verbum, nisi revelaverit secretum suum ad servos suos Prophetas*. By which considerations ye were induced to the desire to know the very certainty of this Matter, whether these Revelations which were pretended to be shewed to her from God, were true Revelations or not. Your Lordship in all the sequel of your Letters, shew not that ye made no further trial upon the truth of her and her Revelations, but only in communing with her, and sending your Chaplains to her with idle Questions, as of the 3 Mary Magdalens, by which your communication and sending, ye tried out nothing of her falshood, neither (as it is credibly supposed) intended to do as ye might have done. in any wise more easily than with communing with her, or sending to her; for little credence was to be given to her, affirming her own feigned Revelations to be from God; for if credence should be given to every such lewd

Person as would affirm himself to have Revelations from God, what readier way were there to subvert all Common-Weals and good orders in the World?

Verily, my Lord, if ye had intended to trace out the truth of her, and of her Revelations, ye would have taken an other way with you; first, you would not have been converted with the vain Voices of the People, making bruits of her Traunces and Diffiguration, but like a wise, discreet, and circumspect Prelate, ye should have examined (as other since) such sad and credible Persons as were present at her Traunces and Diffigurings, not one or two, but a good number, by whose testimony ye should have proved, whether the Bruits of her Traunces and Diffigurations were true or not. And likewise ye should have tried by what craft and persuasion she was made a Religious Woman; and if ye had been so desirous, as ye pretended, to enquire out the truth or falshood of this Woman, and of her Revelations; it is to be supposed ye would have spoken with her good, religious, and well-learned Ghostly Father e'er this time, and also with the vertuous and well-learned Priest, (as they were esteemed) of whose reports ye would have been informed by them which heard them speak: or ye would also have been minded to see the Book of her Revelations, which was offered you, of which ye might have had more trial of her and her Revelations, than of a hundred communications with her, or of as many sendings of your Chaplains unto her. As for the late Lord of Canterbury's sayings unto you, That she had many great Visions, it ought to move you never a deal to give credence unto her or her Revelations; for the said Lord knew no more certainty of her, or of her Revelations, than he did by her own report. And as touching the saying of Amos the Prophet, I think verily the same moved you but a little to hearken unto her; for sithence the Consummation and the end of the Old Testament, and sithen the Passion of Christ, God hath done many great and notable things in the World, whereof he shewed nothing to his Prophets that hath come to the knowledg of Men. My Lord, all these things moved you not to give credence unto her, but only the very matter whereupon she made her false Prophecies; to which matter ye were so affected, as ye be noted to be in all matters which ye enter once into, that nothing could come amiss that made for that purpose. And here I appeal your Conscience, and instantly desire you to answer, Whether if she had shewed you as many Revelations for the confirmation of the King's Graces Marriage, which he now enjoyeth, as she did to the contrary, ye would have given as much credence to her as the same done, and would have let the trial of her and her Revelations, to overpass those many years, where ye dwelt not from her but twenty miles in the same Shire where her Traunces, and Diffigurings, and Prophe-

sies in her Traunces were surmised, and reported. And if percase ye will say (as is not unlike but ye will say, minded as ye were wont to be) that the matter be not like, for the Law of God, in your opinion, standeth with the one and not with the other: Surely, my Lord, I suppose there had been no great cause more to trust the one more than the other; for ye know by Scriptures of the Bible, that God may by his Revelation dispense with his own Law, as with the Israelites spoiling the Egyptians, and with Jacob to have four Wives, and such other. Think you, my Lord, that any indifferent Man, considering the quality of the Matter, and your Affections, and also the negligent passing over of such lawful Trials as ye might have had of the said Maiden, and her Revelations, is so dull, that cannot perceive and discern that your communing, and often sending to the said Maid, was rather to hear and bruit many of her Revelations, than to try out the truth or falshood of the same. And in this Business, I suppose, it will be hard for you to purge your self before God, or the World, but that ye have been in great default in hearing, believing, and concealing such things as tended to the destruction of the Prince; and that her Revelations were bent and purposed to that end, it hath been duly proved afore as great Assembly and Council of the Lords of this Realm, as hath been seen many years meet out of a Parliament. And what the said Lords deemed them worthy to suffer, which said, heard, believed, and concealed those false Revelations, be more terrible than any threats spoken by me to your Brother.

And where ye go about to defend, that ye be not to be blamed for concealing the Revelations concerning the King's Grace, because ye thought it not necessary to rehearse them to his Highness, for seven Causes following in your Letters; afore I shew you my mind concerning these Causes, I suppose that albeit you percase thought it not necessary to be shewed to the Prince by you, yet that your thinking shall not be your Trial, but the Law must define whether ye oughted to utter it or not.

And as to the first of the said seven Causes; Albeit she told you that she had shewed her Revelations concerning the King's Grace to the King her self; yet her saying, or others, discharged not you, but that ye were bound, by your fidelity, to shew to the King's Grace that thing which seemed to concern his Grace and his Reign so nighly: for how knew you that she shewed these Revelations to the King's Grace, but by her own saying, to which ye should have given no such credence, as to forbear the utterance of so great Matters concerning a King's Weal? And why should you so sinisterly judg the Prince, that if ye had shewed the same unto him, he would have thought that ye had brought that tale unto him, more for the strengthening and confirmation of your Opinion, than for any other thing else. Verily, my Lord, whatsoever your Judg-

ment be, I see daily such benignity and excellent humanity in his Grace, that I doubt not but his Highness would have accepted it in good part, if ye had shewed the same Revelations unto him, as ye were bounden by your fidelity.

To the second Cause; Albeit she shewed you not that any Prince, or other Temporal Lord, should put the King's Grace in danger of his Crown; yet there were ways enough by which her said Revelations might have put the King's Grace in danger, as the foresaid Council of Lords have substantially and duly considered: And therefore albeit she shewed you not the means whereby the danger should ensue to the King, yet ye were nevertheless bounden to shew him of the danger.

To the third; Think you, my Lord, that if any Person would come unto you, and shew you, that the King's destruction were conspired against a certain time, and would fully shew you that he were sent from his Master to shew the same to the King, and will say further unto that, he would go streight to the King; were it not yet your duty to certify the King's Grace of this Revelation, and also to enquire whether the said Person had done his foresaid Message or no? Yes verily, and so were ye bound, tho the Maiden shewed you it was her Message from God to be declared by her to the King's Grace.

To the fourth; Here ye translate the temporal duty that ye owe to your Prince, to the spiritual Duty of such as be bound to declare the Word of God to the People, and to shew unto them the ill and punishment of it in another World; the concealment whereof pertaineth to the Judgment of God, but the concealment of this Matter pertaineth to other Judges of this Realm.

To the fifth; There could no blame be imputed to you, if ye had shewed the Maidens Revelation to the King's Grace, albeit they were afterward found false, for no Man ought to be blamed doing his Duty: And if a Man would shew you secretly, that there were a great Mischief intended against the Prince, were ye to be blamed if ye shewed him of it; albeit it was a feigned talk, and the said mischief were never imagined.

To the sixth; Concerning an imagination of Mr. Pary, it was known that he was beside himself, and therefore they were not blamed that made no report thereof; but it was not like in this case, for ye took not this Maiden for a mad Woman, for if ye had, ye would not have given unto her so great credence as ye did.

To the final and seventh Cause; Where ye lay unto the charge of our Sovereign, that so hath unkindly entreated you with grievous Words, and terrible Letters, for shewing his Grace truth in his great Matter, whereby ye were discomforted to shew unto him the Maidens Revelations: I believe that I know the King's Goedness, and natural Gentleness

so well, that his Grace would not so unkindly handle you, as your unkindly writings him, unless ye gave him other Causes than be expressed in your Letters. And whatsoever the King's Grace hath said or written unto you heretofore, yet notwithstanding ye were nevertheless bounden to utter to him those pernicious Revelations.

Finally; Where ye desire, for the Passion of Christ, that ye be no more twitched in this matter, for if ye be put to that strait, ye will not lose your Soul, but ye will speak as your Conscience bindeth you, with many more words of great courage. My Lord, if ye had taken my counsel sent unto you by your Brother, and followed the same, submitting your self, by your Letters, at the King's Grace, for your offences in this behalf, I would have trusted that ye should never be quykkennd in this matter more. But now, where ye take upon you to defend the whole matter, as ye were in no default, I cannot so far promise you: And surely, my Lord, if the Matter come to trial, your own confession in this Letter, besides the Witness which be against you, will be sufficient to condemn you: Wherefore, my Lord, I will eft-soons advise you, That laying apart all such excuses as ye have alledged in your Letters, which in my opinion be of small effect, as I have declared, ye beseech the King's Grace, by your Letters, to be your Gracious Lord, and to remit unto you your negligence, over-sight, and offence, committed against his Highness in this behalf; and I dare undertake that his Highness shall benignly accept you into his gracious favour, all matters of displeasure past afore this time forgotten and forgiven. As touching the speaking of your Conscience, It is thought that ye have written and have spoken as much as ye can, and many things, as some right probably believes, against your own Conscience: and men report, that at the last Convocation, ye spake many things which ye could not well defend; and therefore it is not greatly feared what ye can say or write in that Matter, howsoever ye be quykkened and startled. And if ye had taken, etc.

L.—A Renunciator of the Pope's Supremacy, signed by the Heads of six Religious Houses.

QUUM ea sit non solum Christianæ Religionis et pietatis ratio, sed nostræ etiam obedientiæ regula, ut Domino nostro Henrico ejus nominis pro Dominio Regio Octavo, cui uni et soli post Christum Iesum Salvatorem nostrum debentur omnia, non modo omnimodam in Christo, et eandem sinceram perpetuamq; animi devotionem, fidem, observantiam, honorem, cultum, reverentiam præstamus, sed etiam de eadem fide et observantia nostra rationem quotiescunq; postulabitur reddamus, et palam omnibus si res poscat libentissime testemur: Norint universi ad quos

præsens scriptum pervenit, quod nos Priores et Conventus fratrum, viz. prædicatoris Langley Regis ordinis Sancti Dominici, Minorum de Ailsbury Ordinis Sancti Francisci, prædicatorum Dunstopiæ Ordinis antedicti, Minorum de Bedford Ordinis Sancti Francisci, Fratrum Carmelitarum de Hechyng Ordinis Beatæ Mariæ, Minorum de Morea Ordinis Sancti Francisci, uno ore et voce, atque unanimi omnium et singulorum consensu et assensu, hoc scripto nostro sub sigillis nostris communibus, et in domibus nostris capitularibus dato, pro nobis et successoribus nostris omnibus singulis, in perpetuum profitemur, testamur et fideliter promittimus et spondemus, nos dictos Priores et Conventus et Successores nostros, omnes et singulos, integram, inviolatam, sinceram perpetuamque; fidem, observantiam et obedientiam semper præstituros erga Dominum Regem nostrum Henricum Octavum, et erga Serenissimam Reginam Annam Uxorem ejusdem, et erga castum Sanctumque; Matrimonium nuper non solum inter eosdem juste et legitime contractum, ratum et consummatum, sed etiam tam in duabus Convocationibus Cleri, quam in Parlamento Dominorum Spiritualium et Temporalium atque; Communium in eodem Parlamento Congregatorum et præsentium determinatum, et per Thomam Cantuarien. Episcopum solenniter confirmatum, et erga quamcunq; aliam ejusdem Henrici Regis nostri Uxorem, post mortem prædictæ Annæ nunc Uxoris suæ legitimæ ducendam, et erga sobolem dicti Domini Regis Henrici ex prædicta Anna legitime tam progenitam quam progignendam, et erga sobolem dicti Domini Regis ex alia quacunq; legitima Uxore post mortem ejusdem Annæ legitime progignendam, et quod eadem populo notificabimus, prædicabimus, et suadebimus, ubicunq; dabitur locus et occasio. Item, quod confirmatum ratumque; habemus semperque; perpetuo habituri sumus, quod prædictus Rex noster Henricus est Caput Ecclesiæ Anglicanæ. Item, quod Episcopus Romanus, qui in suis Bullis Papæ nomen usurpat et summi Pontificis Principatum sibi arrogat, nihilo majoris neque; Auctoritatis aut jurisdictionis habendus sit, quam cæteri quivis Episcopi in Anglia alibi in sua cujusque; Diocese. Item, quod soli dicto Domino Regi et Successoribus, suis adhærebimus, atque; ejus et Proclamationes, insuper omnes Angliæ leges atque etiam Statuta omnia, in Parlamento et per Parlamentum decreta, confirmata, stabilita et ratificata, perpetuo manutenebimus, Episcopi Romani legibus, decretis et Canonibus, si qui contra legem Divinam et Sacram Scripturam esse inveniuntur, in perpetuum renunciantes. Item, quod nullus nostrum omnium in ulla vel privata vel publica concione quicquam ex Sacris Scripturis desumptum ad alienum sensum detorquere præsumet, sed quisquis Christum ejusque; vera, prædicabit Catholice et Orthodoxe. Item, quod unusquisque; in suis orationibus et comprecationibus de more faciendis, primum

omnium Regem, tanquam Supremum Caput Ecclesiæ Anglicanæ, Deo et populi precibus commendabit; deinde Reginam cum sua sobole, tum demum Archiepiscopam Cantuarien. cum cæteris Cleri Ordinibus, prout videbitur. Item, quod omnes et singuli prædicti Priores et Conventus et Successores nostri, Conscientiæ et Jurisjurandi Sacro firmiter obligamur, quod omnia et singula prædicta fideliter et in perpetuum observabimus. In cujus rei testimonium huic Instrumento, vel scripto nostro, communia sigilla nostra appendimus, et nostra nomina propria quisque; manu subscripsimus, Sacris in Domibus nostris Capitularibus, die quinto Mensis Maii, Anno Christi millesimo quingentesimo trigesimo quarto, Regni vero Regis nostri Henrici Octavi vicesimo sexto.

Ego Frater Richardus Ingerth Prior Conventus, et Prædicator Langley Regis, cum consensu omnium Fratrum Conventus prædicti, non coactus sed sponte subscribo.

Ego Frater Joannes Cotton, Prior Conventus Prædicatorum Dunstabiæ, cum assensu omnium Fratrum Conventus prædicti, non coactus sed sponte subscribo.

Ego Frater Joannes Sutler, Prior Conventus Carmelitarum Hicchiæ, cum Assensu omnium Fratrum Conventus prædicti, non coactus sed sponte subscribo.

Ego Frater Edwardus Tryley Sacræ Theologiæ Baccalaureus, et Conventus Ailsberiae, cum assensu omnium Fratrum Conventus prædicti, non coactus sed sponte subscribo.

Ego Frater Joannes Wyatt, Sacræ Theologiæ Doctor Conventus Bed. una cum assensu omnium Fratrum, sponte hoc scribo et non coactus.

Ego Frater Joannes Chapman, Sacræ Theologiæ Baccalaureus, Magister immerito Conventus Mare, cum assensu omnium Fratrum, mea sponte subscribo.

Another Declaration to the same purpose, Mutatis Mutandis is made by the Priores of Bedford in Kent, of the Order of St. Dominick, May 4, 1534. Regn. vicesimo sexto. Rot. Clausa.

LL.—A Mandate for the Consecration of a Suffragan Bishop.

Rot. Pat. 2. par. 27 Regni.

Rex Reverendissimo in Christo Patri et per dilecto Consiliario nostro Thomæ Cantuariensi Episcopo salutem. Reverendus Pater et dilectus Consiliarius noster Richardus Norwicensis Episcopus nobis significavit, quod Diocesis sua Episcopi Suffraganei solatio, qui suæ sollicitudinis partem sustinere consuevit, destituta est et existit; et ideo reverendos Patres Gregorium Abbatem Monasterii Beatæ Mariæ de Leystone, et Thomam Mannynge Priorem Monasterii Beatæ Mariæ de Butley, Norwicen. Dioc. Ordine Sacerdotali rite insignitos, et legitimo Matrimonio natos, et in ætate legitima consti-

tutos, virosq; in Spiritualibus et Temporalibus multum circumspectos, quibus de Canonibus nihil obviat instituta, quo minus (ut asserunt) ad Episcopalem Suffraganei Dignitatem admitti possint et deberent, nobis per suas literas suo magno sigillo munitas præsentavit, humiliter et devote supplicans, quatenus nos alterum ipsorum sic præsentatorum ad aliquam sedem Episcopi Suffraganei infra Provinciam Cantuariensem existentem nominare, ipsique sic nominato stylum, Titulum et Dignitatem hujusmodi sedis donare dignemur: unde nos ex gratia nostra speciali et mero motu nostris, dictum Reverendum Patrem Thomam Manyngge Priorem Monasterii Beate Mariæ de Butley prædicti, alterum ex dictis, Præsentamus in Episcopum Suffraganeum Sedis Gips vici Norwicen. Dioces. antedictæ, nominamus, eique Stylum, Titulum et Dignitatem ejusdem Sedis Episcopi Suffraganei damus et conferimus. Atque hæc vobis tenore præsentamus, significamus, requirentes vos, quatenus eundem Patrem sic per nos nominatum, in Episcopum Suffraganeum ejusdem Sedis Gips vici consecretis, eique Benedictionem ac omnia Episcopalia Insignia conferatis; cæteraq; omnia et singula quæ vestro in hac parte incumbunt officio pastoralis, juxta modum et formam Statuti Parlamenti in vicesimo sexto Anno Regni nostri apud Westmonasterium nuper editi peragetis.

T. R. apud Westm. 6. die Martii 27. Regn.

AD

LIBRUM TERTIUM.

1.—Instructions for the General Visitation of the Monasteries.

Articuli Regiæ Inquisitionis, in Monasticam vitam agentes, exponendi, et præcipue in exemptione jurisdictione Diocæsana, jam tantum Regiæ Majestati et ejus jurisdictioni subditos et subjectos, ac hujus incltyti sui Regni Statutis et legibus, nullisq; aliis penitus, obnoxios et astrictos.

[Cotton Libr. Cleop. E. 4.]

1. *IN primis*; Whether Divine Service be solemnly sung, said, observed, and kept in this Monastery, according to the Number and the Abilities thereof, by Night and by Day, in due time and hours? and how many be present commonly at Mattins, and other Service, and who be absent, and so accus-tomed to be, without cause or sickness?

2. *Item*; How many Monks, Cannons Regulars, or Nuns, be within this Monastery, and how many there ought to be, and whether the number be compleat according to the Founder's Will, or the Statutes, Ordinances, and laudable custom of this House; and whether the number be augmented or diminished now of late?

3. *Item*; Who were the first Founders of this House?

Foundationem primam, secundam, tertiam, et quotquot habent, exhibeant.

4. *Item*; Whether this House hath had any encrease of Lands given to it sithence the first Foundation thereof? by whom? by how many? and when?

5. *Item*; To what Sum of Money those Revenues and Rents of this House do extend and amount unto yearly?

6. *Item*; Whether this House was ever translated from one habit and order to another? by whose Authority? and for what Cause?

Translationem exhibeant.

7. *Item*; How the Lands and Possessions appertaining unto this Monastery, given by the first Founder, and all other Lands given sithence the first Foundation, were granted, given, and established, and so first brought to *Morte main*? whether by the only Authority of the Giver, or by the Authorization of the Prince for that time reigning, and by what tenour and form ye hold them?

Donationem et Confirmationem exhibeant.

8. *Item*; What evidence have you to shew for all and singular your Lands, Manors, Tenements, and other your Possessions Mortisate, and given unto you, and this your Monastery?

9. *Item*; Wherefore, for what Causes and Considerations ye were exempt from your Diocesan? and what was your Suggestion and Motive at the obtaining of your said Exemption?

Exemptionem exhibeant.

10. *Item*; Whether ye have any private, peculiar, or local Statutes, Confirmations, Ordinances, or Rules, made only for the behoof, good order, and singular weal of this House, besides the Rules of your Profession? and whether they were made either by your Founders before your Exemption, or by the good Fathers of this House, with the whole consent of the Brethren, being sithen your exemption: to what use they were made, and how ye observe them?

Statuta illa localia, et alia quotquot habent, exhibeant.

11. *Item*; By what way and form the Master of this House was elected and chosen? And whether all the Brethren having, or ought to have by the Law, Statutes, or laudable custom of this House, Voices in the Election, were present in the same Election, or lawfully called or cited to it?

12. *Item*; Whether any Persons Excommunicate, Suspended, or Interdicted, did give Voices in the same Election?

13. *Item*; Within what time after the Election was made and done, the Master of this House was confirmed? and by whom?

14. *Item*; Whether unto the Confirmation, all that had Interest, or that would object

• Thole, MS. nempe the whole.

against the same, were lawfully cited, diminished and called ?

Exhibet Electionem, Confirmationem, et Titulum suæ Incumbentiæ.

15. *Item* ; What Rule the Master of this House, and other the Brethren, do profess ?

16. *Item* ; How many be Professed, and how many be Novices ; and whether the Novices have like Habit, or use to wear an Habit distinct from the Habit of the Brethren Professed ?

17. *Item* ; Whether ye do use to profess your Novices in due time, and within what time and space after they have taken the Habit upon them ?

18. *Item* ; Whether the Brethren of this House do know the Rule that they have professed, and whether they keep their Profession according to that their Rule, and Custom of this House ; and in especial, the three substantial and principal Vows, that is to say, *Poverty, Chastity, and Obedience* ?

19. *Item* ; Whether any of the Brethren use any propriety of Mony, or of Plate, in their Chambers ; or of any other manner thing unwarre of the Master, and without his knowledge and license, or by his sufferance and knowledge ? and for what cause ?

20. *Item* ; Whether ye do keep Chastity, not using the company of any suspect Woman within this Monastery, or without ? And whether the Master, or any Brother of this House be suspected upon Incontinency, or defamed for that he is much conversant with Women ?

21. *Item* ; Whether Women useth and resorteth much to this Monastery by back-ways, or otherwise ? and whether they be accustomed, or at any time lodged within the Precinct thereof ?

22. *Item* ; Whether the Master, or any Brother of this House, useth to have any Boys or young Men laying with him ?

23. *Item* ; Whether the Brethren of this House keep their Obedience, being ready at their Master's Commandment, in all things honest, lawful, and reasonable ?

Sequuntur Regulæ Cæremoniales.

24. *Item* ; Whether ye do keep silence in the Church, Cloister, Frairtry, and Dormitorie, at the hours and time specified in your Rule ?

25. *Item* ; Whether ye do keep Fastings and Abstinence, according to your Rules, Statutes, Ordinances, and laudable Customs of this House ?

26. *Item* ; Whether ye abstain from Flesh, in time of Advent, and other times declared and specified by the Law, Rules, and laudable Customs of this House ?

27. *Item* ; Whether ye wear Shirts and Sheets of Woollen, or that ye have any Constitution, Ordinance, or Dispensation, granted or made to the contrary, by sufficient and lawful Authority ?

Profitentes Regulam Benedicti quam arctissime tenentur ad prædicta Cæremonialia observanda.

28. *Item* ; Whether ye do sleep altogether in the Dormitorie, under one Roof, or not ?

29. *Item* ; Whether ye have all separate Beds, or any one of you doth lay with an other ?

30. *Item* ; Whether ye do keep the Frairtry at Meals, so that two parts, or the least, the two part of the whole Covent be always there, unless the Master at every one time dispense with you to the contrary ?

31. *Item* ; Whether ye do wear your Religious habit continually, and never leave it off but when ye go to bed ?

32. *Item* ; Whether every Brethren of this House have lightly departed hence, and hath gone to any other House of like order and Profession, without special Letters and License of their Master ?

33. *Item* ; Whether the Master and Brethren of this House have received and admitted any Brother of another House, without special License and Letters of his Master and Head ?

34. *Item* ; Whether any of you, sithence the time of your Profession, hath gone out of this House to his Friends, or otherwise ?

35. *Item* ; How oftimes he did so, and how long at every time ye tarried forth ?

36. *Item* ; Whether ye had special license of your Master so to go forth, or not ?

37. *Item* ; Whether at every time of your being forth, ye changed or left off your habit, or every part thereof ?

38. *Item* ; Whether ye, or any of you be, or hath been, in manifest Apostasy, that is to say, Fugitives or Vagabonds ?

39. *Item* ; For what cause or occasion ye have so gone forth and been in Apostasy ? and whether the cause of your going forth was by reason of the great cruelty of your Master, or by his negligence, not calling you home to your Cloister ?

40. *Item* ; Whether ye be weekly shaven, and do not nourish or suffer your Hair to be long ? and whether ye wear your Apparel according to the Rule, not too excessive, nor too exquisite ; and in like wise the trappo's of your Horses, and other your bearing Beasts ?

41. *Item* ; Whether the Master and Head of this House do use his Brethren charitably, without partiality, malice, envy, grudge, or displeasure more shewed to one than to another ?

42. *Item* ; Whether he do use his Disciplines, Corrections, and Punishments upon his Brethren, with mercy, pity, and charity, without cruelty, rigorousness, and enormous hurt, no more favouring one than another ?

43. *Item* ; Whether any Brother, or Religious Person of this House, be incorrigible ?

44. *Item* ; Whether the Master of this House do use his Brethren charitably when they be sick and diseased ? and whether in time of their sickness he do procure unto them Physicians, and all other necessaries ?

45. *Item* ; Whether he make his Accompts (as he ought to do) once every year before his

Brethren, and chiefly the Seniors and officers, to the intent they may be made privy to the state and condition of the House, and know perfectly the due administration thereof?

46. *Item*; Whether the Prior, Subprior, Sellarar, Kitchener, Terrure, Sacristen, or any such-like Officer, having Administration of every manner Revenues of this House, do make his whole and true Accompt, according as he is bound to do, not applying any thing by him received to his own proper use or commodity?

47. *Item*; Whether any Religious Person of this House do bear, occupy, or exercise more Offices than one, for, and to his own singular commodity, advantage, or profit, by the partial dealing of the Master?

48. *Item*; Whether all and singular the Revenues and Profits of this House be converted and employed to the behove and use thereof, and of the Brethren, and according to the Founder's mind and Giver?

49. *Item*; Whether the Master do make sufficient reparations upon his Monastery, as the Church and all other housing thereto adjoined, and also upon all other the Lands, Granges, Farms, and Tenements belonging to the same, and whether he suffer any dilapidation, decay, or ruine in any part of them?

50. *Item*; Whether there be any Inventory made of all and singular the Moveables, Goods, which from time to time have been, and yet be in this House, as of Jewels, Reliques, Ornaments, Vestiments, ready Mony, Plate, Bedding, with other Utensils; also of Corn, Chattels, and other Commodities, to the intent the state and condition of this House may be always known?

51. *Item*; That ye express truly and sincerely the whole state and condition of this House, as Mony, Plate, Cattell, Corn, and other Goods?

52. *Item*; Whether this Monastery be indebted? to whom? and for what cause?

53. *Item*; Whether any of the Lands be sold, or mortgaged? and for what Sums?

54. *Item*; Whether any be lett to Farm by the Master of this House for term of years, and for how many years? and specially whether they be letten for small Sums, or for less Sums than they were wont to be letten for, to the intent to have great sums of ready Mony before hand?

55. *Item*; Whether he do enforce, compel, or constrain his Brethren, or any of them, to consent to the sealing of any Leases, Grants, Farm-Holds, Annuities, Corrodies, or any other Alienations?

56. *Item*; Whether the Plate and Jewels, or any part or parcel thereof, or of any other moveable Goods of this House be laid to pledg, sold, or alienated for a time, or for ever? for what cause, and to whom? or otherwise imbezled, or consumed?

57. *Item*; Whether the Master of this House be wont to give under his Seal of Office, or Covent-Seal, Farms, Corrodies,

Annuities, or Offices, to his Kinsfolk, Alliances, Friends, or Acquaintance, for term of years, or otherwise, to the hurt, hindrance, damage, and impoverishment of this House?

58. *Item*; Whether he be wont to grant any Patent, or Covent-Seal, without the consent of his Brethren?

59. *Item*; Whether the Covent-Seal of this House be surely and safely kept under three Keys; that is to say, one remaining and being in the custody of the Master, and other two in the custody of two Seniors?

60. *Item*; Whether the Muniments and Evidences of the Lands, Rents, and Revenues of this House, be safely kept from Vermine and Moistness?

61. *Item*; Whether the Master do keep Hospitality according to the ability of his House, and in like manner as other Fathers hereof have done heretofore?

62. *Item*; Whether the Master of this House, in receiving any Novice, being of willing and toward mind to enter into Religion, hath demanded or received, or convented to receive any Mony, Rewards, or any other temporal Commodities of him so entering, or willing to enter, or of any other his Friends? and whether for not promising, granting, or giving such Rewards or Gifts, any hath been repelled and not received?

63. *Item*; Whether the Novices, and other received into Religion, have a Preceptor and Master deputed unto them to teach them Grammar and good Letters?

64. *Item*; Whether any Senieur of this House be deputed to declare, inform, and instruct them their Rules, and whereunto they shall be bounden to observe and keep, after their Profession?

65. *Item*; Whether any of you have taken upon him the Habit and Profession of your Religion, chiefly for the intent, hope, or trust to be made Head and Master of this House?

66. *Item*; Whether the Master of this House, in giving any Advocation, Nomination, Presentation, or Collation of any Parsonage, Vicarage, Chapel, or Benefice of the Patronage and Gift this House, do take, or use to take any manner Pension, Portion, or other Commodity or Gains; or else doth make any Convention or Compaction, whereby any lucre may ensue to him in that behalf?

67. *Item*; Whether he do receive, or use to receive, the Fruits and Revenues of every such Benefice vacant, or use to borrow any Mony of him to whom he intendeth to give such Benefice unto, expresly covenanting or intending, that he so obtaining the said Benefice, shall freely and clearly remit the said Mony so borrowed?

68. *Item*; What, and how many Benefices the Master of this House doth occupy and keep in his own hands?

69. *Item*; Whether the same Benefices be appropriate and united to this House by sufficient authority?

70. *Item*; Whether the Master of this

House doth make distributions amongst the Parishioners of the Benefices appropriate, and doth keep and observe all and singular other Provisions and Ordinances specified and expressed in the Appropriations of the same Benefices?

Exhibeant omnes et singulas Appropriationes, una cum Ordinationibus et Dotationibus Vicarizatum.

71. *Item*; Whether he do promote unto such Benefices as be of his Gift, sufficient and able Persons in Learning, Manners, and Virtue?

72. *Item*; Whether any Brother of this House do serve any Parish-Church, being appropriate and united to the same, and how many Churches appropriate be so served?

73. *Item*; Whether the Master of this House hath and possesseth any Benefice with Cure, or any other Dignity with his Abbey? *Si aliquod tale habet, Dispensationem exhibeat.*

74. *Item*; Whether the Master of this House at any time since he was first made Abbot, or Master, did know or believe that he was Suspended, or Excommunicate, either by the Law, or by any Judg; and whether he knowing or supposing himself so to be, did sing Mass in the mean time, and before he was absolved?

In Visitatione Monialium ad Præmissa addantur hæc.

75. *Item*; Whether this Monastery hath good and sufficient Enclosure, and whether the Doors and Windows be diligently kept shut, so that no Man can have any entry into the same, or any part thereof, at inconvenient times?

Propter quod necessarium erit Visitatori circumire Monasterium, ac videre et rimare dispositionem ædificiorum, et an sint aliqua loca pervia per quæ secrete intrari possit; et una secum habeat Abbatissam cum duobus aut tribus senioribus Monialibus, a quibus tum interroget, an ostia Monasterii singulis quibusque noctibus sub clavibus clausa teneantur, et quæ earum Monialium senio confectarum, vel an Abbas ipsa clavium custodiam tempore nocturno habeant et teneant: nam non est tutum clavium custodiam Junioribus committere.

76. *Item*; Whether Strangers, both Men and Women, useth commonly to have communication with the Sisters of this House, without license of the Abbess or Prioress, specially in secret places, and in the absence of their Sisters?

77. *Item*; Whether any Sister of this House were professed for any manner of compulsion of her Friends and Kinsfolks, or by the Abbess or Prioress?

78. *Item*; Whether any of the Sisters of this House useth to go forth any whither out of the Precinct thereof, without special license of their Abbess or Prioress?

79. *Item*; Whether any Sister doth use her Habit continually out of her Cell?

80. *Item*; Wherein every one of you occupieth herself, beside the time of Divine Service?

81. *Item*; Whether any Sister of this House hath any familiarity with Religious Men, Secular Priests, or Lay-men, being not near of kin unto them?

82. *Item*; Whether any Sister of this House hath been taken and found with any such accustomedly so communicating, and could not shew any reasonable cause why they so did?

83. *Item*; Whether any of you doth use to write any Letters of Love, or lascivious fashion to any Person, or receive any such, or have any privy Messengers coming and resorting unto you, or any of you, with Token or Gifts, from any manner secular Person or other?

84. *Item*; Whether any of you doth use to speak with any manner of Person, by night or by day, by Grates or back Windows, or other privy Places within this Monastery, without license of your Head?

85. *Item*; Whether the Confessor of this House be a discreet Man, of good learning, vertue and honest behaviour, of good name and fame, and whether he hath been always so taken?

86. *Item*; How oftimes in the year the Sisters of this House useth to be Confessed and Communicate?

Restat pro Ecclesiis Collegiatis, Hospitalibus, Ecclesiis Cathedralibus, Parrochialibus, Ecclesiis, Episcopo, et Archiepiscopo, pro ordine Jerosolimitarum?

Exhibeant omnia scripta, munimenta, Inventaria, Seedulas quascunque, unde aliquid cognitionis eorum reformationi Monasteriorum, sive domorum utilitati, necessaria explicari, aut quoquo modo colligi possit.

II.—General Injunctions to be given on the King's Highness's behalf, in all Monasteries and other Houses, of whatsoever Order or Religion they be.

[Cotton Libr. Cleop. E. 4.]

FIRST; That the Abbot, Prior, or President, and all other Brethren of the Place that is visited, shall faithfully, truly, and heartily, keep and observe, and cause teach, and procure to be kept and observed of oath, as much as in them may lie, all and singular Contents, as well in the oath of the King's Highness Succession, given heretofore by them as in a certain Profession lately sealed with the Common Seal, and subscribed and Signed with their own hands: Also that they shall observe and fulfil, by all the means that they best may, the Statutes of this Realm, made, or to be made, for the suppression and taking away of the usurped and pretended Jurisdiction of the Bishop of Rome within

this Realm: and for the assertion and confirmation of the Authority, Jurisdiction and Prerogative of our most noble Sovereign Lord the King, and his Successors; and that they shall diligently instruct their Juniors and Youngers, and all other committed to their Cure, That the King's Power is by the Laws of God most excellent of all under God in Earth; and that we ought to obey him afore all other Powers, by God's Prescript; and that the Bishop of Rome's Jurisdiction or Authority heretofore usurped, by no means is founded or established by Holy Scripture: but that the same, partly by the craft and deceit of the same Bishop of Rome, and by his evil and ambitious Canons and Decretals; and partly by the toleration and permission of Princes, by little and little hath grown up; and therefore now, of most right and equity, is taken away and clean expelled out of this Realm.

Also, that the Abbot, Prior, or President and Brethren, may be declared, by the King's Supreme Power and Authority Ecclesiastical, to be absolved and loosed from all manner Obedience, Oath, and Profession by them heretofore perchance promised, or made, to the said Bishop of Rome, or to any other in his stead, or occupying his Authority; or to any other Forreign Prince, or Person: And nevertheless let it be enjoined to them, that they shall not promise or give such Oath or Profession to any such Forreign Potentate hereafter. And if the Statutes of the said Order Religious, or Place, seem to bind them to Obedience, or Subjection, or any other Recognition of Superiority to the said Bishop of Rome, or to any other Forreign Power, Potentate, Person or Place, by any ways; such Statutes, by the King's Graces Visitors, be utterly annihilate, broken, and declared void and of none effect; and that they be in no case bounden or obligate to the same, and such statutes to be forthwith utterly put forth and abolished out of the Books, or Muniments of that Religion, Order or Place, by the President and his Brethren.

Also, that no Monk, or Brother of this Monastery, by any means go forth of the Precinct of the same.

Also, that Women, of what state or degree soever they be, be utterly excluded from entering into the Limits or Circuit of this Monastery, or place, unless they first obtain license of the King's Highness, or his Visitor.

Also, that there be no entering into this Monastery but one, and that by the great fore-gate of the same, which diligently shall be watched and kept by some Porter specially appointed for that purpose, and shall be shut and opened by the same both day and night, at convenient and accustomed hours; which Porter shall repel all manner Women from entrance into the said Monastery.

Also, that all and singular Brethren, and Monks of this Monastery, take their refectations altogether in a place called the *Miseri-*

corde, such days as they eat Flesh, and all other days in their Refectory; and that at every Mess there sit four of them, not of duty demanding to them any certain, usual, or accustomed duty or portion of Meat as they were wont to do; but that they be content with such Victuals as is set before them, and there take their Refections soberly, without excess, with giving due thanks to God; and that at every such Refection, some Chapter of the New Testament, or Old, by some of the said Brethren, be read and recited to the other, keeping silence, and giving audience to the same.

Also, that the Abbot and President do daily prepare one Table for himself and his Guests thither resorting, and that not over sumptuous, and full of delicate and strange Dishes, but honestly furnished with common Meats; At which Table, the said Abbot, or some Senior in his stead, shall sit to receive, and gently entertain the strangers, the Guests.

Also, that none of the Brethren send any part of his Meat, or the leavings thereof to any Person, but that there be assigned an Almoner, which shall gather the Leavings, both of the Covent and Strangers Tables, after that the Servants of the House have had their convenient Refections, and distribute the same to poor people; amongst whom special consideration be had of such, before other, as be Kinsfolk to any of the said Brethren, if they be of like power and debility as other be; and also of those which endeavour themselves, with all their will and labour, to get their living with their hands, and yet cannot fully help themselves for their chargeable Household, and multitude of Children: yet let not them be so cherished, that they shall leave labour and fall to idleness; with consideration also especially to be had of them, which by weakness of their Limbs and Body be so impotent that they cannot labour; and by no means let such Alms be given to valiant mighty and idle Beggars and Vagabonds, as commonly use to resort about such places; which rather, as drove-Beasts and Mychers, should be driven away and compelled to labour, than in their idleness and lewdness, against the form of the King's Graces Statute in this behalf made, cherished, and maintained, to the great hindrance and damage of the Common-Weal.

Also, that all other Almshouses or Distributions due, or accustomed to be made, by reason of the Foundation, Statutes, or customes of this place, be made and given, as largely and as liberally as ever they were at any time heretofore.

Also, that the Abbot, Prior, or President, shall find Wood and Fewel sufficient to make Fire in the Refectory, from Allhallow-even to Good-Friday.

Also, that all the Brethren of this House, except the Abbot, and such as be sick, or evil at ease, and those that have fulfilled their

Jubilees, lie together in the Dormitory, every one by himself, in several Beds.

Also, that no Brother, or Monk, of this House, have any Child, or Boy laying, or privately accompanying with him, or otherwise haunting unto him, other than to help him to Mass.

Also, that the Brethren of this House, when they be sick, or evil at ease, be seen unto, and be kept in the infirmary duly, as well for their sustenance of Meat and Drink, as for their good keeping.

Also, that the Abbot, or President, keep and find in some University, one or two of his Brothers, according to the Ability and Possessions of this House; which Brethren, after they be learned in good and holy Letters, when they return home, may instruct and teach their Brethren, and diligently preach the Word of God.

Also, that every day, by the space of one hour, a Lesson of Holy Scripture be kept in this Covent, to which all, under pain by this said President to be moderated, shall resort; which President shall have Authority to dispense with them, that they with a low and treatable voice, say their long hours, which were wont to be sung.

Also, that the Brethren of this House, after Divine Service done, read or hear somewhat of Holy Scripture, or occupy themselves in some such like honest and laudable exercise.

Also, that all and every Brethren of this House shall observe the Rule, Statutes, and laudable Customs of this Religion, as far as they do agree with Holy Scripture and the Word of God. And that the Abbot, Prior, or President of this Monastery, every day shall expound to his Brethren, as plainly as may be, in English, a certain part of the Rule that they have professed, and apply the same always to the Doctrine of Christ, and not contrariwise; and he shall teach them, that the said Rule, and other their Principles of Religion (so far as they be laudable) be taken out of Holy Scripture; and he shall show them the places from whence they were derived; and that their Ceremonies, and other observances of Religion, be none other things than as the first Letters or Principles, and certain Introductions to true Christianity, or to observe an order in the Church. And that true Religion is not contained in Apparel, manner of going, shaven Heads, and such other marks; nor in silence, fasting, up-rising in the night, singing, and such other kind of Ceremonies, but in cleanness of mind, pureness of living, Christ's Faith not feigned, and brotherly Charity, and true honouring of God in Spirit and Verity: And that those above-said things were instituted and begun, that they being first exercised in these, in process of time might ascend to those as by certain steps, that is to say, to the chief point and end of Religion: and therefore let them be diligently exhorted, that they do not continually stick and surcease in such Ceremonies

and Observances, as tho they had perfectly fulfilled the chief and outmost of the whole true Religion; but that when they have once passed such things, they endeavour themselves to higher things, and convert their minds from such external Matters, to more inward and deeper Considerations, as the Law of God and Christian Religion doth teach and show. And that they assure not themselves of any Reward or Commodity any wise, by reason of such Ceremonies and Observances, except they refer all such to Christ, and for his sake observe them; and for that they might thereby the more easily keep such things as he hath commanded, as well to them as to all Christian People.

Also, that the Abbot and President of this Place shall make a full and true reckoning and account of his Administration every year to his Brethren, as well of his Receipts as Expences; and that the said Account be written in a great Book remaining with the Covent.

Also, that the Abbot and President of this House shall make no waste of the Woods pertaining to this House, nor shall set out unadvisedly any Farmes or Reversions, without the consent of the more part of the Covent.

Also, that there be assigned a Book and a Register that may copy out into that Book all such Writings, word by word, as shall pass under the Covent-Seal of this House.

Also, that no Man be suffered to profess, or to wear the Habit of Religion in this House e're he be 24 years of Age compleat; And that they entice nor allure no Man with suasions and blandishments to take the Religion upon him.

Item, that they shall not shew no Reliques, or feigned Miracles, for encrease of Lucre, but that they exhort Pilgrims and Strangers to give that to the Poor, that they thought to offer to their Images or Reliques.

Also, that they shall suffer no Fairs, or Markets, to be kept or used within the limits of this House.

Also, that every Brother of this House that is a Priest, shall every day in his Mass, pray for the most happy and most prosperous estate of our Sovereign Lord the King, and his most noble and lawful Wife Queen Ann.

Also, that if either the Master, or any Brother of this House, do infringe any of the said Injunctions, any of them shall denounce the same, or procure to be denounced, as soon as may be, to the King's Majesty, or to his Visitor-General, or his Deputy. And the Abbot, or Master, shall minister spending Money, and other Necessaries, for the way to him that shall so denounce.

Other Spiritual Injunctions may be added by the Visitor, as the place and nature of the Comperts shall require, after his discretion.

Reserving Power to give more Injunctions, and to examine and discuss the Comperts, to punish and reform them that be convict of any notable Crime, to search and try the

Foundations, Charters, Donations, Appropriations and Muniments of the said Places; and to dispose all such Papistical Escrips as shall be there found, to the Right Honourable Mr. Thomas Cromwell General-Visitor to the King's said Highness, as shall seem most expedient to his high wisdom and discretion.

III.—Some Particulars relating to the Dissolution of Monasteries.

SECT. I.—The Preamble of the Surrender of the Monastery of Langden.

OMNIBUS Christi fidelibus, &c. Willielmus Dyer, Abbas Monasterii Beatae Mariæ Virginis et S. Thomæ Martyris de Langden, in Com. Kent, et ejusdem loci Conventus, Ordinis Præmonstrat. capitulum dictæ domus plene facientes, ejusdemq; domus (quæ in suis fructibus, redditibus, provenien. even. et emolumen, non mediocriter deteriorata est, et quasi in totum diminuta, ingentiq; ære alieno obruta, oppressa, et gravata extitit) statum usq; adeo matura deliberatione, et diligenti tractatu, considerantes, ponderantes, et pensantes, quod nisi celeri remedio, regia provisione huic Monasterio sive Prioratui (quippe quod de ejus fundatione et personatu existit) brevi succuratur et provideatur, funditus in Spiritualibus et Temporalibus annihiletur, per præsentem damus et concedimus, &c.

The rest follows in the ordinary form of Law: but the ordinary Preamble in most Surrenders is,

Omnibus Christi fidelibus, &c. Nos—Salutem. Sciatis quod nos, deliberate, certa scientia, et mero motu, nostris, ex quibusdam causis, justis, et rationabilibus, nos, animas et conscientias nostras, specialiter moventibus, ultro et sponte dedisse et concessisse, Domino Regi, &c.

But it seems some few Houses, though they were prevailed with to surrender, yet would not do it with such a Preamble, for there are about twenty Surrenders without any Preamble at all, made to John London Clerk, *ad usum Domini Regis*.

SECT. II.—A List of Religious Houses, which by the King's Letters Patents were of new founded and preserved from the dissolution of Lesser Monasteries.

[Anno Regni 28.]

St. Mary of Betlesden, Buckinghamshire, Cistercians.	} 17. Aug.
St. Mary of Huntington, Augustians.	
Chertsey, Cambridg-shire, Benedict. Nuns.	
St. Mary in Winton, Southampshire, Benedict. Nuns.	
Grace-dieu, Leicester-shire, August. Nuns.	
St. Michael Hull, York-shire, Carthusians.	27.

St. Clare of Denby, Cambridg-shire, Nuns.	28. Aug.
Kymme, Lincoln-shire, Augustin.	2. Sept.
St. Ann Marrick, York-shire, Benedict. Nuns.	9.
St. Mary of Bindon, Dorset-shire, Cistercians.	16. Nov.
St. Mary Harpa, Westmor. Præmonstrat.	16.
St. Mary of Hynnings, Lincoln-shire, Cist. Nuns.	27.
St. Mary de-la-Pray, Northampshire, Nuns.	13. Dec.
St. Mary of Kelling, York-shire, Nuns.	14.
St. Mary of Cockersand, Lancash. Præmonstrat. Nuns.	19.
De-la-val, York-shire, Carthus.	2 Jan.
St. Mary Newstead, Nottinghamsh. Aug. Nuns.	2.
Wormsley, Herefordsh. August.	27.
St. Mary of Alnewick, Northumb. Præmonst.	30.
Bellalanda, Yorksh. Cisterc.	30.
St. John Bapt. Egglestone, Yorksh.	30.
St. Mary de Nith, Glamorgansh. Cisterc.	30.
St. Mary Ulnestock, Leicestersh.	30.
St. Mary of Dale, Derbysh. August.	30.
St. Katharine of Polesloo, Devon. Ben. Nuns.	30.
St. Mary Lacock, Wiltsh. August. Nuns.	30.
St. Mary Chester, Nuns.	30.
St. Mary of Studley, Oxfordsh. Nuns.	30.
St. Mary of Canon Leigh, Devonsh. Nuns.	12. Feb.
Cockhill, Worcestersh. August. Nuns.	5. Mar.
St. Bartholomew, New-Castle, Nuns.	30.
St. Mary of Wallingwells, Yorksh.	Apr.

The Grants for these Houses are all in the 28th year of the King, to be held in perpetuum eleemosynam, and are enrolled in the 1st, 2nd, 4th, and 5th parts of the Patent Rolls for that Year.

SECT. III.—A List of all the Surrenders of Abbies, which are yet extant in the Augmentation Office.

[Regni 27.]

LANGDEN, Præmonst. signed by the Abbot and 10 Monks, Com. Kent.	13. Nov.
Folkeston, Benedict. the Prior, Kent.	15.
Dover, the Prior, 8 Monks, Kent.	16.
Merten, August. the Prior, and 5 Friars, Yorksh.	9. Feb.
Hornby, Premonst. the Prior and two Monks.	23.
Tilty, Cisterc. the Abbot and 5 Monks, Essex.	28.
Bilsington, the Prior and two Monks, Kent.	21.

These are all enrolled Rot. Claus. Part 1st.

[Regni 28.]

Furnesse, the Abbot and 30 Monks,
Lancashire. 9. April.
Bermondsey, the Abb. Surrey. 1. June.
Bushlissham, Bp. of St. Davids,
Commendator, Berk. 5. July.
*The Originals of these two last are lost, but
enrolled Rot. Claus. Part 2d. Regn. 28.*

[Regni 29.]

Lanthony, August. the Prior and 21
Monks, Glocestsh. 10. May.
Abbingdon, Bened. the Abbot and
25 Monks, Berksh. 29.
Charterhouse, the Prior, London. 10. June.
Chertsey, the Abbot and 14 Monks. 6. July.
Wardon, Cisterc. the Abbot and 14
Monks, Bedfordsh. 4. Dec.
St. Austins Canterb. the Abbey-
Seal. 5.
Westacre, August. the Prior and 8
Monks, Norfolk. 14. Jan.
Kingswood, Cisterc. Glocestsh. the
Abbot and 13 Monks. 1. Feb.
Coxhall, Cisterc. the Abbot, Essex. 5.
St. Andrew, Bened. Northampt.
the Prior and 12 Fr. 2. Mar.
Holmcultrin—the Abbot and 25
Monks, Cumberland. 6.
Butley, August, the Commend. and
8 Monks, Suffolk. 7.
Stradford-Langthorn, Cisterc. the
Abbot and 14 Monks, Essex. 8.
Southwick, August. Hampsh. 7. April.
Kennelworth, Bened. the Prior and
16 Mon. Warwicksh. 14.
Merton, August. the Abbot and 14
Monks, Surrey. 16.
Pont-Robert, Cisterc. the Abbot
and 8 Monks, Sussex. 16.
Belloloco, Cisterc. the Abbot and
19 Monks, Hampsh. 17.

Besides these, the following Surrenders are enrolled.

Lewes, Cluniac. Sussex, the Prior. 16. Nov.
Castle-Acre, Cluniac. Norfolk, the
Prior. 22.
Titchfield, Præmonst. the Com-
mend. Southampt.sh. 18. Dec.
Muchelling, Bened. Somersetsh. the
Abbot. 5. Jan.
Boxley, Cisterc. Kent, the Abbot. 26.
Walden, Bened. Essex the Bpp.
Suffr. of Colchester, Commend. 22. Mar.

*Almost all these Abbies were above the value of
two hundred pound, so that they were not
within the Statute for suppressing the lesser
Abbies, but the Abbots were prevailed on by
other Motives to surrender their Houses to the
King.*

[Regni 30.]

Batle, Bened. Sussex, the Abbot
and 16 Monks. 27. May.
Thurgarton, August. Yorksh. the
Prior and 8 Frat. 14. June.
Bushlissham, Bened. Berksh. the
Abbot and 15 Monks. 19.

Axiholm, Carthus. Lincolnsh. the
Prior and 8 Monks. 23. June.
Rupa, Cisterc. Yorksh. the Abbot
and 17 Monks. 23.
Walbeck, Præmonst. Nottinghamsh. the
Abbot and 18 Monks. 20.
Huntington Cannons, Aug. the
Prior and 8 Cannons. 11. July.
Lincoln, Gilbertines, the Prior and
15 Monks. 14.
Feverisham, Cluniac. Kent, the Ab-
bot and 8 Monks. 8.
Bordesley, Cisterc. Worcester. the
Abbot and 19 Monks. 17.
Cumbermore, August. Chesh. the
Abbot. 27.
St. Austins, Canterb. Bened. the
Abbot and 30 Monks. 30.
St. James, Northamptonsh. Bened.
the Abbot Elect and 5 Monks. 25. Aug.
Fordham, Gilbertines, Cambridgsh.
the Prior and 3 Frat. 1. Sept.
Chateras, Black-Nuns, Cambridgsh.
the Abbess and 10 Nuns. 3.
Val-royal, Chesh. the Abbot and
14 Monks. 7.
Croxtan, Præmonst. Leicestersh.
the Abbot and 22 Monks. 8.
Haughmond, Cannons, Shropsh. the
Abbot and 10 Monks. 9.
Tudbury, Bened. Staffordsh. the
Prior and 8 Monks. 14.
De-la-pray, no Subscriptions, only
the Common Seal. 16.
Rostiter, August. Staffordsh. the
Abbot and 8 Monks. 16.
Crockesden, Cisterc. Staffordsh. the
Abbot and 12 Monks. 17.
Hilton, Cisterc. Staffordsh. the Ab-
bot and 8 Monks. 18. Sept.
Semperingham,* Gilbertines, the
Prior and 8 Monks. 18.
Sulby, Præmonst. Northampsh. the
Abbot and 11 Monks. 20.
Haberholm, Gilb. Lincolnsh. the
Prior and 6 Cannons. 24.
Betlesden, Cisterc. Bedfordsh. Ab-
bot and 11 Monks. 25.
Cately, Gilb. Lincolnsh. the Prior. 25.
Bolington, Gilb. Lincolnsh. the
Prior and 9 Monks. 26.
Thelsford, the Holy Trinity, War-
wicksh. Prior and 3 Mon. 26.
Sixhill, Gilb. Lincolnsh. the Com-
mend. and 8 Monks. 27.
Thetford, August. Norfolk, the
Prior. 27.
Alvingham, Gilb. Lincolnsh. the
Prior and 27 Monks. 29.
Ormesby, Gilb. the Prior and 6
Frat.

* In the Houses of this Order there were
Cloisters for both Sexes. St. Gilbert L. of
Semperingham founded it; the Bpp. of Lan-
daff was at this time Commendator of the
whole Order.

Linn Carmelites, Linn Dominicans, Linn August.	The Prior and 10 Fra.	30. Sept.	Leicester, Dominic. the Prior.	10 Nov.
	The Prior and 11 Fra. Nor.		August. the Prior.	10.
	The Prior and 14 Fra.		London, Dominic, the Bp of Ro- chest. Commend. and 15 Frat.	10.
			August. the Prior and 12 Frat.	12.
Linn. Francisc. the Warden and 9 Frat.		1. Oct.	Francis. the Warden and 25 Frat.	12.
Ailesbury, Francisc. Bucking- hamsh. the Warden and 6 Frat.	1.		Cross-Friers, 6 Frat.	13.
Coventry, Carm. Warwicksh. the Prior and 13 Frat.	1.		Doncaster, Carm. Yorksh. the Prior and 6 Fr.	13.
Newstead Gilb. the Prior & 5 Monks.	2.		Werkop, August. Notting.sh. the Prior and 15 Friers.	14.
Mattersey, Gilb. the Prior and 4 Monks.	3.		Pipewell—Lincolnsh. the Abbot and 13 Monks.	15.
Coventry, Franc. Warden and 10 Frat.	5.		Wigmore—Herefordsh. the Com- mend. and 10 Friers.	18.
Marmond, Cannons, Cambridgsh. the Prior and 1 Monk.	5.		York, August. the Prior and 7 Friers.	18.
Stamford, August. Lincolnsh. the Prior and 5 Frat.	6.		Doncaster, Francisc. Guardian, 6 Friers, 3 Novices.	20.
Stamford, Dominic. the Prior and 9 Frat.	7.		Monkbretton, Bened. Yorksh. the Prior and 13 Monks.	21.
Grinsbey, Francisc. Lincolnsh. the Prior and 5 Frat.	9.		St. Helens London, a Nunnery, no hands, only the Seal.	25.
Miraval, Cisterc. Warwicksh. the Abbot and 9 Monks.	13.		Pomfret, Dominic. York. the Prior, 7 Friers, 1 Novice.	26.
Shouldham, Gilb. Norfolk, the Prior, 9 Monks, 7 Nuns.	15.		York, Carmel. the Prior, 9 Friers, 3 Novices.	27.
Braywood, Black-Nuns, Staf- fordsh. the Prioress.	16.		Francis. the Guardian, 15 Friers, 5 Novices.	27.
Lilleshull, August. Shropsh. the Abbot and 10 Monks.	16.		Dominic. the Prior, 6 Friers, 4 Novices.	27.
Stafford, August. the Prior and 5 Monks.	16.		Gilbertines, the Prior, 3 Monks.	28.
Northampton, Dominic. the Prior and 7 Frat.	16.		August. the Prior, 9 Friers, 4 Novices.	28.
Northallerton, Carmel. Yorksh. the Prior and 9 Frat.	17.		Bellalanda, Cisterc. Yorksh. the Abbot and 24 Monks.	30.
Warwick, Dominic. the Prior and 6 Frat.	20.		Dunnington, the Order of the Tri- nity, Berksh. the Minister.	30.
Northampton, Carmel. the Prior and 8 Frat.	20.		Ryeval, Cisterc. Yorksh. the Abbot and 23 Monks	3. Dec.
Weatheral, Dominic. Cumberland, the Prior.	20.		St. Albans, Bened. Herefordsh. the Abbot and 37 Monks.	5.
Chicksand, Gilb. Bedfordsh. the Prior, 6 Monks, 18 Nuns.	22.		Ansham, Bened. Oxfordsh. the Prior and 8 Monks.	4.
Darley, August. Derbysh. the Ab- bot and 13 Monks.	22.		Kirkham, August. Yorksh. the Prior and 17 Friers.	8.
Dale, Premonst. Derbysh. the Ab- bot and 16 Monks.	24.		Notely—Yorksh. the Abbot and 17 Monks.	9.
Repton, August. Derbysh. the Sub- prior and 8 Monks.	25.		Ellerton, Gilber. Yorksh. the Prior and 9 Friers.	11.
Grace-dieu, August. Nuns, Leices- tersh. the Prioress.	27.		York, the H. Trin. the Minister and 10 Priests.	
Northampton, Francisc. the War- den and 10 Frat.	28.		Yarom, Dominic. the Prior, and 5 Friers, 6 Novices.	
Northampton, August. the Prior and 9 Frat.	28.		Darby, Dominic. the Prior, and 6 Friers.	3. Jan.
Mallen Nuns, Kent, the Abbess and 10 Nuns.	29.		Sempringham, Gilber. the Com- mend. and 3 Monks.	6.
Bardney, Bened. Lincolnsh. the Abbot and 13 Monks.	1. Nov.		Newcastle, Francis. the Warden, with 8 Friers, and 2 Novices.	9.
Barnwell, August. Can. Cambridg. the Prior and 6 Monks.	8.		Newcastle, August.	9.
Leicester, Francis. the Warden and 7 Frat.	10		Newcastle, Dominic. the Prior and 12 Friers.	10.

Newcastle, Carmel. the Prior, 7 Friars, and 2 Novices.	10. Jan.	Abbots-bury, Bened. Dorsetsh. the Prior and 10 Monks.	12. Mar.
Walknell, Newcastle, H. Trin. the Prior.	10.	Tarent, Nunnery, Dorsetsh. the Abbess and 18 Nuns.	13.
Tinmouth, Bened. Northumberl. Prior, 15 Prebend. 3 Nov.	12.	Bindon, Cisterc. Dorsetsh. the Abbot and 7 Monks.	14.
Warwick, Bened. the Prior and 12 Monks.	15.	Cerne, Bened. Dorsetsh. the Abbot and 16 Monks.	15.
Coventry, Carthus. the Prior and 7 Monks.	16.	Sherburne, Bened. Dorsetsh. the Abbot and 16 Monks.	18.
York, August. the Prior and 17 Fellows.	17.	Montecute, Cluniac. Sommer.sh. the Abbot and 13 Monks,	20.
Brednestock, Wiltsh. the Prior and 13 Monks.	18.	Tavenstock, Bened. Sommer.sh. the Abbot and 20 Monks.	20.
Richmond, Yorksh. Francis. the Prior and 14 Friars.	19.	Shaftsbury Nunnery, Dorsetsh. the Abbess.	23.
Lacock, Wiltsh. Nunnery, the Abbess.	21.	Willton Nunnery, Wiltsh. the Abbess.	25.
Combe, Warwicksh. Cisterc. the quondam Abbot, 13 Monks.	21.	Hinton, Carthus. Sommersetsh. the Prior and 19 Monks.	31.
Kenisham, Sommer.sh. August. the Abbot and 10 Monks.	23.	Brutton Cannons-August. Sommer. the Abbot and 14 Monks.	1. April.
Bolton, Yorksh. August. the Prior and 14 Friars.	29.	Hide, Bened. Hampsh. Bp. Bangor Commend. and 21 Mon. in April, but no date.	
Cockersand, Lanc.sh. Premons. the Abbot and 22 Monks.	29.	<i>Without date there are four.</i>	
Pollsworth, Warwicksh. Nunnery, no Hands, only the Seal.	31.	Franciscans Cambr. the Guardian and 23 Frat.	
Nottingham, Carmel. the Prior and 6 Friars.	5. Feb.	Dominicans Cambr. the Prior and 15 Fr.	
—Francis. the Prior and 7 Friars.	5.	Thetford Dominic. the Prior.	
Athelny, Sommer.sh. Bened. the Abbot and 8 Monks.	8.	Sancta Maria de Pratis, the Abbot and 19 Monks.	
Taunton, Sommer.sh. August. the Prior and 12 Monks.	10.	<i>Hospitals resigned this Year.</i>	
Buckland, Sommer.sh. Nunnery, the Prioress.	10.	St. Thomas Southwark, the Master and one Brother.	25. July.
Dunkeswell, Sommer.sh. Cisterc.	12.	St. John Wells, the Master and 3 Brothers.	3. Feb.
Polleslow, Devonsh. Nunnery, the Prioress.	14.	Bridgwater, the Master and 7 Brothers.	3.
Witham, Sommer.sh. Carthus. the Prior and 12 Monks.	15.	St. John Exon, the Master and 2 Brothers.	20.
Bushsham, Devonsh.	19.	<i>All the former Resignations have the Covent Seals put to them, except those of some few Houses of Begging Friars, which perhaps had no Seals: they are also enrolled in the 1st, 2d, 3d, and 5th Claus. Rolls of that Year. There are likewise some few more enrolled, of which the Originals are lost, which follow.</i>	
Cannonleigh, Devonsh. Nunnery, no Hands but the Seal.	19.	Hales-Owen, Premonst. Sallop. the Abbot.	9. June.
Hartland, Devonsh. August. the Abbot and 4 Monks.	21.	Clattercott. Gilbert. the Prior.	22. Aug.
Torrey, Premonst. Devonsh. the Abbot and 15 Monks.	23.	Bedford, Francis. the Warden.	3. Oct.
Launceston, Cornwall, August. the Prior and 8 Monks.	24.	Stamford, Francis. the Warden.	8.
Buckfast, Devonsh. Cister. the Abbot with 10 Monks.	25.	Derleyghs, Cisterc. Staffordsh. the Abbot.	20.
Buckland, Devonsh. Cister. the Abbot.	27.	Pipeldeth, Cisterc. Northam.sh. the Abbot.	5. Nov.
Bodmyn, Cornwall, August. the Prior and 8 Monks.	27.	De-la-pray Nunnery, Northam.sh. the Abbess.	16. Dec.
Edingdon, Wiltsh. August. the Rector and 12 Monks.	28.	Northallerton, Carmel. Yorksh. the Prior.	20.
Plimptone, Canons, August. Devon. the Prior and 18 Monks.	1. Mar.	Pulton Gilbert. the Prior.	16. Jan.
St. Germans, Can. Aug. Cornwall, the Prior and 7 Monks.	2.	Newburg, August. Yorksh.	22.
Ford, Cister. Devonsh. the Abbot and 13 Monks.	8.	Bath Cathedral, Bened.	27.
Midleton, Bened. Devonsh. Abbot and Bp. Suff. of Shafts. 12 Monks.	11.	Brusyard Nunnery, Suffolk, the Abbess.	17. Feb.

Newham, Cisterc. Devonsh. the Abbot.	8. Mar.	Waltham Benedict. Essex. the Abbot and 17 Monks.	23. Mar.
<i>Here follow the Resignations made in the 31 Year of the King's Reign, of which the Originals are yet extant.</i>		St. Mary Watte, Gilber. Bpp. of Landaffe Commend. 8 Friars and 14 Nuns.	
KIMME Can. August. Lincolnsh. the Prior and 9 Monks.	6. July.	<i>There is also in the Augmentation-Office, a Book concerning the Resignations and Suppressions of the following Monasteries.</i>	
Bevoll Carthus. Notting.sh. the Prior and 7 Monks.	8.	St. Swithins Winchester.	15. Nov.
Irthforth Nunnery, Lincolnsh. the Prioress and 17 Nuns.	9.	St. Mary Winchester.	17.
Nuncotton Nunnery, Yorksh. without Subscriptions.	11.	Wherewell, Hampshire.	21.
Hydings Nunnery, Lincolnsh. no Subscriptions.	11.	Christ-Church, Twinham, the Commandator thereof is called Episcopus Neopolitanus.	28.
Fosse Nunnery, Lincolnsh. the Prioress.	11.	Winchelcomb.	3. Dec.
Newstead Premonst. Notting.sh. the Prior and 11 Monks.	21.	Ambrose Bury.	4.
St. Osith. Can. August. Essex. the Abbot and 16 Monks.	28.	St. Austins, near Bristol.	9.
Elistu Nunnery, Bedfordsh. the Abbess.	26. Aug.	Billeswick, near Bristol.	9.
Hammond, a Commission to the Bp. of Chester to take the Surrender of it.	31.	Malmesbury.	15.
Swine Nunnery, Yorksh. no Subscriptions.	3. Sept.	Cirencester.	19.
Haughmond Can. August. Sallop. the Abbot and 10 Monks.	9.	Hales.	24.
Nunnkeling Nunnery, Yorksh. no Subscription but the Seal.	10.	St. Peter's Gloucesterwark.	2. Jan.
Nunniton Nunnery, the Prioress, 27 Crosses for Subscript.	12.	Teuksbury.	9.
Ulnescroft Leicestersh. the Prior and 11 Friars.	15.	<i>There are also several other Deeds enrolled, which follow.</i>	
Marrick Nunnery, Yorksh. the Prioress.	15.	St. Mary-Overhay, in Southwark.	14. Oct.
Burnham Nunnery, Bucks, the Abbess and 9 Nuns.	19.	St. Michael, near Kingston upon Hull, Carthus.	9. Nov.
St. Bartholom. Smithfield, the Prior.	25. Oct.	Burton upon Trent. Staffordsh.	14.
Edmundsbury Bened. Suffolk, the Abbot and 44 Monks.	4. Nov.	Hampol Nunnery, Yorksh.	19.
A Commission for the surrender of St. Allborough, Chesh.	7.	St. Oswald, Yorksh.	20.
Berkin Nunnery, Essex, the Abbess.	14.	Kirkstall, Yorksh.	22.
Tame, Oxfordsh. Bp. Reonen.* and 16 Monks.	16.	Pomfret, Yorksh.	23.
Osney, <i>ibid.</i> id. and 12 Monks.	17.	Kirkelles, Yorksh.	24.
Godstow Nunnery, Oxfordsh. subscribed by a Notary.	17.	Ardyngton, Yorksh.	26.
Studley Nunnery, Oxfordsh. signed as the former.	19.	Fountains, Yorksh.	26.
Thelsford, Norfolk, the Prior and 13 Monks.	16. Feb.	St. Mary York.	29.
Westminster Bened. the Abbot and 27 Monks.	16. Jan.	St. Leonard York.	1. Dec.
A Commission to the Arch-Bpp. of Canterb. for taking the Surrender of Christ-Church Canterbury.	20. Mar.	Nunnapleton Nunnery, Yorksh.	5.
And another for the surrender of Rochester, both dated		St. Gelmans Selbe, Yorksh.	6.
		Melsey, Yorksh.	11.
		Malton, Yorksh.	11.
		Whithy, Yorksh.	14.
		Albalanda, Northumb.	18.
		Montgrasse Carthus. Yorksh.	18.
		Alnewick Premonstrat. Northumb.	22.
		Gisburne August. Yorksh.	22.
		Newshame, Dunelme.	29.
		St. Cuthberts Cathedral of Duresme.	31.
		St. Bartholomew Nunnery, in Newcastle.	3. Jan.
		Egleliston, Richmondsh.	5.
		St. Mary Carlile, Cumber.	9.
		Hoppa Premonst. Westmorland.	14.
		St. Werburg, Chester.	20.
		St. Mary Chester, a Nunnery.	21.
		St. Peters Shrewsbury.	24.
		St. Milburg Winlock, Salop.	26.

SECT. IV.

It seems there was generally a Confession made with the Surrender: Of these some few are yet extant, though undoubtedly great care was taken to destroy as many as could be in Queen Mary's time. That long and full one

* Perhaps Roanen: King, Abbot of Osney, had the title Episcopus Roanensis.

made by the Prior of St. Andrews in Northampton, the Preamble whereof is printed by Fuller, and is at large printed by Weaver, is yet preserved in the Augmentation-Office. There are some few more also extant, six of these I have seen, one of them follows.

FORASMUCH as we Richard Green, Abbot of our Monastery of our Blessed Lady St. Mary of Betlesden, and the Convent of the said Monastery, do profoundly consider, That the whole manner and trade of living, which we and our pretended Religion have practised, and used many days, does most principally consist in certain dumb Ceremonies, and other certain Constitutions of the Bishops of Rome, and other Forinsecal Potentates, as the Abbot of Cistins, and therein only noseled, and not taught in the true knowledg of God's Laws, procuring always Exemptions of the Bishops of Rome from our Ordinaries and Diocesans: submitting our selves principally to Forinsecal Potentates and Powers, which never came here to reform such disorders of living and abuses, as now have been found to have reigned amongst us. And therefore now assuredly knowing, that the most perfect way of living, is most principally and sufficiently declared unto us by our Master Christ, his Evangelists and Apostles, and that it is most expedient for us to be governed and ordered by our Supream Head, under God, the King's most noble Grace, with our mutual assent and consent, submit ourselves, and every one of us, to the most benign Mercy of the King's Majesty; and by these presents do surrender, &c.

The Surrender follows in common form, Signed by the Abbot, Subprior and 9 Monks, 25. Septemb. Regni 30.

There are others to the same purpose Signed by the Guardian and seven Franciscans at Alisbury, the 1st of October. By the Franciscans at Bedford the 3d of October. The Franciscans in Coventry the 5th of October. And the Franciscans in Stamford the 8th of October. And the Carmelites in Stamford on the same day, which I shall also insert, the former four agreeing to it.

FORASMUCH as we the Prior and Friars of this House of Carmelites in Stamford, commonly called the White Friars in Stamford, in the County of Lincoln, do profoundly consider that the perfection of Christian living doth not consist in some Ceremonies, wearing of a white Coat, disguising our selves after strange fashions, dockeying and becking, wearing Scapulars and Hoods, and other-like Papistical Ceremonies, wherein we have been most principally practised and noseled in times past; but the very true way to please God, and to live a true Christian Man, without all hypocrisy and feigned dissimulation, is sincerely declared to us by our Master Christ, his Evangelists, and Apostles; being minded hereafter to follow the same, conforming our self to the Will and Pleasure of our Supream

Head, under God, on Earth, the King's Majesty; and not to follow henceforth, the superstitious Traditions of any Forinsecal Potentate or Power, with mutual assent and consent, do submit our selves unto the Mercy of our said Sovereign Lord, and with the like mutual assent and consent do surrender, &c.

Signed by the Prior and 6 Friars.

SECT. V.—Of the manner of suppressing the Monasteries after they were Surrendered.

THE Reader will best understand this by the following account of the Suppression of the Monastery of Teuksbury, copied from a Book that is in the Augmentation-Office, which begins thus:

THE Certificate of Robert Southwell Esquire, William Petre, Edward Kairne, and John London, Doctors of Law; John Ap-ric, John Kingsman, Richard Paulet, and William Bernars, Esquires, Commissioners assigned by the King's Majesty, to take the Surrenders of divers Monasteries, by force of his Grace's Commission to them, 6, 5, 4, or 3 of them, in that behalf directed: bearing date at his Highness's Palace, of Westminster, the 7th day of Novemb. in the 31 year of his Reign of our most dread Sovereign Lord Henry the Eighth, by the Grace of God, King of England, and of France, Defender of the Faith, Lord of Ireland, and in Earth immediately under Christ Supreme Head of the Church of England, of all and singular their Proceedings, as well in and of these Monasteries by his Majesty appointed to be altered, as of others to be dissolved, according to the tenour, purport, and effect of his Graces said Commission; with Instructions to them likewise delivered, as hereafter ensueth.

Com. Gloucester.

Teuk-
bury late
Monas-
tery. { Surrendered to the use of the King's Majesty, and of his Heirs and Successors for ever made, bearing date under the Covent-Seal of the same late Monastery, the 9th day of January, in the 31 year of the Reign of our most dread victorious Sovereign Lord, King Henry the Eighth and the said day and year clearly dissolved and supposed.

The clear
yearly
value of all
the Pos-
sessions
belonging
to said
late Mo-
nastery. { As well Spiritual as Temporal, over and besides 136l. 8s. 1d. in Fees, Annuities, and Custodies, granted to divers Persons by Letters Patents under the Covent-Seal of the said late Monastery for term of their lives.

l. s. d.
1595 15 6

The clear Yearly Value. . . . l. s. d.
1595 15 6

l. s. d.		
Pen- sions assign- ed to the late Religi- ous dis- patch- ed; that is to say, to	J. Wich, late Abbot there	266 13 4
	J. Beley late Prior there	16 0 0
	J. Bromes- grove late Prior of De- lehurst	13 6 8
	Robert Cir- cester Prior of St. James	13 5 8
	Will. Didcote Prior of Cran- borne	10 0 0
	Rob. Chelten- hem B. D.	10 0 0
	Two Monks 8l. a piece	16 0 0
	One Monk	7 0 0
	27 Mon. 6l.	
	13s. 4d. each	180 0 0

And so remains clear—1044 8 10

Records and Evi- dences	Belong- ing to the late Monas- tery	Remains in the Treas- ury there under the Custody of John Whit- tington Kt. the Keys whereof being deliver- ed to R. Paulet Re- ceiver.
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Houses and Build- ings as- signed to re- main unde- faced.	The Lodging called the Newark, leading from the Gate of the late Abbot's Lodging, with Buttery, Pantry, Cellar, Kitching, Larder, and Pastry there- to adjoining. The late Ab- bot's Lodging, the Hos- tery, the great Gate enter- ing into the Court, with the Lodging over the same; the Abbot's Stable, Bake- house, Brewhouse and Slaughterhouse, the Alm- ry, Barn, Derryhouse, the great Barn next Aven, the Maltinghouse, with the Garners in the same, the Oxhouse in the Barton, the Barton-gate, and the Lodging over the same.	Com- mitted to the custo- dy of John Whit- ting- ton Kt.
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Leads re- main- ing upon	The Quire, Iles, and Chap- pels annex the Cloister Chapter-house, Frater, St. Michaels Chappel, Halls, Fermory, and Gate-house, esteemed to	180 Foder.
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Bells re- main- ing	In the Steple there are eight poize by estima- tion	14600 weight.
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Deem- ed to be super- fluous.	The Church, with Chap- pels, Cloister, Chapter- house, Misericord, the the two Dormitories, the Infirmry, with Chappels and Lodgings within the same; the Workhay, with another House ad- joining to the same, the Covent-Kitching, the Li- brary, the old Hostery, the Chamberers Lodg- ing, the new-Hall, the old Parlor adjoining to the Abbot's Lodging; the Cellarers Lodging, the Poultry-house, the Gard- ner, the Almary, and all other Houses and Lodg- ings not above reserved.	Com- mitted as above- said.
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Sum of all the Orna- ments, Goods, and Chat- tles be- longing to the said late Mo- nastery.	Sold by the said Com- missioners, as in a particular Book of Sales thereof made ready to be shewed, as more at large may appear.	l. s. d. 194 8 0
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Pay- ments	To the late Re- ligious and Serv- ants dis- patcht	To 38 late Re- ligious Persons of the said late Monastery of the King's Mat. reward.	80 13 4
		To an 144 late Servants of the said late Mo- nastery, for their Wages and Liveries	75 10 0

Pay- ments	For debts owing by the said late Mo- nastery.	To divers Per- sons for Victu- als and Neces- saries of them had to the use of the said Mo- nastery, with 10l. paid to the late Abbot there, for and in full payment of 124l. 5s. 4d. by him to be paid to certain Creditors of the said late Mo- nastery, by Co- venants made with the afore- said Commis- sioners.	18 12 0
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And so remains clear—19 12 8

Jewels reserved to the use of the King's Majesty.	Miters garnished with gilt, rugged Pearls, and counterfeit Stones.	2.						
Plate of Silver reserved to the same use.	<table><tr><td>Silver gilt</td><td>329 ounces.</td></tr><tr><td>Silver parcel gilt</td><td>605 ounces.</td></tr><tr><td>Silver white</td><td>497 ounces.</td></tr></table>	Silver gilt	329 ounces.	Silver parcel gilt	605 ounces.	Silver white	497 ounces.	1431
Silver gilt	329 ounces.							
Silver parcel gilt	605 ounces.							
Silver white	497 ounces.							
Ornaments reserved to the said use.	One Cope of Silver Tissue, with one Clesible, and one Tunicle of the same; one Cope of Gold Tissue, with one Cles. and two Tunicles of the same.							

Then follows a List of some small Debts owing to and by the said Monastery.

Then follows a List of the Livings in their Gift.

Com. Glocest.	Four Parsonages and 10 Vicarages.
Com. Wigorn.	Two Parsonages and 2 Vicarages.
Com. Warwic.	Two Parsonages.
Com. Will. Bristol.	Five Parsonages and 1 Vicarage.
Com. Wilts.	2 Vicar.
Com. Oxon.	One Pars. and 2 Vicar,
Com. Dors.	Four Pars. and 2 Vicar.
Com. Sommers.	Three Pars.
Com. Devon.	1 Vicar.
Com. Cornub.	2 Vicar.
Com. Glamorg. } and Morgan. }	5 Vicar.
In all 21 Parsonages and 27 Vicarages.	

IV.—Queen Ann Boleyn's last letter to King Henry.

[Cotton Libr. Otho. C. 10.]

SIR,

YOUR Grace's displeasure, and my Imprisonment, are things so strange unto me, as what to write, or what to excuse, I am altogether ignorant. Whereas you send unto me (willing to confess a Truth, and to obtain your favour) by such an one whom you know to be mine ancient professed Enemy. I no sooner received this Message by him, than I rightly conceived your meaning; and if, as you say, confessing a Truth indeed may procure my safety, I shall with all willingness and duty perform your Command.

But let not your Grace ever imagine that your poor Wife will ever be brought to acknowledge a Fault, where not so much as a thought thereof proceeded. And to speak a Truth, never Prince had Wife more loyal in all duty, and in all true affection, than you have ever found in Ann Boleyn, with which Name and Place I could willingly have contented my self, if God, and your Grace's pleasure had been so pleased. Neither did

I at any time so far forget my self in my Exaltation, or received Queenship, but that I always looked for such an alteration as now I find; for the ground of my preferment being on no surer Foundation than your Grace's Fancy, the least alteration, I knew, was fit and sufficient to draw that Fancy to some other Subject. You have chosen me, from a low estate, to be your Queen and Companion, far beyond my desert or desire. If then you found me worthy of such honour, Good your Grace let not any light Fancy, or bad counsel of mine Enemies, withdraw your Princely Favour from me; neither let that Stain, that unworthy stain of a disloyal heart towards your good Grace, ever cast so foul a blot on your most dutiful Wife, and the Infant-Princess your Daughter: Try me, good King, but let me have a lawful Trial, and let not my sworn Enemies sit as my Accusers and Judges; yea, let me receive an open Trial, for my Truth shall fear no open shame; then shall you see, either mine innocency cleared, your suspicion and Conscience satisfied, the ignominy and slander of the World stopped, or my guilt openly declared. So that whatsoever God or you may determine of me, your Grace may be freed from an open censure: and mine Offence being so lawfully proved, your Grace is at liberty, both before God and Man, not only to execute worthy punishment on me as an unlawful Wife, but to follow your Affection, already settled, on that Party, for whose sake I am now as I am, whose Name I could some good while since have pointed unto: your Grace being not ignorant of my suspicion therein.

But if you have already determined of me, and that not only my Death, but an infamous slander must bring you the enjoying of your desired happiness; then I desire of God, that he will pardon your great sin therein, and likewise mine Enemies, the Instruments thereof; and that he will not call you to a strict account for your unprincely and cruel usage of me, at his General Judgment Seat, where both you and my self must shortly appear, and in whose Judgment I doubt not (whatsoever the World may think of me) mine Innocence shall be openly known and sufficiently cleared.

My last and only request shall be, That my self may only bear the burthen of your Grace's displeasure, and that it may not touch the innocent Souls of those poor Gentlemen, who (as I understand) are likewise in strait Imprisonment for my sake. If ever I have found favour in your sight, if ever the Name of Ann Boleyn hath been pleasing in your ears, then let me obtain this request; and I will so leave to trouble your Grace any further, with mine earnest Prayers to the Trinity to have your Grace in his good keeping, and to direct you in all your actions. From my doleful Prison in the Tower this 6th of May.

Your Most Loyal and ever Faithful Wife,
ANN BOLEYN.

V.—*The Judgment of the Convocation concerning General-Councils. Published by the L. Herbert from the Original.*

As concerning General-Councils, like as we (taught by long experience) do perfectly know that there never was, nor is, any thing devised, invented, or instituted by our Fore-Fathers, more expedient or more necessary for the establishment of our faith, for the extirpation of Heresies, and the abolishing of Sects and Schisms: and finally, for the reducing of Christ's People unto one perfect unity and concord in his Religion, than by the having of General-Councils. So that the same be lawfully had and congregated in *Spiritu Sancto*, and be also conform and agreeable, as well concerning the surety and indifferency of the Places, as all other Points requisite and necessary for the same, unto that wholesome and godly Institution and usage, for the which they were at first devised and used in the Primitive Church. Even so on the other side, taught by like experience, we esteeme, repute, and judg. That there is, ne can be any thing in the World more pestilent and pernicious to the Commonwealth of Christendom, or whereby the Truth of God's Word hath in times past, or hereafter may be sooner defaced or subverted, or whereof hath and may ensue more contention, more discord and other devilish effects, than when such General Councils have or shall be assembled, not christianly nor charitably, but for and upon private malice and ambition, or other worldly and carnal Respects, and Considerations, according to the saying of Gregory Nazianzenus, in his Epistle to one Procopius, wherein he writeth this sentence following; *Sic sentio, si verum scribendum est, omnes Conventus Episcoporum fugiendos esse, quia nullius Synodi finem vidi bonum, neque habentem magis solutionem malorum, quam incrementum: Nam cupiditates contentionum, et gloria (sed ne putes me odiosum ista scribentem) vincunt rationem.* That is to say; "I think this, if I should write truly, That all General Councils be to be eschewed, for I never saw that they produced any good End or Effect, nor that any Provision or Remedy, but rather increase of Mischiefs proceeded of them. For the desire of maintenance of Men's Opinions and ambition of Glory (but reckon not that I write this of malice) hath always in them overcome reason." Wherefore we think that Christian Princes, especially and above all things, ought and must, with all their wills, power, and diligence, foresee and provide; *Ne Sanctissima hac in parte majorum Instituta, ad improbissimos ambitionis aut malitiæ effectus explendos, diversissimo suo fine et sceleratissimo pervertantur: Neque ad alium prætextum possint valere, et longe diversum effectum orbi producere quam Sanctissima rei facies præ se ferat.* That is to say, "Lest the most noble wholesome Institutions of our Elders in this behalf be

perverted to a most contrary and most wicked end and effect; that is to say, to fulfil and satisfy the wicked affections of Men's Ambition and Malice; or, lest they might prevail for any other colour, or bring forth any other effect than their most vertuous and laudable countenance doth outwardly to the World shew or pretend." And first of all we think that they ought principally to consider who hath the Authority to call together a General Council. Secondly, Whether the Causes alledged be so weighty and so urgent, that necessarily they require a General Council, nor can otherwise be remedied. Thirdly, Who ought to be Judges in the General Council. Fourthly, What order of proceeding is to be observed in the same, and how the Opinions or Judgments of the Fathers are to be consulted or asked. Fifthly, What Doctrines are to be allowed or defended, with diverse other things which in General Councils ought of reason and equity to be observed. And as unto the first Point, We think that neither the Bishop of Rome, nor any one Prince, of what estate, degree, or preheminance soever he be, may by his own Authority, call, indite, or summon any General Council without the express consent, assent, and agreement of the residue of Christian Princes, and especially such as have within their own Realms and Seignories, *Imperium merum*, that is to say, of such as have the whole, intire, and suprem Government and Authority over all their Subjects, without knowledge or recognizing of any other suprem Power or Authority. And this to be true, we be induced to think, by many and sundry, as well examples as great Reasons and Authority. The which, forasmuch as it should be over-long and tedious to express here particularly, we have thought good to omit the same for this present. And in witness that this is our plain and determinate Sentence, Opinion, and Judgment, touching the Premises, we the Prelates and Clergy underwritten, being congregate together in the Convocation of the Province of Canterbury, and representing the whole Clergy of the same, have to these Presents subscribed our Names the 20th of July, in the Year of our Lord, 1536. 28. Hen. 8.

Signed by

Thomas Cromwel, Thomas Cantuariensis, Johannes London, with 13 Bishops, and of Abbots, Priors, Arch-Deacons, Deans, Proctors, Clerks, and other Ministers 49.

There were then but 17 Bishops in the Province of Canterbury, and Rochester being vacant, of the other 16, 14 did sign this.

VI.—Instructions for the King's Commissioners, for a new survey, and an Inventory to be made of all the *Demesnes, Lands, Goods, and Chattels* appertaining to any House of Religion of Monks, Cannons, and Nuns within their Commission, according to the Articles hereafter following. The number of which Houses in every County limited in their Commission, being annexed to the said Commission. An Original.

[Ex MSS. Nob. D. G. Pierpoint.]

HENRY R.

FIRST; After the Division made, one Auditor, one particular Receiver, one Clerk of the Register of the last Visitation, with three other discreet Persons to be named by the King in every County where any such Houses be; after their repair to such House, shall declare to the Governour, and Religious persons of the same, the Statute of Dissolution, the Commission, and the cause and purpose of their repair for that time.

Item; That after the Declaration made, the said Commissioners shall swear the Governors of the Houses, or such other the Officers of the same House, or other, as ye shall think can best declare the state and plight of the same, to make declaration and answer to the Articles there under-written.

Item; Of what Order, Rule, or Religion, the same House is, and whether it be a Cell or not; and if it be a Cell, then the Commissioners to deliver to the Governors of the House a Privy Seal, and also to injoin him, in the King's Name, under a great pain, to appear without delay before the Chancellor of the Augmentations of the Revenues of the King's Crown and the Council; and in the mean time not to meddle with the same Cell, till the King's pleasure be further known.

Item; What number of Persons of Religion be in the same, and the conversation of their lives, and how many of them be Priests, and how many of them will go to other Houses of that Religion; or how many will take Capacities; and how many Servants or Hinds the same House keepeth commonly, and what other Persons have their living in the same House.

Item; To survey the quantity or value of the Lead and Bells of the same House, as near as they can, with the ruin, decay, state, and plight of the same.

Item; Incontinently to call for the Covent-Seal, with all Writings and Charters, Evidences and Muniments concerning any of the Possessions to be delivered to them, and put the same in sure keeping, and to take a just Inventory betwixt them and the Governour, or other Head-Officer, by Indenture, of the Ornaments, Plate, Jewels, Chattels, ready Mony, Stuff of Houshold, Coin, as well signed as not signed, Stock and Store in the Farmer's hands, and the value thereof, as near as they can, which were appertaining to the same Houses the first day of March

last past; and what debts the House doth owe, and to what Person; and what Debts be owing to them, and by whom.

Item; After, to cause the Covent, or Common-Seal, the Plate, Jewels, and ready Mony, to be put in safe keeping, and the residue of the Particulars specified in the Inventory, to be left in the keeping of the Governor, or some other Head-Officer, without wasting or consumption of the same, unless it be for necessary expence of the House.

Item; That they command the Governor, or other receiver of the same House, to receive no Rents of their Farms until they know further of the King's pleasure, except such Rents as must needs be had for their necessary Food or Sustenance, or for payment of their Servants Wages.

Item; To survey discreetly the Demesnes of the same House; that is to say, such as have not been commonly used to be letten out, and to certifie the clear yearly value thereof.

Item; To examine the true yearly value of all the Farms of the same House, deducting thereof Rents reserved, Pensions and Portions paid out of the same, Synodals, and proxies; Bailiffs, Receivers, Stewards, and Auditors Fees, and the Names of them to whom they be paid and due, and to none other.

Item; What Leases hath been made to any Farmer, of the Farms pertaining to the same House; and what Rent they reserved, and to whom, and for how many years, and a Copy of the Indenture if they can get it, or else the Counter-pane.

Item; To search and enquire what Woods, Parks, Forests, Commons, or other Profit belonging to any of the Possessions of the same Houses, the Number of the Acres, the Age and Value, as near as they can.

Item; What Grants, Bargains, Sales, Gifts, Alienations, Leases of any Lands, Tenements, Woods, or Offices, hath been made by any the said Governors, of any of the said Houses, within one Year next before the 4th day of February last past, and of what things, or to what value, and to whom, and for what estate.

Item; If there be any House of the Religion aforesaid omitted and not certified in the Exchequer, then the said Commissioners to survey the same, and to make Certificate accordingly.

Item; That they straitly command every Governor of every such House limited in their Commission, to Sow and Till their Grounds as they have done before, till the King's pleasure be further known.

Item; If there be any House given by the King to any Person, in any of the said several Limits of the said Commission, the Names whereof shall be declared to the said Commissioners, Then the said Commissioners shall immediately take the Covent from the Governor, and take an Inventory indented of

the Lead, Bells, Debts, Goods, Chattels, Plate, Jewels, Ornaments, Stock and Store, to the King's use; and to make sale of the Goods, Chattels, and other Implements, Plate and Jewels only excepted.

Item; The said Commissioners in every such House, to send such of the Religious Persons that will remain in the same Religion, to some other great House of that Religion, by their discretion, with a Letter to a Governor for the receipt of them; And the residue of them that will go to the World, to send them to my Lord of Canterbury, and the Lord Chancellor for their Capacities, with the Letter of the same Commissioners.

Item; The said Commissioners to give the said Persons that will have Capacities, some reasonable Rewards, according to the distance of the place, by their discretions to be appointed.

Item; The said Commissioners to command the Governour to resort to the Chancellor of the Augmentation for his yearly Stipend and Pension.

Item; If there be any House dissolved or given up to the King by their Deed, then the Commissioners shall order themselves in every point and purpose, as the Houses given by the King to any other Person in form aforesaid.

Item; Every of the said Commissioners having in charge to survey more than one Shire within the Limits of their Commission, immediately after they have perused one Shire, parcel of their Charge, in form aforesaid, shall send to the Chancellor of the Court for the Augmentation of the Revenues of the King's Crown, a brief Certificate of all these Comperets, according to the Instructions aforesaid, what they have done in the Premises, and in every County so surveighed, then to proceed further to another County; and so as they pass the said Counties to make like Certificate, and so forth, till their Limits be surveighed, and there to remain till they know further of the King's pleasure.

Item; If the said Commissioners have but one County in charge, then to certify the said Chancellor in form aforesaid, and there to remain till they know further of the King's pleasure.

VII.—*Injunctions given by the Authority of the King's Highness to the Clergy of this Realm,*

[Register, Cranm. fol. 47.]

IN the Name of God, Amen. In the Year of our Lord God one thousand five hundred thirty-six, and of the most noble Reign of our Sovereign Lord, Henry the Eighth, King of England and France, the 28 Year, and the day of _____ I Thomas Cromwel Knight, Lord Cromwel, Keeper of the Privy-Seal of our said Sovereign Lord the King, and Vicegerent unto the same, for and con-

cerning all his Jurisdictions Ecclesiastical within the Realm, visiting by the King's Highness's Supream Authority Ecclesiastical, the People and Clergy of this Deanery of _____ by my trusty Commissary

lawfully deputed and constitute for this part, have, to the glory of Almighty God, to the King's Highness's honour, the publick Weal of this his Realm, and encrease of Vertue in the same, appointed and assigned these Injunctions ensuing to be kept and observed, of the Dean, Parsons, Vicars, Curates, and Stipendiaries, resiant or having cure of Soul, or any other Spiritual Administrations within this Deanery, under the pains hereafter limited and appointed.

The first is; That the Dean, Parsons, Vicars, and other, having cure of Soul anywhere within this Deanery, shall faithfully keep and observe, and as far as in them may lie, shall cause to be observed and kept of other, all and singular Laws and Statutes of this Realm, made for the abolishing and extirpation of the Bishop of Rome's pretended and usurped Power and Jurisdiction within this Realm. And for the establishment and confirmation of the King's Authority and Jurisdiction of the same, as of the Supream Head of the Church of England; and shall, to the utter-most of their Wit, Knowledge, and Learning, purely, sincerely, and without any colour or dissimulation, declare, manifest, and open, for the space of one quarter of a year next ensuing, once every Sunday, and after that at the least-wise twice every quarter, in their Sermons and other Collations, that the Bishop of Rome's usurped Power and Jurisdiction, having no establishment nor ground by the Law of God, was of most just causes taken away and abolished; and therefore they owe unto him no manner of obedience or subjection; and that the King's Power is within his Dominion the highest Power and Potentate, under God, to whom all Men within the same Dominions, by God's Commandment, owe most loyalty and obedience, afore and above all other Powers and Potentates in Earth.

Item; Whereas certain Articles were lately devised and put forth by the King's Highness's Authority, and condescended upon by the Prelates and Clergy of this his Realm in Convocation, whereof part are necessary to be holden and believed for our Salvation, and the other part do concern and teach certain laudable Ceremonies, Rites, and Usages of the Church, meet and convenient to be kept and used for a decent and politick order in the same; the said Dean, Parsons, Vicars, and other Curates, shall so open and declare in their said Sermons, and other Collations, the said Articles unto them that be under their Cure, that they may plainly know and discern which of them be necessary to be believed and observed for their Salvation, and which be not necessary, but only do concern the decent and politick order of the said

Church: according to such Commandment and Admonition as hath been given unto them heretofore, by Authority of the King's Highness in that behalf.

Moreover, That they shall declare unto all such as be under their Cure, the Articles likewise devised, put forth, and authorized of late, for and concerning the abrogation of certain superfluous Holy-days, according to the effect and purport of the same Articles: and perswade their Parishioners to keep and observe the same inviolable, as things honestly provided, decreed, and established, by common consent, and publick Authority, for the Weal, Commodity, and Profit of all this Realm.

Besides this, to the intent that all Superstition and Hypocrisie, crept into divers Mens hearts may vanish away, they shall not set forth or extol any Images, Reliques, or Miracles, for any superstition or lucre; nor allure the People by any inticements to the pilgrimages of any Saint otherwise than is permitted in the Articles lately put forth by the Authority of the King's Majesty, and condescended upon by the Prelates and Clergy of this his Realm in Convocation: as though it were proper or peculiar to that Saint to give this Commodity, or that: seeing all Goodness, Health, and Grace, ought to be both asked and looked for only of God, as of the very Author of the same, and of none other, for without him it cannot be given: But they shall exhort, as well their Parishioners as other Pilgrims, that they do rather apply themselves to the keeping of God's Commandments, and fulfilling of his Works of Charity; perswading them that they shall please God more by the true exercising of their bodily Labour, Travail, or occupation, and providing for their Families, than if they went about to the said Pilgrimages; and that it shall profit more their Souls health, if they do bestow that on the Poor and Needy, which they would have bestowed upon the said Images or Reliques.

Also in the same their Sermons, and other Collations, the Parsons, Vicars, and other Curats, aforesaid, shall diligently admonish the Fathers and Mothers, Masters and Governors of Youth, being within their Cure, to teach, or cause to be taught, their Children and Servants, even from their Infancy, their Pater Noster, the Articles of our Faith, and the Ten Commandments, in their Mother Tongue: And the same so taught, shall cause the said Youth oft to repeat and understand. And to the intent that this may be the more easily done, the said Curats shall, in their Sermons, deliberately and plainly recite of the said Pater Noster, the Articles of our Faith, and the Ten Commandments, one Clause or Article one day, and an other another day, till those be taught and learnt by little; and shall deliver the same in writing, or shew where printed Books containing the same be to be sold, to them that can read or

will desire the same. And thereto that the said Fathers and Mothers, Masters and Governors, do bestow their Children and Servants, even from their Childhood, either to Learning, or some other honest Exercise, Occupation, or Husbandry: exhorting, counselling, and by all the ways and means they may, as well in their said Sermons and Collations, as otherwise, perswading the said Fathers, Mothers, Masters, and other Governors, being under their Cure and Charge, diligently to provide and foresee that the said Youth be in no manner-wise kept or brought up in idleness, lest at any time afterwards they be driven, for lack of some Mystery of Occupation to live by, to fall to begging, stealing, or some other unthriftiness; forasmuch as we may daily see, through sloth and idleness, divers valiant Men fall, some to begging, and some to theft and murder; which after brought to calamity and misery, impute a great part thereof to their Friends and Governors, which suffered them to be brought up so idly in their Youth; where if they had been well educated and brought up in some good Literature, Occupation, or Mystery, they should, being Rulers of their own Family, have profited, as well themselves as divers other Persons, to the great commodity and ornament of the Common-weal.

Also, that the said Parsons, Vicars, and other Curats, shall diligently provide that the Sacraments and Sacramentals be duly and reverently ministered in their Parishes; and if at any time it hapned them, either in any of the Cases expressed in the Statutes of this Realm, or of special license given by the King's Majesty to be absent from their Benefices, they shall leave their Cure, not to a rude and unlearned Person, but to an honest, well learned, and expert Curate, that may teach the rude and unlearned of their Cure wholesome Doctrine, and reduce them to the right way that do err; and always let them see, that neither they, nor their Vicars, do seek more their own profit, promotion, or advantage, than the profit of the Souls that they have under their Care, or the Glory of God.

Also, that every Parson, or Proprietary of any Parish Church within this Realm, shall on this side the Feasts of St. Peter *ad Vincula* next coming, provide a Book of the whole Bible, both in Latin, and also in English, and lay the same in the Quire, for every Man that will to read and look therein, and shall discourage no man from the Reading any Part of the Bible, either in Latin or in English; but rather comfort, exhort, and admonish every Man to read the same, as the very word of God, and the Spiritual Food of Man's soul, whereby they may the better know the Dutys to God, to their Sovereign Lord the King, and their Neighbour: ever gently and charitably exhorting that using a sober and modest Haviour in the Reading and Inquisition of the true sense of the

same; they do in no wise stiffly or eagerly contend or strive one with another about the same, but refer the Declaration of those Places that be in Controversy to the Judgment of them that be better Learned.

Also, the said Dean, Parsons, Vicars, Curats, and other Priests, shall in no wise, at any unlawful time, nor for any other cause, than for their honest necessity, haunt or resort to any Taverns or Ale-houses; And after their Dinner and Supper, they shall not give themselves to Drinking or Riot, spending their time idly, by Day or by Night, at Tables or Cards-playing, or any other unlawful Game; but at such times as they shall have such leisure, they shall read or hear somewhat of Holy Scripture, or shall occupy themselves with some other honest Exercise; and that they alway do those things which appertain to good congruence and honesty, with profit of the Common-weal, having alway in mind, That they ought to excel all others in purity of life, and should be examples to all other to live well and Christianly.

Furthermore; Because the Goods of the Church are called the goods of the Poor, and at these days nothing is less seen than the Poor to be sustained with the same; all Parsons, Vicars, Pensionaries, Prebendaries, and other Beneficed Men within the Deanery, not being resident upon their Benefices, which may dispend yearly 20*l*. or above within this Deanery, or elsewhere, shall distribute hereafter yearly amongst their poor Parishioners, or other Inhabitants there, in the presence of the Church-wardens, or some other honest Men of the Parish, the fortieth part of the Fruits and Revenues of the said Benefices: lest they be worthily noted of Ingratitude; which reserving so many parts to themselves, cannot vouchsafe to impart the fortieth portion thereof amongst the poor People of that Parish, that is so fruitful and profitable unto them.

And to the intent that Learned Men may hereafter spring the more for the execution of the Premises: Every Parson, Vicar, Clerk, or beneficed man within this Deanry, having yearly to dispend in Benefices, and other promotions of the Church, an 100*l*. shall give competent exhibition to one Scholar; and for as many hundred pounds more as he may dispend, to so many Scholars more, shall give like exhibition in the University of Oxford or Cambridge, or some Grammar-School; which after they have profited in good Learning, may be Partners of their Patrons Cure and Charge, as well in preaching as otherwise, in the execution of their Offices; or may, when need shall be, otherwise profit the Commonwealth with their Counsel and Wisdom.

Also, that all Parsons, Vicars, and Clerks, having Churches, Chappels, or Mansions within this Deanry, shall bestow yearly hereafter upon the same Mansions, or Chancels of their Churches being in decay, the fifth part of their Benefices till they be fully re-

paired; and the same so repaired, shall alway keep and maintain in good state.

All which and singular Injunctions shall be inviolably observed of the said Dean, Parsons, Vicars, Curats, Stipendiaries, and other Clerks and beneficed Men, under the pain of suspension and sequestration of the Fruits of their Benefices, until they have done their duty according to these Injunctions.

VIII.—*Cromwel's Letter to Shaxton, Bishop of Sarum, taken from a Copy writ by Morison his Secretary.*

[Cotton Libr. Cleop. E. 4.]

My Lord, after hearty Commendations, I cannot but both much marvel that you whom I have taken as my trusty Friend, should judg me, as I perceive by your Letters you do, and also be glad that ye so frankly utter your Stomach to me. I would thank you for your plain writing and free monitions, saving that you seem fuller of suspition than it becometh a Prelate of your sort to be: and (to say that maketh me more sorry) much worse perswaded of me than I thought any of your Learning and Judgment could have been. I took a Matter out of your hands to mine, if upon considerations mine Office bind me to do so, what cause have ye to complain? if I had done this, either upon affection, or intending prejudice to your estimation, you might have expostulated with me; and yet if ye then had done it after a gentler sort, I should both sooner have amended that I did amiss, and also had better cause to judge your writing to me, to be of a friendly heart towards me. If ye be offended with my sharp Letters, how can your testy words (I had almost given them another Name) delight me? I required you to use no extremity in your Office, *durus est hic sermo*, ye call it; and when ye have done, ye begin again, even as tho all being said, all were still behind. If ye have used none extremity, I am, I ensure you, as glad of it as I ought to be: And though ye do not, yet upon a complaint my Office bindeth me to succour him that saith he is over-matched, and is compelled to sustain wrong. I was thus informed, and by Persons to whom I gave more credit than I intended to do hereafter, if they have abused me, as ye would make me believe they have. They thus complaining, could I do less than grant unto them such Remedies as the King's Highness and his Laws give indifferently to all his Subjects? Might I not also somewhat gather, that ye proceeded the sorer against the Reader, Roger London, when I had seen how much you desired the preferment of your Servant to that Revenue? My Lord, you had showed yourself of much more patience, I will not say of much more prudence, if ye had contented your self with their lawful Appeal, and my lawful Injunctions; and rather have written somewhat fully to instruct

us in this Matter, than thus to desire to conquer me by shrewd words, to vanquish me by sharp threp of Scripture, which as I know to use travel, so I trust to God as great a Clerk as ye be, is done already. Thus out of their place, it becometh me not, neither yet I am wont to vaunt my self of well-doing, I know who worketh all that is well wrought by me, and whereas he is the whole Doer, I intend not to offer him this wrong, to labour, and I to take the thanks; yet as I do not cease to give thanks, that it hath pleased his Goodness to use me as an Instrument, and to work somewhat by me, so I trust I am as ready to serve him in my Calling, to my little power, as ye are prest to write worse of me than ye ought to think. My Prayer is, that God give me no longer life, than I shall be glad to use mine Office in *edificationem*, and not in *destructionem*, as ye bear me in hand I do. God, ye say, will judg such using of Authority, meaning flatly, that I do abuse such Power as hath pleased God and the King's Highness to set me in; God, I say, will judg such Judges as ye are, and charge also such thoughts as ye misuse: ye do not so well as I would ye should do, if ye so think of me as your Letters make me think ye do. The Crime that ye charge me withal, is greater than I may or ought to bear, untruer, I trust, than they that would faintest, shall be able to prove. It is a strange thing, you say, that I neither would write, nor send you word by mouth, what ye should do with the Popish Monks of Abington; and that the Abbot of Redding could get streight-way my Letters to inhibit your just doings: That was not my mind which I wrote, I did not intend to lett your just doings, but rather to require you to do justly; neither I was swift in granting my Letters to him, albeit I am much readier to help him that complains of wrong, than prest to further on him that desireth punishment of a Person whom I am not sure hath offended. I made you no answer, a strange thing! My Lord, I thought ye had better known my Business, than for such a Matter to esteem me not your Friend; you might have better judged that I was too much cumbered with other Affairs, that those which sued for the Abbot, could better espy their time than you could. Some Man will think it rather utter displeasure conceived before, than that ye have any urgent occasion here to misjudg my mind towards you. As concerning your Manor you must use your Privileges as things lent unto you, so long as ye shall occupy them well, that is, according to the mind and pleasure of them that gave you them. I took neither the Monk's Cause, nor any other, into my hands to be a bearer of any such whom their upright dealings is not able to bear. No, you know I think, that I love such readers of Scripture as little as ye do: would God Men of your sort were as diligent to see that in all their Dioceses good were made, as I am glad to remove

things when I know them; if ye had taken even then but half the pains to send up such things against him as ye now send, neither you should have had cause, no nor occasion thus easily to divine of my good or evil will towards you, nor I have been cumbered with this answer. My Lord, I pray you, while I am your Friend, take me to be so; for if I were not, or if I knew any cause why I ought not, I would not be afraid to show you what had alienated my mind from you; so you should well perceive that my displeasure should last no longer than there were cause. I pass over your *Nemo laeditur nisi a seipso*, I pray with you this first part, *Our Lord have pity upon me*; the other part is not in my Prayers, *That God should turn my heart*, for he is my Judge, I may err in my doings for want of knowledge, but I willingly bear no misdoers, I willingly hurt none whom honesty and the King's Laws do not refuse. Undo not you your self, I intend nothing less than to work you any displeasure. If hitherto I have showed you any pleasure, I am glad of it: I showed it to your Qualities and not to you; if they tarry with you, my good-will cannot depart from you, except your Prayer be heard, that is, *My Heart be turned*. I assure you I am right glad ye are in the place ye are in, and will do what shall lie in me to aid you in your Office, to maintain your Reputation, to give you credit among your Flock, and elsewhere; as long as I shall see you faithful to your Duty according to your Calling. I will not become your good Lord, as your desire is, I am and have been your Friend, and take you to be mine; cast out vain suspection, let rash Judgment rule Men of less wit and discretion; wilfulness becometh all Men better than a Bishop, which should always teach us to lack gladly our own Will, because you may not have your own Will. Here is *Christus paup. facit et datat, cum Dominus dedit et Dominus abstulit*, to what purpose? *Sit nomen Domini benedictum*, can never lack his place, it becometh alwise in season; or else as great a Divine as ye are, I would say, it were not the best Placed here, except ye wist better, you had rather lose all than any part of your will. I pray you teach Patience better in your Deeds, or else speak as little of it as ye can. My Lord, you might have provoked another in my place, that would have used less patience with you, finding so little in you; but I can take your Writings, and this Heat off your Stomach, even as well as I can, I trust, beware of Flatterers. As for the Abbot of Redding, and his Monk, if I find them as ye say they are, I will order them as I shall think good; ye shall do well to do your Duty, if you so do, ye have no cause to mistrust my Friendship; if ye do not, I must tell it you, and that somewhat after the plainest sort, To take a Cause out of your hands into mine, I do but mine Office, you meddle further than your Office will bear you.

thus roughly to handle me for using mine. If ye do so no more, I let pass all that is past, and offer ye such kindness as ye shall lawfully desire at my hands. Thus fare you well.

IX.—*The Sentence given out by Pope Paul the third, against King Henry.*

Damnatio et Excommunicatio Henrici 8. Regis Angliæ, ejusque Fautorum et Complicum, cum aliarum pœnarum adjunctione.

Paulus Episcopus Servus Servorum Dei ad perpetuam rei memoriam.

[Cherubini Bullarium, Tom. 2. p. 704.]

Evus qui immobilis permanens sua providentia ordine mirabili dat cuncta moveri, disponente clementia, vices, licet immeriti gerentes in terris, et in sede justitiæ constituti, juxta prophetæ quoque Hieremiæ vaticinium dicentis: Ecce te constitui super gentes et Regna, ut evellas et destruas, ædifices, plantes, præcipuum super omnes Reges Universæ Terræ cunctosq; populos obtinentes principatum: ac illum qui pius et misericors est, et vindictam ei qui illam prævenit paratam temperat, nec quos impœnitentes videt severa ultione castigat, quin prius comminetur, in assidue autem peccantes et in peccatis perseverantes, cum excessus misericordiæ fines prætereunt, ut saltem metu pœnæ ad cor reverti cogantur, justitiæ vires exercet, imitantes; ex incumbenti nobis Apostolicæ sollicitudinis studio per-urgemur, ut cunctarum personarum nostræ curæ cælitus commissarum salubri statui solertius intendamus, ac erroribus et scandalis, quæ Hostis antiqui versutia imminere conspiciamus, propensius obviemus, excessusq; et enormia ac scandalosa crimina congrua severitate coerceamus, et juxta Apostolum inobedientiam ovium promptius ulciscendo, illorum perpetratores debita correctiōe sic compescamus, quod eos Dei iram provocasse pœniteat, et ex hoc aliis exemplum cautelæ salutaris accedat.

Sane cum superioribus diebus nobis relatum fuisset, quod Henricus Angliæ Rex, licet tempore Pontificatus fæl. record. Leonis Papæ X. Prædecessoris nostri diversorum hæreticorum Errores, sæpe ab Apostolica Sede et Sacris Conciliis præteritis temporibus damnatos, et novissime nostra ætate per perditionis alumnorum Martinum Lutherum suscitatos et innovatos, zelo Catholicæ Fidei, et erga dictam Sedem devotionis fervore inductus, non minus docte quam pie, per quandam librum per eum desuper compositum, et eidem Leoni Prædecessori ut eum examinaret et approbaret oblatum, confutasset, ob quod ad eodem Leone Prædecessore ultra dicti libri, cum magna ipsius Henrici Regis laude et commendatione, approbationem, titulum Defensoris Fidei reportaverit, a recta Fide et Apostolico tramite devians, ac propriæ salutis, famæ, et honoris immemor, postquam Charissima in Christo Filia nostra Catharina Angliæ Regina illustri

sua progenie conjuge, cum qua publice in facie Ecclesiæ Matrimonium contraxerat, et per plures annos continuaverat, ac ex qua, dicto constante Matrimonio, prolem pluries susceperat; nulla legitima subsistente causa, et contra Ecclesiæ prohibitionem dimissa, cum quadam Anna Bolena, Muliere Anglica, dicta Catharina adhuc vivente, de facto Matrimonium contraxerat, ad deteriora prosiliens, quasdam leges seu generales Constitutiones edere non erubuit, per quas subditos suos ad quosdam hæreticos et schismaticos Articulos tenendos, inter quos et hoc erat quod Romanus Pontifex Caput Ecclesiæ, et Christi Vicarius non erat, et quod ipse in Anglica Ecclesia supremum Caput existebat, sub gravibus etiam mortis pœnis cogebat. Et his non contentus, Diabolo sacrilegii crimen suadente, quamplures Prælatos, etiam Episcopos, aliasq; personas Ecclesiasticas, etiam Regulares, necnon Sæculares, sibi ut hæretico et schismatico adherere, ac Articulos predictos Sanctorum Patrum decretis et Sacrorum Conciliorum Statutis, imo etiam ipsi Evangelicæ veritati contrarios, tanquam tales alios damnatos approbare, et sequi nolentes, et intrepide recusantes, capi et carceribus mancipari. Hisq; similiter non contentus, mala malis accumulando, bonæ memoriæ Jo. H. S. Vitalis Presbyt. Cardinal. Roffen. quem ob fidei constantiam et vitæ Sanctimoniam ad Cardinalatus dignitatem promoveramus, cum dictis hæresibus et erroribus consentire nollet, horrenda immanitate et detestanda sævitia, publice miserabili supplicio tradi et decollari mandaverat, et fecerat, Excommunicationis, et Anathematis, aliasq; gravissimas sententias censuras, et pœnas in literis et constitutionibus recolendæ mem. Bonifacii VIII. Honori III. Roman. Pontificum prædecessorum nostrorum desuper editis contentas, et alias in tales a jure latas damnabiliter incurrendo, ac Regno Angliæ, et dominiis quæ tenebat, necnon regalis fastigii celsitudine ac præfati tituli prærogativa, et honore se indignum reddendo.

2. Nos licet ex eo, quod prout non ignorabamus, idem Henricus Rex certis censuris Ecclesiasticis, quibus a piæ memoriæ Clemente Papa VII. etiam prædecessore nostro, postquam humanissimis literis et paternis exhortationibus, multisq; nunciis et mediis, primo et postremo etiam judicialiter, ut præfatam Annam a se dimitteret, et ad prædictæ Catharinæ suæ veræ Conjugis consortium rediret, frustra monitus fuerat, innodatus extiterat, Pharaonis duritiam imitando, per longum tempus in clavium contemptum insorduerat, et insordescibat, quod ad cor rediret, vix sperare posse videremus, ob paternam tamen Charitatem, qua in minoribus constituti donec in obedientia, et reverentia Sedis prædictæ permansit, eum prosecuti fueramus, utq; clarius videre possemus, an clamor qui ad nos delatus fuerat, (quem certe etiam ipsius Henrici Regis respectu falsum esse desideramus) verus esset, statuimus ab ulteriori contra ip-

sum Henricum Regem processu ad tempus abstinendo, hujus rei veritatem diligentius indagare.

3. Cum autem debitis diligentibus desuper factis clamorem ad nos, ut præferatur, delatum, verum esse, simulque, quod dolenter referimus, dictum Henricum Regem ita in profundum malorum descendisse, ut de ejus resipiscentia nulla penitus videatur spes haberi posse, reperimus: Nos attendentes vetere lege, crimen adulterii, notatum lapidari mandatum, ac auctores Schismatis halitu terræ absorptos, eorumque sequaces cœlesti igne consumptos, Elimamque; Magum viis Domini resistentem per Apostolum æterna severitate damnatum fuisse, volentesque; ne in districto examine ipsius Henrici Regis et subditorum suorum, quos secum in perditionem trahere videmus, animarum ratio a nobis exposcat, quantum nobis ex alto conceditur, providere contra Henricum Regem, ejusque complices, fautores, adhærentes, et sequaces, et in præmissis quomodolibet culpabiles, contra quod ex eo quod excessus, et delicta prædicta adeo manifesta sunt et notoria, ut nulla possint tergiversatione celari, absque; ulteriori mora ad executionem procedere possemus, benignius agendo, decrevimus infrascripto modo procedere.

4. Habita itaque; super his cum venerabilibus fratribus nostris S. R. E. Cardinalibus deliberatione matura, et de illorum consilio et assensu, præfatum Henricum Regem, ejusque; complices, fautores, adhærentes, consultores et sequaces, ac quoscunque; alios in præmissis, seu eorum aliquo quoque modo culpabiles, tam laicos quam Clericos, etiam regulares cujuscunque; dignitatis, status, gradus, ordinis, conditionis, præminentie, et excellentie existant, (quorum nomina et cognomina, perinde ac si præsentibus insererentur, pro sufficienter expressis haberi volumus) per viscera misericordie Dei nostri hortamur, et requirimus in Domino, quatenus Henricus Rex a prædictis erroribus prorsus absteat, et constitutiones, seu leges prædictas, sicut de facto eas fecit, revocet, casset, et annullet, et coactione subditorum suorum ad eas servandas, necnon carceratione, captura, et punitione illorum, qui ipsis constitutionibus seu legibus adhærere, aut eas servare noluerint, et ab aliis erroribus prædictis penitus, et omnino absteat, et si quos præmissorum occasione captivos habeat, relaxet.

5. Complices vero, fautores, adhærentes, consultores, et sequaces dicti Henrici Regis in præmissis, et circa ea ipsi Henrico Regi super his de cætero non assistant, nec adhæreant, vel faveant, nec ei consilium, auxilium, vel favorem, desuper præstent.

6. Alias si Henricus Rex, ac fautores, adhærentes, consultores, et sequaces, hortationibus et requisitionibus hujusmodi non annuerint cum effectu, Henricum Regem, fautores, adhærentes, consultores et sequaces, ac alios culpabiles prædictos, auctoritate Apostolica, ac ex certa nostra scientia, et de

Apostolicæ potestatis plenitudine, tenore præsentium, in virtute sanctæ obedientie, ac sub majoris Excommunicationis lata sententia, a qua etiam prætextu cujuscunque; privilegii, vel facultatis, etiam in forma confessionalis, cum quibuscunque; efficacissimis clausulis nobis et Sede prædicta quomodolibet concessis, et etiam iteratis vicibus innovatis, ab alio quam a Romano Pontifice, præterquam in mortis Articulo constituti, ita tamen, quod si aliquem absolvi contingat, qui postmodum convalescit, nisi post convalescentiam, monitioni et mandatis nostris hujusmodi paruerit cum effectu, in eadem Excommunicationis sententiam reincidat, absolvi non possint.

7. Necnon rebellionis, et quoad Henricum Regem, etiam perditionis Regni, et Dominiorum prædictorum, et tam quoad eum, quam quoad alios monitos supradictos supra et infrascriptis pœnis, quas si dictis monitioni et mandatis, ut præferatur, non paruerint, eos, et eorum singulos, ipso facto respective incurrere volumus, per præsentem monemus; eisque; et eorum cuilibet districtè præcipiendo mandamus, quatenus Henricus Rex per se, vel procuratorem legitimum et sufficienti mandato suffultum, infra nonaginta, complices vero, fautores, adhærentes, consultores, et sequaces, ac alii in præmissis quomodolibet culpabiles supradicti, Sæculares et Ecclesiastici etiam regulares, personaliter infra sexaginta dies compareant coram nobis, ad se super præmissis legitime excusandum et defendendum; alias videndum et audiendum contra eos et eorum singulos, etiam nominatim, quos sic monemus, quatenus expediat, ad omnes et singulos, actus, etiam sententiam definitivam, declaratoriam, condemnatoriam, et privatoriam, ac mandatum executivum procedi. Quod si Henricus Rex, et alii moniti prædicti intra dictos terminos eis ut præferatur, respective præfixos non comparuerint, et prædictam Excommunicationis sententiam per tres dies, post lapsum dictorum terminorum animo, quod absit, sustinuerint indurato, censuras ipsas aggravamus, et successive re-aggravamus, Henricumque; ipsum, privationis Regni et Dominiorum prædictorum, et tam eum quam alios monitos prædictos, et eorum singulos, omnes et singulas alias pœnas prædictas incurrisse, ab omnibusque; Christi fidelibus, cum eorum bonis perpetuo diffidatos esse. Et si interim ab humanis decedat, Ecclesiastica debere carere sepultura, auctoritate et potestatis plenitudine prædictis decernimus, et declaramus, eosque; anathematis, maledictionis, et damnationis æternæ muncrone percutimus.

8. Necnon quæ præfatus Henricus Rex quomodolibet, et ex quavis causa tenet, habet, aut possidet, Quamdiu Henricus Rex, et alii moniti prædicti, et eorum singuli in aliis per dictum Henricum Regem non tentis, habitis, aut possessis permanserint, et triduo post eorum inde recessum, et alia quæcunque; ad quæ Henricum Regem, et alios monitos prædictos, post lapsum dictorum terminorum de-

clinare contigerit, Dominia, civitates, terras, castra, villas, oppida, Metropolitanasque, et alias Cathedralas, cæterasq; inferiores Ecclesias, necnon Monasteria, Prioratus, Domos, Conventus, et loca religiosa, vel pia cujuscunque, etiam S. Benedict, Cluniacen. Cisterciën. Præmonstraten. ac Prædicatorum, Minorum, Eremitarum S. Augustini Carmelitarum, et aliorum Ordinum, ac Congregationum, et Militiarum quarumcunque; in ipsis Dominiis, Civitatibus, terris, castris, villis, oppidis, et locis existentia, Ecclesiastico supponimus Interdicto, ita ut illo durante in iis etiam prætextu cujuscunque Apostolici indulti, Ecclesiis, Monasteriis, Prioratibus, Domibus, Conventibus, locis, ordinibus, aut personis, etiam quacunque; dignitate fulgentibus concessi, præterquam in casibus a jure permissis, ac etiam in illis alias quam clausis januis, et Excommunicatis et interdictis exclusis, nequeant Missæ, aut alia divina officia celebrari.

9. Et Henrici Regis, complicumque, fautorum, adhærentium, consultorum, sequacium, et culpabilium prædictorum filii, penarum, ut hic in hoc casu par est, participes sint, omnes et singulos ejusdem Henrico Regis ex dicta Anna, ac singulorum aliorum prædictorum filios natos, et nascituros, aliosq; descendentes, usq; in eum gradum, ad quem jura penas in casibus hujusmodi extendunt (nemine excepto, nullaq; minoris ætatis, aut sexus, vel ignorantie, vel alterius cujusvis causæ habita ratione) dignitatibus, et honoribus in quibus quomodolibet constituti existunt, seu quibus gaudent, utuntur, potiuntur, aut muniti sunt, necnon privilegiis, concessionibus, gratiis, indulgentiis, immunitatibus, remissionibus, libertatibus, et indultis, ac dominiis, civitatibus, castris, terris, villis, oppidis, et locis, etiam Commendatis, vel in Gubernium concessis, et quæ in feudum, emphyteusim, vel alias a Romanis, vel aliis Ecclesiis, Monasteriis, et locis Ecclesiasticis, ac secularibus Principibus, Dominiis, Potestatibus, etiam Regibus et Imperatoribus, aut aliis privatis, vel publicis personis quomodolibet habent, tenent, aut possident, cæterisq; omnibus bonis, mobilibus et immobilibus, juribus et actionibus, eis quomodolibet competentibus privatos, dictaq; bona feudalia, vel emphyteutica, et alia quæcunque; ab aliis quomodolibet obtenta, ad directos dominos, ita ut de illis libere disponere possint, respective devoluta, et eos qui Ecclesiastici fuerint, etiamsi religiosi existant, Ecclesiis etiam Cathedralibus, et Metropolitanis, necnon Monasteriis et Prioratibus, præposituris, præpositatibus, dignitatibus, personatibus, Officiis, Canoniciatibus et Præbendis, aliisq; beneficiis Ecclesiasticis per eos quomodolibet obtentis privatos, et ad illa ac alia in posterum obtinenda inhabiles esse, similiter decernimus et declaramus; eosq; sic respective privatos ad illa, et alia quæcunque; similia, ac dignitates, honores, administrationes, et officia, jura, ac feuda in posterum obtinen-

da, auctoritate et scientia, ac plenitudine similibus inhabilitamus.

10. Ipsiusq; Henrici Regis, ac Regni omniumq; aliorum dominiorum, civitatum, terrarum, castrorum, villarum, fortalitorum, arcium, oppidorum, et locorum suorum, etiam de facto obtentorum Magistratus, judices, Castellanos, Custodes et Officiales quoscunque, necnon Communitates, Universitates, Collegia, Feudatarios, vassallos, subditos, cives, incolas, et habitatores etiam forenses, dicto Regi de facto obedientes, tam sæculares, quam si qui rationis alicujus temporalitatis ipsum Henricum Regem, in superiorem recognoscant, etiam Ecclesiasticos, a præfato rege, seu ejus complicitibus, fautoribus, adhærentibus, consultoribus, et sequacibus supradictis deputatis, a juramento fidelitatis, jure vassallitico, et omni erga Regem, et alios prædictos subjectione absolvimus, ac penitus liberamus. His nihilominus sub Excommunicationis pena mandantes, ut ab ejusdem Henrici Regis, suorumq; officialium, judicum, et magistratuum quorumcunque; obedientia penitus et omnino recedant, nec illos in superiores recognoscant, neque illorum mandatis obtemperant.

11. Et ut alii eorum exemplo perterriti discant ab hujusmodi excessibus abstinere, eisdem auctoritate, scientia, et plenitudine, volumus, ac decernimus, quod Henricus Rex et complices, fautores, adhærentes, consultores, sequaces, et alii in præmissis culpabiles, postquam alias penas prædictas, ut præfertur, respective incurrerint, necnon præfati descendentes, ex tunc infames existant, et ad testimonium non admittantur, testamenta, et codicillos, aut alias dispositiones, etiam inter vivos concedere, et facere non possint, et ad alicujus successionem ex testamento, vel ab intestato, necnon ad jurisdictionem, seu iudicandi postestatem, et ad Notariatum Officium, omnesq; actus legitimos quoscunque; ita ut eorum processus, sive instrumenta atq; alii actus quicunque, nullius sint roboris vel momenti, inhabiles existant, et nulli ipsis, sed ipsi aliis super quocunque debito et negotio, tam civili, quam criminali, de jure respondere teneantur.

12. Et nihilominus omnes, et singulos Christi fideles, sub Excommunicationis, et aliis infrascriptis penis, monemus, ut monitos, Excommunicatos, aggravatos, interdictos, privatos, maledictos, et damnatos prædictos evitent, et quantum in eis est, et ab aliis evitari faciant, nec cum eisdem, seu præfati Regis Civitatum, Dominiorum, Terrarum, Castrorum, Comitatum, Villarum, Fortalitorum, Oppidorum, et locorum prædictorum civibus, incolis, vel habitatoribus aut subditis et vassallis, emendo, vendendo, permutando, aut quamcunque mercaturam, seu negotium exercendo, commercium, seu aliquam conversationem, seu communionem habeant: aut vinum, granum, sal, seu alia victualia, arma, pannos, merces vel quasvis alias mercantias, vel res per mare in eorum navibus, triremi-

bus, aut aliis navigiis, sive per terram cum mulis, vel aliis animalibus, deferre aut conducere, seu deferri aut conduci facere, vel de lata per illos recipere, publice vel occulte, aut talia facientibus auxilium, consilium, favorem publice vel occulte, directe vel indirecte, quovis quasito colore, per se, vel alium, seu alios quoquo modo prestare presumant. Quod si fecerint, ultra Excommunicationis prædictæ, etiam nullitatis contractuum quos inrent, necnon perditionis mercium, victualium, et honorum omnium delatorum, quæ capientium fiant, penas similiter eo ipso incurrant.

13. Cæterum qui convenire non videtur, ut cum his qui Ecclesiam continent, dum præsertim ex eorum pertinacia spes corrigibilitatis non habetur, hi qui divinis obsequiis vacant, conversentur, quod etiam illos tuto facere non posse dubitandum est, omnium et singularum Metropolitanarum et aliarum Cathedralium, cæterarumque; inferiorum Ecclesiarum et Monasteriorum, domorum et locorum Religiosorum, et piorum quorumcumque, etiam S. Augustini, S. Benedicti, Cluniacen. Cisterciën. Præmonstraten. ac Prædicatorum, Minorum, Carmelitarum, aliorumque quorumcumque; ordinum, et Militiarum, etiam Hospitalis Hierosolymitani, Prælati, Abbatibus, Prioribus, Præceptoribus, Præpositis, Ministris, Custodibus, Guardianis, Conventibus, Monachis et Canonicis, necnon Parochialium Ecclesiarum Rectoribus, aliisque; quibuscumque; personis Ecclesiasticis in Regno et Dominiis prædictis commorantibus, sub Excommunicationis ac privationis Administrationum et regiminum Monasteriorum, dignitatum, personatum, administrationum, ac officiorum, Canoniciatumque, et Præbendarum, Parochialium Ecclesiarum, et aliorum beneficiorum Ecclesiasticorum quorumcumque; quomodolibet qualificatorum, per eos quomodolibet obtentorum, pœnis mandamus, quatenus infra quinque dies, post omnes et singulos terminos prædictos elapsos, de ipsis Regno, et Dominiis, dimissis tamen aliquibus Presbyteris in Ecclesiis quarum curam habuerint, pro administrando baptismo parvulis, et in pœnitentia decedentibus, ac aliis Sacramentis Ecclesiasticis, quæ tempore Interdicti ministrari permittuntur, exeant et discedant, neque ad Regnum, et Dominia prædicta revertantur; donec moniti, et Excommunicati, aggravati, reagravati, privati, maledicti, et damnati prædictis monitionibus, et mandatis nostris huiusmodi obtemperaverint, meruerint a censuris huiusmodi absolutiois beneficium obtinere, seu Interdictum in Regno, et Dominiis prædictis, fuerit sublatum.

14. Præterea si præmissis non obstantibus, Henricus Rex, Complices, fautores, adhærentes, consultores, et sequaces prædicti in eorum pertinacia perseveraverint, nec conscientie stimulus eos ad cor reduxerit, in eorum forte potentia, et armis confidentes, omnes et singulos Duces, Marchiones, Comites, et alios quoscumque; tam Seculares, quam

Ecclesiasticos etiam forenses, de facto dicto Henrico Regi obedientes, sub ejusdem Excommunicationis, ac perditionis bonorum suorum (quæ, ut infra dicitur, similiter capientium fiant) pœnis, requirimus et monemus, quatenus omni mora, et excusatione postposita, eos, et eorum singulos, ac ipsorum milites et stipendiarios, tam equestres quam pedestres, aliosque; quoscumque, qui eis cum armis faverint, de Regno et Dominiis prædictis, etiam vi armorum, si opus fuerit, expellant: ac quod Henricus Rex, et ejus complices, fautores, adhærentes, consultores, et sequaces, mandatis nostris non obtemperantes prædicti, de Civitatibus, Terris, Castris, Villis Oppidis, Fortalitiis, aut aliis locis Regni et Domini prædictorum se non intromittant, procurent: eis sub omnibus et singulis pœnis prædictis inhibentes, ne in favorem Henrici, ejusque complices, fautorum, adhærentium, consultorum, et sequacium aliorumque; monitorum prædictorum, mandatis nostris non obtemperantium, arma cujuslibet generis offensiva, vel defensiva, Machinas quoque; bellicas, seu tormenta (artellarias nuncupata) sumant aut teneant, seu illis utantur, aut armatos aliquos præter consuetam familiam parent, aut ab Henrico Rege, complices, fautoribus, adhærentibus, consultoribus, et sequacibus, vel aliis in Regis ipsius favorem paratos, quomodolibet, quavis occasione vel causa, per se vel alium seu alios, publice vel occulte, directe vel indirecte teneant, vel receptent, aut dicto Henrico Regi, seu illius complices, fautoribus, adhærentibus, consultoribus, et sequacibus prædictis, consilium, auxilium, vel quomodolibet ex quavis causa, vel quovis quasito colore sive ingenio, publice vel occulte, directe vel indirecte, tacite vel expresse, per se vel alium seu alios præmissis, vel aliquo præmissorum præstent, seu præstari faciant quomodolibet.

15. Præterea ad dictum Henricum Regem facilius ad sanitatem, et præfatæ Sedis obedientiam reducendum, omnes et singulos Christianos Principes, quacumque; etiam Imperiali et Regali dignitate fulgentes, per viscera misericordiæ Dei nostri (cujus causa agitur) hortamur et in Domino requirimus, eis nihilominus, qui Imperatore et Rege inferiores fuerint, quos propter excellentiam dignitatis a censuris excipimus, sub Excommunicationis pœna mandantes, ne Henrico Regi ejusque; complices, fautoribus, adhærentibus, consultoribus, et sequacibus, vel eorum alicui, per se vel alium seu alios, publice vel occulte, directe vel indirecte, tacite vel expresse, etiam sub prætextu confederationum aut obligationum quocumque; etiam juramento, aut quavis alia firmitate roboratarum, et sæpius geminatarum, a quibus quidem obligationibus et juramentis omnibus, nos eos et eorum singulos eisdem auctoritate et scientia ac plenitudine per presentes absolvimus, ipsasque; confederationes et obligationes tam factas, quam in posterum faciendas, quas tamen (in quantum Henricus Rex et com-

plices, fautores, adhærentes, consultores, et sequaces prædicti circa præmissa, vel eorum aliquod se directe vel indirecte juvare possent) sub eadem pœna fieri prohibemus, nullius roboris vel momenti, nullasque, irritas, cassas, inanes, ac pro infectis habendas fore decernimus et declaramus, consilium, auxilium, vel favorem quomodolibet præstent, quinimo si qui illis, aut eorum alicui ad præsens quomodolibet assistant, ab ipsis omnino et cum affectu recedant. Quod si non fecerint postquam præsentibus publicatæ et executioni demandatæ fuerint, et dicti termini lapsi fuerint, omnes et singulas civitates, terras, oppida, castra, villas, et alia loca eis subjecta, simili Ecclesiastico Interdicto supponimus, volentes ipsum Interdictum donec ipsi Principes a Consilio, auxilio, et favore Henrico Regi et complicitibus, fautoribus, adhærentibus, consultoribus, et sequacibus prædictis præstando destiterint, perdurare.

16. Insuper tam Principes prædictos, quam quoscumq; alios, etiam ad stipendia quorumcumq; Christi fidelium militantes, et alias quascumq; personas, tam per mare, quam per terras, armigeros habentes, similiter hortamur et requirimus, et nihilominus eis in virtute sanctæ obedientiæ mandantes, quatenus contra Henricum Regem, complices, fautores, adhærentes, consultores, et sequaces prædictos, dum in erroribus prædictis, ac adversus Sedem prædictam, rebellione permanserint, armis insurgant, eosq; et eorum singulos persequantur, ac ad unitatem Ecclesiæ, et obedientiam dictæ Sedis redire cogant et compellant; et tam eos quam ipsorum subditos et vassallos, ac civitatum, terrarum, castrorum, oppidorum, villarum, et locorum suorum incolas, et habitatores, aliosque omnes et singulas personas supradictis mandatis nostris, ut præfertur, non obtemperantes, et quæ præfatum Henricum Regem, postquam censuras, et pœnas prædictas incurrerit, in Dominum quomodolibet, etiam de facto recognoverint, vel ei quovis modo obtemperare præsumpserint, aut qui eum, ac complices, fautores, adhærentes, consultores, sequaces, ac alios non obtemperantes prædictos, ex Regno et Dominiis prædictis, ut præfertur, expellere nolverint, ubicumq; eos invenerint, eorumque bona, mobilia et immobilia, mercantias, pecunias, navigia, credita, res, et animalia, etiam extra territorium dicti Henrici Regis ubilibet consistentia, capiant.

17. Nos enim eis bona, mercantias, pecunias, navigia, res, et animalia prædicta sic capta, in propriis eorum usus convertendi, eisdem auctoritate, scientia, et potestatis plenitudine, plenariam licentiam, facultatem et auctoritatem concedimus, illa omnia ad eosdem capientes plenarie pertinere, et spectare, et personas ex Regno et Dominiis prædictis originem trahentes, seu in illis domicilium habentes, aut quomodolibet habitantes, mandatis nostris prædictis non obtemperantes, ubicumq; eos capi contigerit, capientium servos fieri decernentes: præsentemq; literas quoad

hoc ad omnes alios cujuscumq; dignitatis, gradus, status, ordinis, vel conditionis fuerint, qui ipsi Henrico Regi, vel ejus complicitibus, fautoribus, adhærentibus, consultoribus, et sequacibus, aut aliis monitionibus, et mandatis nostris hujusmodi quoad commercium non obtemperantibus, vel eorum alicui victualia, arma, vel pecunias subministrare, aut cum eis commercium habere, seu auxilium, consilium, vel favorem, per se vel alium, seu alios, publice vel occulte, directe vel indirecte, quovis modo contra tenorem præsentium præstrare præsumpserint, extendentes.

18. Et ut præmissa facilius iis quos concernunt innotescent, universis et singulis Patriarchis, Archiepiscopis, Episcopis, et Patriarchalium Metropolitan. et aliarum Cathedralium, et Collegiatarum Ecclesiarum Prælati, Capitulis, aliisq; personis Ecclesiasticis, Sæcularibus ac quorumvis ordinum Regularibus, necnon omnibus et singulis, etiam mendicantium ordinum Professoribus, exemptis et non exemptis, ubilibet constitutis, per easdem præsentibus sub Excommunicationis et privationis Ecclesiarum, Monasteriorum, ac aliorum Beneficiorum Ecclesiasticorum, graduum quoq; et officiorum, necnon privilegiorum, et indulgentiarum quorumcumq; etiam a Sede prædicta quomodolibet emanatorum pœnis ipso facto incurrendis, præcipimus et mandamus, quatenus ipsi ac eorum singuli, si, et postquam vigore præsentium desuper requisiti fuerint, infra tres dies immediate sequentes, præfatum Henricum Regem, omnesq; alios et singulos, qui supradictas censuras et pœnas incurrerint, in eorum Ecclesiis, Dominicis et aliis festivis diebus, dum major inibi populi multitudo ad divina convenierit, cum Crucis vexillo, pulsatis campanis, et accensis, ac demum extinctis, et in terram projectis, et conculcatis, candelis, et aliis in similibus servari solitis cæremoniis servatis, Excommunicatos publice nuncient, et ab aliis nuntiari, ac ab omnibus arctius evitari faciant et mandent, necnon sub supradictis censuris et pœnis, præsentibus literas, vel earum transumptum, sub forma infrascripta confectum, infra terminum trium dierum, postquam, ut præfertur, requisiti fuerint, in Ecclesiis, Monasteriis, Conventibus, et aliis eorum locis, publicari et affigi faciant.

19. Volentes, omnes et singulos cujuscumq; status, gradus, conditionis, præminentiæ, dignitatis, aut excellentiæ fuerint, qui quominus præsentibus literis, vel earum transumpta, copiæ, seu exemplaria, in suis civitatibus, terris, castris, oppidis, villis, et locis legi et affigi, ac publicari possint, per se, vel alium, seu alios, publice vel occulte, directe vel indirecte impediverint, easdem censuras et pœnas, ipso facto incurrere. Et cum fraus et dolus nemini debeant patrocinari, ne quisquam ex his, qui alicui regimini et administrationi deputati sunt, infra tempus sui regiminis seu administrationis prædictas sententias, censuras et pœnas sustineat, quasi post dictum tempus sententiis, censuris et pœnis

prædictis amplius ligatus non existat, quemcunque; qui dum in regimine, et administratione existens, monitioni et mandato nostris, quoad præmissa vel aliquid eorum obtemperare noluerit, etiam deposito regimine, et administratione hujusmodi, nisi paruerit, eisdem censuris et pœnis subjacere decernimus.

20. Et ne Henricus Rex ejusque complices, et fautores, adhærentes, consultores, et sequaces, aliique; quos præmissa concernunt, ignorantiam earundem præsentium literarum, et in eis contentorum prætereundere valeant, literas ipsas (in quibus omnes et singulos, tam juris, quam facti, etiam solemnitatum, et processuum, citationumque; ommissarum defectus, etiam si tales sint, de quibus specialis, et expressa mentio facienda esset, propter notorietatem facti, auctoritate, scientia, et potestatis plenitudine similibus, supplemus) in Basilicæ Principis Apostolorum, et Cancellariæ Apostolicæ de urbe, et in partibus in Collegiata B. Mariæ Burgen. Tornacen. et Parochialis de Dunikerke oppidorum Morinensis diocesis, Ecclesiarum valvis affigi, et publicari mandamus: Decernentes quod earundem literarum publicatio sic facta, Henricum Regem, ejusque complices, fautores, adhærentes, consultores, et sequaces, omnesque; alios, et singulos quos literæ ipsæ quomodolibet concernunt, perinde eos arceant, ac si literæ ipsæ eis personaliter lectæ, et intimatæ fuissent, cum non sit verisimile, quod ea, quæ tam patenter fiunt, debeant apud eos incognita remanere.

21. Cæterum quia difficile foret præsentibus literas ad singula quæque loca, ad quæ necessarium esset deferri, singula volumus et dicta auctoritate decernimus, quod earum transumptis manu publici Notarii confectis, vel in alma urbe impressis, ac sigillo alicujus personæ in dignitate Ecclesiastica constitutæ munitis, ubique; eadem fides adhibeatur, quæ originalibus adhiberetur, si essent exhibitæ vel ostensæ.

22. Nulli ergo omnino hominum liceat hanc paginam nostræ monitionis, aggravationis, reagravationis, declarationis, percussionis, suppositionis, inhabilitationis, absolutionis, liberationis, requisitionis, inhibitionis, hortationis, exceptionis, prohibitionis, concessionis, extensionis suppletionis, mandatorum, voluntatis, et decretorum, infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare præsumpserit, indignationem Omnipotentis Dei, ac Beatorum Petri et Pauli Apostolorum ejus se noverit incursum.

Datum Romæ apud Sanctum Marcum.
Anno Incarnationis Domini 1535. 3
Kal. Sept. Pont. nostri Anno 1.

Sequitur suspensio Executionis dictæ Bullæ, et tandem ejus revocatio, et Executio.

Paulus Episcopus Servus Servorum Dei, ad perpetuam rei memoriam.

Cum Redemptor noster ideo illum qui ipsum negaverat, Petrum, viz. Universæ Ec-

clesiæ præficere voluerit, ut in sua culpa disceret aliis esse miserendum, non immerito Romanus Pontifex qui ipsius Petri in dignitate Successor existit, debet etiam in Officio exercendæ misericordiæ ipsius esse Successor. Sed cum in eum dirigitur misericordia, qui ex hoc sit insolentior, et obstinatio, aliosque; secum trahit in perditionem, debet ipse Romanus Pontifex, postposita in eum misericordia, omnem severitatem adhibere, quo membrum illud putridum ita a corpore separaretur, ut reliqua membra absque metu contagionis salva remaneant, præsertim cum pluribus curis adhibitis, et multo tempore in hoc consumpto morbum quotidie magis invalescere, ipsa experientia comprobatur.

1. Alias cum nobis relatum, fuisset, quod Henricus Angliæ Rex, præter ea quæ Matrimonium de facto, et contra prohibitionem Ecclesiæ temerarie contractum concernebant, quasdam leges, seu generales constitutiones subditos suos ad hæresin, et schisma trahentes ediderat, et bonæ memoriæ Joann. tit. Sancti Vitalis Presbyterum Cardinalem Roffen. publice damnari et capite puniri, ac alios quamplures Prælatos, necnon alias personas Ecclesiasticas. Hæresi et Schismati hujusmodi adhærere nolentes carceribus mancipari fecerat; Nos, licet illi qui talia nobis retulerant tales essent, ut nullo modo de veritate suorum dictorum ambigendum esset, cupientes tamen respectu ipsius Henrici Regis, quem antequam in has insanias incideret, peculiari quadam charitate prosequeremur, prædicta falsa reperiri, de eis informationem ulteriorem habere procuravimus, et inveniētes clamorem ad nos delatum verum esse, ne nostro Officio deessemus, contra eum procedere decrevimus, juxta formam quarundam literarum nostrarum, quarum tenor sequitur. Et est talis, &c.

Omittitur insertio, quia bulla ipsa est quæ præcedit.

2. Dum autem postea ad dictarum literarum executionem deveniendum esse statuissimus, cum nobis per nonnullos principes, et alias insignes personas persuaderetur, ut ab executione hujusmodi per aliquantum temporis supersederemus, spe nobis data, quod interim ipse Henricus Rex ad cor rediret et resipisceret; nos qui, ut hominum natura fert, facile credebamus quod desiderabamus, dictam executionem suspendimus, sperantes (ut spes nobis data erat) ex ipsa suspensione, correctionem et resipiscentiam, non autem pertinaciam et obstinationem, ac majorem delirationem, ut rei effectus edocuit, proventuram.

3. Cum itaque; resipiscentia et Correctio hujusmodi quam tribus fere annis expectavimus, non solum postea sequuta non sit, sed ipse Henricus Rex quotidie magis se in sua feritate, ac temeritate confirmans in nova etiam scelera proruperit, quippe cum non contentus vivorum Prælatorum et sacerdotum crudelissima trucidatione, etiam in mortuos, et eos quidem quos in sanctorum numerum relatos

Universalis Ecclesia pluribus sæculis venerata est, feritatem exercere non expavit, Divi enim Thomæ Cantuarien. Archiepiscopi, cujus ossa, quæ in dicto Regno Angliæ potissimum, ob innumera ab omnipotenti Deo illic perpetrata miracula, summa cum veneratione in arca aurea in Civitate Cantuarien. servabantur, postquam ipsum Divum Thomam, ad majorem Religionis contemptum, in judicium vocari, et tanquam contumacem damnari ac proditorem declarari facerat, exhumari, et comburi, ac cineres in ventum spargi jussit, omnem plane cunctarum gentium crudelitatem superans, cum ne in bello quidem hostes victores sævire in mortuorum cadavera soliti sunt; adhuc omnia ex diversorum Regum etiam Anglorum, et aliorum Principum liberalitate donaria, ipsi arcæ appensa, quæ multa, et maximi pretii erant, sibi usurpavit; nec putans ex hoc satis injuriæ religionis intulisse, Monasterium Divo illi Augustino, a quo Christianam fidem Angli acceperunt, in dicta civitate dicatum, omnibus Thesauris, qui etiam multi et magni erant, spoliavit, et sicut se in belluam transmutavit, ita etiam belluas quasi socias suas honorare voluit, feras videlicet in dicto Monasterio, expulsis Monachis, intromittendo, genus quidem sceleris non modo Christi fidelibus, sed etiam Turcis inauditum et abominandum.

4. Cum itaq; morbus iste a mullo quantumvis peritissimo medico alia cura sanari possit, quam putridi membri abscissione, nec valeret cura hujusmodi, absq; eo, quod nos apud Deum causam hanc nostram efficiamus, ulterius retardari, ad dictarum literarum (quas ad hoc ut Henricus Rex, ejusq; Complices, Fautores, adhaerentes, consultores, et sequaces, etiam super excessibus per eum novissime, ut præfertur, perpetratos, intra terminum eis, quoad alia, per alias nostras literas prædictas respective præfixas, se excusare, alias pœnis ipsis literis contentas incurrant, extendimus et ampliamus) publicationem, et deinde, Deo duce, ad executionem procedere omnino statuimus. Et quia a fide dignis accepimus, quod si ipsarum et præsentium literarum publicatio Diep. Rothomagen. vel Boloniæ Ambianen. Diœc. Oppidii in Franciæ, aut Civitate Sancti Andree, seu in Oppido Callistren. Sancti Andree Diœc. in Scotiæ Regnis, vel in Thuamien. et Antiferren. Civitatibus, vel Diœc. Domini Hiberniæ fiat, non solum tam facile, ut si in locis in dictis literis expressis fieret, sed facilius ipsarum literarum tenor, ad Henrici, et aliorum quos concernunt, præsertim Anglorum, notitiam deveniret; Nos volentes in hoc opportune providere, motu, scientia, et potestatis plenitudine prædictis decernimus, quod publicatio literarum superius insertarum, quarum insertioni superius factæ, ac ipsis Originalibus quoad validitatem publicationis, seu executionis præsentium, fidem adhiberi volumus, in duobus ex locis præsentibus literis expressis, alias juxta supra insertarum, et præsentium literarum tenore facta, etiam si in locis

extra Romanam Curiam in dictis præinsertis literis specificatis, hujusmodi publicatio non fiat, perinde Henricum Regem, et alios quos concernunt præsertim Anglos afficiat, ac si Henrico Regi et aliis prædictis præsertim Anglis personaliter intimatæ fuissent.

5. Quodq; præsentium transumptis, juxta modum in præinsertis literis expressum factis, tam in judicio quam extra, eadem fides adhibeatur, quæ Originalibus adhiberetur, si forent exhibitæ, vel ostensæ.

6. Non obstantibus Constitutionibus et Ordinationibus Apostolicis, necnon omnibus illis, quæ in dictis literis volumus non ob stare, cæterisq; contrariis quibuscunque.

7. Nulli ergo omnino hominum liceat hanc paginam nostri Decreti, et voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare præsumperit, indignationem Omnipotentis Dei, ac Beatorum Petri et Pauli Apostolorum ejus se noverit incursurum.

Dat. Romæ apud S. Petrum, Anno Incarnationis Dominicæ 1538. decimo sexto Kal. Januarii, Pontificatus nostri anno quinto.

X.—*The Judgment of some Bishops concerning the King's Supremacy. An Original.*

[Ex MSS. D. Stillingfleet.]

THE words of St. John in his 20th Chap. *Sicut misit me Pater, et ego mitto vos, &c.* hath no respect to a King's or a Princes Power, but only to shew how that the Ministers of the Word of God, chosen and sent for that intent, are the Messengers of Christ, to teach the Truth of his Gospel, and to loose and bind sin, &c. as Christ was the Messenger of his Father. The words also of St. Paul, in the 20th Chap. of the Acts; *Attendite vobis et universo gregi, in qua vos Spiritus Sanctus posuit Episcopos regere Ecclesiam Dei*, were spoken to the Bishops and Priests, to be diligent Pastors of the People, both to teach them diligently, and also to be circumspect that false Preachers should not seduce the People, as followeth immediately after in the same place. Other places of Scripture declare the highness and excellency of Christian Princes Authority and Power; the which of a truth is most high, for he hath power and charge generally over all, as well Bishops, as Priests, as other. The Bishops and Priests have charge of Souls within their own Cures, power to minister Sacraments, and to teach the Word of God; to the which Word of God Christian Princes knowledg themselves subject; and in case the Bishops be negligent, it is the Christian Princes Office to see them do their duty.

T. Cantuarien.	Thomas Elien.
Joannes London.	Nicolaus Sarisburien.
Cuthbertus Dunelmen.	Hugo Wygorn.
Jo. Batwellen.	J. Roffen.

XI.—*Injunctions to the Clergy made by Cromwell.*

[Regist. Cranmer.]

IN the Name of God, Amen. By the Authority and Commission of the excellent Prince Henry, by the Grace of God, King of England and of France, Defensor of the Faith; Lord of Ireland; and in Earth Supreme Head, under Christ, of the Church of England, I Thomas Lord Cromwell, Privy Seal, and Vice-gerent to the King's said Highness, for all his Jurisdiction Ecclesiastical within this Realm, do, for the advancement of the true honour of Almighty God, encrease of Vertue, and discharge of the King's Majesty, give and exhibit unto you these Injunctions following, to be kept, observed, and fulfilled, upon the pains hereafter declared.

First; That ye shall truly observe and keep all and singular the King's Highness Injunctions, given unto you heretofore in my Name, by his Graces Authority; not only upon the pains therein expressed, but also in your default after this second monition continued, upon further punishment to be straitly extended towards you by the King's Highness Arbitriment, or his Vice-gerent aforesaid.

Item; That ye shall provide on this side the Feast of next coming, one Book of the whole Bible of the largest Volume in English, and the same set up in some convenient place within the said Church that ye have Cure of, whereas your Parishioners may most commodiously resort to the same and read it; the charge of which Book shall be ratably born between you the Parson and the Parishioners aforesaid, that is to say, the one half by you, and the other half by them.

Item; That you shall discourage no Man privily or apertly from the reading or hearing of the said Bible, but shall expressly provoke, stir, and exhort every Person to read the same, as that which is the very lively Word of God, that every Christian Man is bound to embrace, believe, and follow, if he looked to be saved; admonishing them nevertheless to avoid all contention, altercation therein, and to use an honest sobriety in the inquisition of the true sense of the same, and refer the explication of the obscure places to Men of higher judgment in Scripture.

Item; That ye shall every Sunday and Holy-day through the Year, openly and plainly recite to your Parishioners, twice or thrice together, or oftener, if need require, one particle or sentence of the Pater Noster, or Creed, in English, to the intent they may learn the same by Heart; And so from day to day, to give them one little lesson or sentence of the same, till they have learned the whole Pater Noster and Creed, in English, by rote. And as they be taught every sentence of the same by rote, ye shall expound and declare the understanding of the same

unto them, exhorting all Parents and Householders to teach their Children and Servants the same, as they are bound in Conscience to do. And that done, ye shall declare unto them the Ten Commandments, one by one every Sunday and Holy-day, till they be likewise perfect in the same.

Item; That ye shall in Confessions every Lent, examine every Person that cometh to Confession unto you, whether they can recite the Articles of our Faith, and the Pater Noster in English, and hear them say the same particularly; wherein if they be not perfect, ye shall declare to the same, That every Christian Person ought to know the same before they should receive the blessed Sacrament of the Altar; and monish them to learn the same more perfectly by the next year following, or else, like-as they ought not to presume to come to God's Board, without perfect knowledge of the same, and if they do, it is to the great peril of their Souls; so ye shall declare unto them, that ye look for other Injunctions from the King's Highness by that time, to stay and repel all such from God's Board as shall be found ignorant in the Premises; whereof ye do thus admonish them, to the intent they should both eschew the peril of their Souls, and also the worldly rebuke that they might incur after by the same.

Item; That ye shall make, or cause to be made, in the said Church, and every other Cure ye have, one Sermon every quarter of the year at least, wherein ye shall purely and sincerely declare the very Gospel of Christ, and in the same exhort your Hearers to the Works of Charity, Mercy, and Faith, especially prescribed and commanded in Scripture, and not to repose their trust or affiance in any other Works devised by Mens fantasies besides Scripture; as in wandering to Pilgrimages, offering of Mony, Candels, or Tapers, to Images, or Reliques; or kissing or licking the same over, saying over a number of Beads, not understood or minded on, or in such-like superstition; for the doing whereof, ye not only have no promise of reward in Scripture, but contrariwise great threats and maledictions of God, as things tending to Idolatry and Superstition, which of all other Offences God Almighty doth most detest and abhor, for that the same diminisheth most his honour and glory.

Item; That such feigned Images as ye know in any of your Cures to be so abused with Pilgrimages or Offerings of any thing made thereunto, ye shall, for avoiding of that most detestable offence of Idolatry, forthwith take down, and without delay; and shall suffer from henceforth no Candles, Tapers, or Images of Wax to be set afore any Image or Picture, but only the Light that commonly goeth a-cross the Church by the Rood-loft, the Light before the Sacrament of the Altar, and the Light about the Sepulchre; which for the adorning of the

Church, and Divine Service, ye shall suffer to remain: still admonishing your Parishioners, that Images serve for none other purpose, but as to be Books of unlearned Men, that ken no Letters, whereby they might be otherwise admonished of the lives and conversation of them that the said Images do represent; which Images if they abuse, for any other intent than for such remembrances, they commit Idolatry in the same, to the great danger of their Souls: And therefore the King's Highness graciously tendering the weal of his Subjects Souls, hath in part already, and more will hereafter, travail for the abolishing of such Images as might be an occasion of so great an offence to God, and so great a danger to the Souls of his loving Subjects.

Item; That all in such Benefices, or Cures, as ye have, whereupon ye be not your self Resident, ye shall appoint such Curats in your stead, as can both by their ability, and will also promptly, execute these Injunctions, and do their duty otherwise, that ye are bounden in every behalf accordingly, and may profit them, no less with good Examples of living, than with declaration of the Word of God, or else their lack and defaults shall be imputed unto you, who shall straitly answer for the same if they do otherwise.

Item, That ye shall admit no Man to preach within any your Benefices or Cures, but such as shall appear unto you to be sufficiently licensed thereunto by the King's Highness, or his Grace's Authority, by the Arch-Bishop of Canterbury, or the Bishop of this Diocese; and such as shall be so licensed, ye shall gladly receive to declare the Word of God, without any resistance or contradiction.

Item; If ye have heretofore declared to your Parishioners any thing to the extolling or setting forth of Pilgrimages, feigned Reliques, or Images, or any such superstitions, that you shall now openly afore the same recant and reprove the same, shewing them (as the truth is) that ye did the same upon no ground of Scripture, but as one led and seduced by a common Error and abuse crept into the Church, through the sufferance and avarice of such as felt profit by the same.

Item; If ye do or shall know any Man within your Parish, or elsewhere, that is a Letter of the Word of God to be read in English, or sincerely preached, or of the execution of these Injunctions; or a favourer of the Bishop of Rome's pretended Power, now by the Laws of this Realm justly rejected and extirped; ye shall detect and present the same to the King's Highness, or his honourable Council, or to his Vice-gerent aforesaid, or the Justice of Peace next adjoining.

Item; That you, and every Parson, Vicar, or Curat within this Diocese, shall for every Church keep one Book or Register, wherein he shall write the day and year of every Wedding, Christening, and Burying, made within your Parish for your time, and so

every Man succeeding you likewise; and also there insert every Person's Name that shall be so wedded, christened, and buried; and for the safe keeping of the same Book, the Parish shall be bound to provide, of their common charges, one sure Coffre with two Locks and Keys, whereof the one to remain with you, and the other with the Wardens of every such Parish wherein the said Book shall be laid up; which Book ye shall every Sunday take forth, and in the presence of the said Wardens, or one of them, write and record in the same, all the Weddings, Christenings, and Buryings, made the whole week afore; and that done, to lay up the Book in the said Coffre, as afore; And for every time that the same shall be omitted, the Party that shall be in the fault thereof, shall forfeit to the said Church 3s. 4d. to be employed on the reparation of the said Church.

Item; That ye shall every quarter of a year read these and the other former Injunctions, given unto you by the Authority of the King's Highness, open and deliberately before all your Parishioners, to the intent that both you may be the better admonished of your duty, and your said Parishioners the more incited to ensue the same for their part.

Item; Forasmuch as by a Law established, every Man is bound to pay the Tithes; no Man shall, by colour of duty, omitted by their Curats, detain their Tithes, and so re-double one wrong with another, or be his own Judge, but shall truly pay the same, as hath been accustomed, to their Parsons and Curats, without any restraint or diminution; and such lack or default as they can justly find in their Parsons and Curats to call for reformation thereof at their Ordinaries, and other Superiors hands, who, upon complaint, and due proof thereof, shall reform the same accordingly.

Item; That no person shall from henceforth alter or change the order and manner of any Fasting-day that is commanded and indicted by the Church, nor of any Prayer, or of Divine Service, otherwise than is specified in the said Injunctions, until such time as the same shall be so ordered and transported by the King's Highness's Authority; The Eves of such Saints, whose Holy-days be abrogated be only excepted, which shall be declared henceforth to be no fasting-days; excepted also the commemoration of Thomas Becket, sometime Arch-Bishop of Canterbury, which shall be clean omitted, and in the stead thereof, the Ferial Service used.

Item; That the knolling of the Avies after Service, and certain other times, which hath been brought in and begun by the pretence of the Bishop of Rome's pardon, henceforth be left and omitted, lest the People do hereafter trust to have pardon for the saying of their Avies, between the said knolling, as they have done in time past.

Item; Where in times past Men have used in divers places in their Processions, to sing

Ora pro nobis to so many Saints, that they had no time to sing the good Suffrages following, as *Parce nobis Domine*, and *Libera nos Domine*, it must be taught and preached, that better it were to omit *Ora pro nobis*, and to sing the other suffrages.

All which and singular Injunctions I minister unto you and your Successors, by the King's Highness Authority to me committed in this part, which I charge and command you by the same Authority to observe and keep upon pain of Deprivation, Sequestration of your Fruits, or such other coercion as to the King's Highness, or his Vice-gerent for the time being shall seem convenient.

These are also in the Bp. of London's Register, Fol. 29, 30. with Bonner's Mandate to his Arch-Deacons for observing them, 30 Sept. 1541. Anno Regn. 32.

XII.—*Injunctions given by Thomas Arch-Bishop of Canterbury, to the Parsons, Vicars, and other Curats in his Visitation, kept (sede vacante) within the Diocess of Hereford, Anno Domini 1538.*

I.—*First*; That ye, and every one of you, shall, with all your diligence and faithful obedience, observe, and cause to be observed, all and singular the King's Highness Injunctions, by his Grace's Commissaries given in such places as they in times past have visited.

II.—*Item*; That ye, and every one of you shall have, by the first day of August next coming, as well a whole Bible in Latin and English, or at the least a New Testament of both the same Languages, as the Copies of the King's Highness Injunctions.

III.—*Item*; That ye shall every day study one Chapter of the said Bible, or New Testament, conferring the Latin and English together, and to begin at the first part of the Book, and so to continue until the end of the same.

IV.—*Item*; That ye, or none of you, shall discourage any Lay-Man from the reading of the Bible in English or Latin, but encourage them to that, admonishing them that they so read it, for reformation of their own Life, and knowledge of their Duty; and that they be not bold or presumptuous in judging of Matters afore they have perfect knowledge.

V.—*Item*; That ye, both in your Preaching and secret Confession, and all other works and doings, shall excite and move your Parishioners unto such Works as are commanded expressly of God, for the which God shall demand of them a strict reckoning; and all other Works which Men do of their own Will or Devotion, to teach your Parishioners that they are not to be so highly esteemed as the other; and that for the not doing of them God will not ask any account.

VI.—*Item*; That ye, nor none of you, suffer no Friar, or Religious Man, to have any Cure or Service within your Churches or

Cures, except they be lawfully dispensed withal, or licensed by the Ordinary.

VII.—*Item*; That ye, and every one of you, do not admit any young Man or Woman to receive the Sacrament of the Altar, which never received it before, until that he or she openly in the Church, after Mass, or evening Song, upon the Holy-day, do recite, in the vulgar tongue, the Pater Noster, the Creed, and the Ten Commandments.

VIII.—*Item*; That ye, and every one of you, shall two times in a quarter declare to your Parishioners the Band of Matrimony, and what great danger it is to all Men that useth their Bodies but with such Persons as they lawfully may by the Law of God. And to exhort in the said Times your Parishioners, that they make no privy Contracts, as they will avoid the extream pain of the Laws used within the King's Realm, by his Grace's Authority.

XIII.—*A Letter of Cromwell's to the Bishop of Landoff, directing him how to proceed in the Reformation. An Original.*

[Cotton Libr. Cleop. E. 4.]

AFTER my right hearty Commendations to your Lordship, ye shall herewith receive the King's Highness Letters addressed unto you, to put you in remembrance of his Highness' travels, and your duty touching order to be taken for Preaching, to the intent the People may be taught the Truth, and yet not charged at the beginning with over-many Novelties; the publication whereof, unless the same be tempered and qualified with much wisdom, do rather breed Contention, Division, and contrariety in Opinion in the unlearned multitude, than either edify, or remove from them, and out of their hearts, such abuses as by the corrupt and unsavoury teaching of the Bishop of Rome and his Disciples have crept in the same. The effect of which Letters albeit I doubt not, but as well for the honesty of the Matter, as for your own discharge, ye will so consider and put in execution, as shall be to his Grace's satisfaction in that behalf: Yet forasmuch as it hath pleased his Majesty to appoint and constitute me in the room and place of his Supream and Principal Minister, in all Matters that may touch any thing his Clergy, or their doings, I thought it also my part, for the exoneration of my Duty towards his Highness, and the rather to answer to his Grace's Expectation, Opinion, and Trust conceived in me, and in that amongst other committed to my fidelity, to desire and pray you, in such substantial sort and manner, to travel in the execution of the Contents of his Grace's said Letters; namely, for avoiding of Contrariety in preaching, of the pronounciation of Novelties, without wise and discreet qualification, and the repression of the temerity of those, that either privily, or apertly, directly or indirectly, would advance the pretended

Authority of the Bishop of Rome; as I be not for my discharge enforced to complain further, and to declare what I have now written unto you for that purpose, and so to charge you with your own fault, and to devise such remedy for the same, as shall appertain: desiring your Lordship to accept my meaning herein, tending only to an honest, friendly, and Christian Reformation, for avoidance of further inconvenience, and to think none unkindness, tho in this Matter, wherein it is almost more than time to speak, I write frankly, compelled and enforced thereunto, both in respect of my private Duty, and otherwise, for my discharge; forasmuch as it pleaseth his Majesty to use me in the lieu of a Counsellour, whose Office is as an Eye to the Prince, to foresee, and in time to provide remedy for such Abuses, Enormities, and Inconveniences, as might else with a little sufferance engender more evil in this Publick Weal, than could be after recovered, with much labour, study, diligence, and travails, And thus most heartily fare you well. From the Rolls, the 7th of January.

Your Lordship's Friend,

THOMAS CROMWELL.

XIV.—*The Commission by which Bonner held his Bishoprick of the King.*

Licentia Regia concessa Domino Episcopo ad exercendam Jurisdictionem Episcopalem.

[Regist. Bonner fol. primo.]

HENRICUS Octavus, Dei Gratia Angliæ et Franciæ Rex, Fidei Defensor, Dominus Hiberniæ, et in Terra Supremum Ecclesiæ Anglicanæ sub Christo Caput, Reverendo in Christo Patri Edmundo Londonensi Episcopo Salutem. Quandoquidem omnis jurisdictionis Autoritas, atq; etiam jurisdictio omnimoda, tam illa quæ Ecclesiastica dicitur quam Sæcularis, a Regia Potestate velut a Supremo Capite, et omnium infra Regnum nostrum Magistratum fonte et scaturigine, primitus emanavit, sane illos qui jurisdictionem hujusmodi antehac non nisi præcario fungebantur, beneficium hujusmodi sic eis ex liberalitate Regiæ indultum gratis animis agnoscere, idq; Regiæ Munificentiæ solummodo acceptum referre, eique, quotiens ejus Majestati videbitur, libenter concedere convenit. Quum itaq; nos per dilectum Commissarium nostrum Thomam Cromwell Nobilem Ordinis Garterii Militem, Dominum Cromwell et de Wymolden nostri privati Sigilli Custodem, nostrumq; ad quascunq; causas Ecclesiasticas nostra Authoritate, uti Supremi Capitis dictæ Ecclesiæ Anglicanæ, quomodolibet tractand. sive ventiland. Vicem gerentem, Vicarium Generalem et Officalem Principalem, per alias Literas Patentes sigillo nostro Majori communitas, constituerimus et præfecerimus. Quia tamen ipse Thomas Cromwell nostris et hujus Regni Angliæ tot et tam arduis negotiis adeo præpeditus existit, quod ad omnem

jurisdictionem nobis, uti Supremo Capiti hujusmodi competentem, ubiq; locorum infra hoc Regnum nostrum præfatum, in his quæ moram commodè non patiuntur, aut sine nostrorum subditorum injuria differri non possunt, in sua persona expediend. non sufficiet. Nos tuis in hac parte supplicationibus humilibus inclinati, et nostrorum subditorum commodis consulere cupientes, Tibi vices nostras sub modo et forma inferius descriptis committendas fore, Teq; licentiandum esse decernimus, ad ordinandum igitur quoscunq; infra Dioc. tuam London. ubicunq; oriundos, quos moribus et literatura prævio diligenti et rigoroso examine idoneos fore compereris, ad omnes etiam Sacros et Presbyteratus ordines promovendum, præsentatosq; ad beneficia Ecclesiastica quæcunq; infra Dioc. tuam London. constituta, si ad curam beneficii hujusmodi imminenter sustinend. habiles reperti fuerint et idonei, admittendum ac in et de iisdem instituendum et investigandum; Ac etiam si res ita exigit destituendum, beneficiaq; Ecclesiastica quæcunq; ad tuam collationem sive dispositionem spectantia et pertinentia personis idoneis conferendum, atq; approbandum testamenta et ultimas voluntates quorumcunq; tuæ Diocæseos, bona, jura, sive credita non ultra summam centum librarum in bonis suis vitæ et mortis suarum temporibus habend. necnon administrationes quorumcunq; subditorum nostrorum tuæ Dioc. ab intestato decedend. quorum bona, jura, sive credita non ultra summam prædictam vitæ et mortis suarum temporibus sese extendant, quatenus hujusmodi testatorum approbatio atq; administrationis commissio sive concessio per prædecessores tuos aut eorum alicujus respective Commissarios retroactis temporibus fiebat ac fieri et committi potuit, et non aliter committendum, Calculumq; ratiocinium et alia in ea parte expedienda, causasq; lites et negotia coram te aut tuis deputatis pendend. indecis. necnon alias sive alia, quascunq; sive quæcunq; ad forum Ecclesiasticum pertinentia ad te aut tuos deputatos sive deputand. per viam querelæ aut appellationis sive ex officio devolvend. sive deducend. quæ extra legum nostrarum et statutorum Regni nostri offens. coram te aut tuis Deputatis agitari, aut ad tuam sive alicujus Commissariorum per te vigore hujus Commissionis nostræ deputandorum cognitionem devolvi aut deduci valeant et possint, examinand. et decidend. Ad visitandum insuper Capitulum Ecclesiæ tuæ Cathedral. London. civitatemq; London. necnon omnia et singula Monasteria, Abbatis et Prioratus, Collegia et alia loca pia, tam Religiosa quam Hospitalia, quæcunq; clerumq; et populum dict. Dioc. London. quatenus Ecclesiæ, Monasterii, Abbatis, per te sive Prædecessores tuos London. Episcopos visitatio hujusmodi temporibus retroactis exerceri potuit, ac per te sive per eosdem de legibus et statutis ac juribus Regni nostri exerceri potuit et potest, et non aliter: Necnon ad inquirendum per te,

vel alium seu alios ad id per te deputandum sive deputandos, tam ex officio mero mixto quam promotio super quorumcunque; excessibus, criminibus seu delictis quibuscunque; ad forum Ecclesiasticum spectantibus infra Dioc. London. ac delinquentes sive criminosos, juxta comperta per te in ea parte per Licita Juris remedia pro modo culpæ, prout natura et qualitas delicti poposcerit, coercendum et puniendum, cæteraq; omnia et singula in Præmissis seu aliquo præmissorum, aut circa ea necessaria seu quomodolibet opportuna, ac alia quæcunque; Autoritatem et Jurisdictionem Episcopalem quovismodo respiciend. et concernend. præter et ultra ea quæ tibi ex Sacris Literis divinitus commissæ esse dignoscantur, vice, nomine, et Autoritate nostris exequendum, Tibi, de cujus sana doctrina, conscientia puritate, vitæq; et morum integritate, ac in rebus gerendis fide et industria plurimum confidimus, vices nostras cum potestate alium vel alios, Commissarium vel Commissarios, ad præmissa seu eorum aliqua surrogandi et substituendi, eosdemq; ad placitum revocand. tenore præsentium committimus, ac liberam facultatem concedimus; Teq; licentiam per præsentibus ad nostri bene placiti duntaxat duraturas, cum cujuslibet congruæ et Ecclesiasticæ coercionis potestate quacunque; inhibitione in te datam præsentium emanant in aliquo non obstante Tuam Conscientiam coram Deo strictissime onerantes, et ut summo omnium judici aliquando rationem reddere, et coram nobis tuo cum periculo corporali respondere intendis: te admonentes ut interim tuum officium juxta Evangelii normam pie et sancte exercere studeas, et ne quem ullo tempore unquam vel ad sacros ordines promoveas, vel ad curam animarum gerend. quovis modo admittas, nisi eos duntaxat quos ad tanti et tam venerabilis Officii functionem vitæ et morum integritas certissimis testimoniis approbata, literarum scientiæ et aliæ qualitates requisitæ ad hoc habiles et idoneos clare et luculenter ostenderit et declaraverint; Nam ut maxime compertum cognitumq; habemus morum omnium, et Maxime Christianæ Religionis corruptelam a malis Pastoribus in populum emanasse, sic ut veram Christi Religionem, vitæq; et morum emendationem a bonis Pastoribus iterum delectis et assumptis in integrum restitutum iri haud dubie speramus. In cujus rei testimonium præsentibus Literas nostras inde fieri, et Sigilli nostra quod ad Causas Ecclesiasticas utimur appensione jussimus Communiri. Dat. 12. die mensis Novemb. Anno Dom. 1539. et Regni nostri Anno 31.

our Realm, and all other Officers, Ministers, and Subjects, these our Letters hearing or seeing, Greeting. We let you wit, That being desirous to have our People at all times convenient, give themselves to the attaining the knowledge of God's Word, whereby they will the better honour him, and observe and keep his Commandments; and also do their Duties better to us, being their Prince and Sovereign Lord: And considering that this our Zeal and Desire cannot by any mean take so good effect, as by the granting to them the free and liberal use of the Bible in our own natural and English Tongue: so unless it be foreseen that the same pass at the beginning by one Translation to be perused and considered; The frailty of Men is such, that the diversity thereof may breed and bring forth manifold Inconveniences; as when wilful and heady Folk shall confer upon the diversity of the said Translations. We have therefore appointed our right trusty and well-beloved Counsellor, the Lord Cromwell, Keeper of our Privy Seal, to take for us, and in our Name, special care and charge, that no manner of Person, or Persons, within this our Realm, shall enterprise, attempt, or set in hand to print any Bible in the English Tongue of any manner of Volum, during the space of five years next ensuing after the Date hereof, but only all such as shall be deputed, assigned, and admitted by the said Lord Cromwell. The 13 Novemb. Tricesimo primo Regni.

XVI.—*The Attainder of Thomas Cromwell.*

Item quedam alia petitio, formam cujusdam actus attinctura in se continens, exhibita est sue Regiæ Majestati in Parlamento prædicto, cujus tenor sequitur in hæc verba.

[Parliament Rolls. Act 60. Anno Regni tricesimo secundo.]

In their most humble-wise shewing to your most Royal Majesty, the Lords Spiritual and Temporal, and all your most loving and obedient Subjects, the Commons in this your Most High Court of Parliament assembled; That where your most Royal Majesty, our Natural Sovereign Lord, is justly, lawfully, and really entituled to be our sole Supream Head and Governour, of this your Realm of England, and of the Dominions of the same; to whom, and to none other under God the Kingly Direction, Order, and Governance, of your most loving and obedient Subjects, and people of this your Realm, only appertaineth and belongeth. And the which your most loving and obedient Subjects, your Highness prudently and quietly, without any manner of disturbance, by a long time most graciously hath preserved, sustained, and defended: And your Highness, for the Quietness, Wealth, and Tranquillity of your said humble and obedient Subjects, hath made, and ordained, divers and many most godly, vertuous, and wholesome Laws; and for due execution of

XV.—*The King's Letters Patents for printing the Bible in English.*

[Rot. Pat. 31 Hen. 8.]

HENRY the Eighth, &c. To all and singular Printers and Sellers of Books within this

the same, hath not desisted to travel in your own most Royal Person, to support and maintain, as well the Laws of Almighty God, as the Laws by your Highness made and ordained, by due and condign execution of the same Laws upon the Transgressors offending contrary to the same : and your Majesty hath always most vertuously studied and laboured, by all ways, and all means, to and for the setting forth thereof, in such wise as it might be most to the Honour, Glory, and Pleasure of Almighty God ; and for the common accord and wealth of this your Realm, and other your Dominions : And, for the true execution of the same, hath elected, chosen, and made divers, as well of your Nobles, as others to be of your most honourable Council, as to the honour of a Noble Prince appertaineth. And where your Majesty hath had a special trust and confidence in your said most trusty Counsellors, that the same your Counsellors, and every of them, had minded and intended, and finally purposed to have followed and pursued your most Godly and Princely Purpose, as of truth the more number hath most faithfully done ; Yet nevertheless Thomas Cromwell, now Earl of Essex, whom your Majesty took and received into your trusty Service, the same Thomas then being a Man of very base and low degree, and for singular favour, trust, and confidence, which your Majesty bare and had in him; did not only erect and advance the said Thomas unto the State of an Earl, and enriched him with many-fold Gifts, as well of Goods, as of Lands and Offices, but also him, the said Thomas Cromwell, Earl of Essex, did erect and make one of your most trusty Counsellors, as well concerning your Grace's Supream Jurisdictions Ecclesiastical, as your most high secret Affairs Temporal. Nevertheless your Majesty now of late hath found, and tried, by a large number of Witnesses, being your faithful Subjects, and Personages of great Honour, Worship, and Discretion, the said Thomas Cromwell, Earl of Essex, contrary to the singular trust and confidence which your Majesty had in him, to be the most false and corrupt Traitor, Deceiver, and Circumventor against your most Royal Person, and the Imperial Crown of this your Realm, that hath been known, seen, or heard of in all the time of your most Noble Reign ; Inasmuch that it is manifestly proved and declared, by the Depositions of the Witnesses aforesaid, That the same Thomas Cromwell, Earl of Essex, usurping upon your Kingly Estate, Power, Authority, and Office; without your Grace's Commandment or Assent, hath taken upon him to set at liberty divers Persons, being convicted and attainted of Misprision of High Treason ; and divers other being apprehended, and in Prison, for Suspicion of High Treason ; and over that, divers and many times, at sundry places, in this your Realm, for manifold Sums of Money to him given, most traiterously hath taken upon him, by several Writings, to give and

grant, as well unto Aliens, as to your Subjects, a great number of Licences for conveying and carrying of Mony, Corn, Grain, Beans, Beer, Leather, Tallow, Bells, Mettals, Horses, and other Commodities of this your Realm, contrary to your Highness's most Godly and Gracious Proclamations made for the Common-Wealth of your People of this your Realm in that behalf, and in derogation of your Crown and Dignity. And the same Thomas Cromwell, elated, and full of pride, contrary to his most bounden Duty, of his own Authority and Power, not regarding your Majesty Royal ; And further, taking upon him your Power, Sovereign Lord, in that behalf, divers and many times most traiterously hath constituted, deputed, and assigned, many singular Persons of your Subjects to be Commissioners in many your great, urgent, and weighty Causes and Affairs, executed and done in this your Realm, without the assent, knowledge, or consent of your Highness. And further also, being a Person of as poor and low degree, as few be within this your Realm ; pretending to have so great a stroke about you, our, and his natural Sovereign Liege Lord, that he letted not to say publicly, and declare, That he was sure of you ; which is detestable, and to be abhorred amongst all good subjects in any Christian Realm, that any Subject should enterprize or take upon him so to speak of his Sovereign Liege Lord and King. And also of his own Authority and Power, without your Highness's consent, hath made, and granted, as well to Strangers as to your own Subjects, divers and many Pass-ports, to pass over the Seas with Horses, and great Sums of Mony, without any search. And over that, most Gracious Sovereign Lord, amongst divers other his Treasons, Deceits, and Falshoods, the said Thomas Cromwell, Earl of Essex, being a detestable Heretick, and being in himself utterly disposed to sett and sow common Sedition and Variance among your true and loving Subjects, hath secretly set forth and dispersed into all Shires, and other Territories of this your Realm, and other your Dominions, great numbers of false Erroneous Books, whereof many were printed and made beyond the Seas, and divers other within this Realm, comprising and declaring, amongst many other Evils and Errors, manifest Matters to induce and lead your Subjects to diffidence, and refusal of the true and sincere Faith and Belief, which Christian Religion bindeth all Christian People to have, in the most Holy and Blessed Sacrament of the Altar, and other Articles of Christian Religion, most graciously declared by your Majesty, by Authority of Parliament : And certain Matters comprised in some of the said Books, hath caused to be translated into our maternal and English Tongue : And upon Report made unto him by the Translator thereof, that the Matter so translated hath expressly been against the said most Blessed and Holy Sacrament ; Yet the said Thomas Cromwell,

Earl of Essex, after he had read the same Translation, most heretically hath affirmed the same material Heresie so translated, to be good; and further hath said, that he found no fault therein; and over that, hath openly and obstinately holden Opinion, and said, That it was as lawful for every Christian Man to be a Minister of the said Sacrament, as well as a Priest. And where also your most Royal Majesty, being a Prince of Vertue, Learning, and Justice, of singular Confidence and Trust, did constitute and make the said Thomas Cromwell, Earl of Essex, your Highness's Vicegerent within this your Realm of England; and by the same, gave unto him Authority and Power, not only to redress and reform all, and all manner of Errors, and Erroneous Opinions, insurging and growing among your loving and obedient Subjects of this your Realm, and of the Dominions of the same, but also to order and direct all Ecclesiastical and Spiritual Causes within your said Realm and Dominions; the said Thomas Cromwell, Earl of Essex, not regarding his Duty to Almighty God, and to your Highness, under the Seal of your Vicegerent, hath, without your Grace's assent or knowledg, licensed and authorized divers Persons, detected and suspected of Heresies, openly to teach and preach amongst your most loving and obedient Subjects, within this your Realm of England. And under the pretence and colour of the said great Authorities and Cures, which your Majesty hath committed unto him in the Premises, hath not only of his corrupt and damnable Will and Mind, actually, at some time, by his own Deed and Commandment, and at many other times by his Letters, expressly written to divers worshipful Persons, being Sheriffs, in sundry Shires of this your Realm, falsly suggesting thereby your Grace's Pleasure so to have been, caused to be set at large many false Hereticks, some being there indicted, and some other being thereof apprehended, and in ward: and commonly, upon complaints made by credible Persons unto the said Thomas Cromwell, Earl of Essex, of great and most detestable Heresies committed and sprung in many places of this your Realm, with declaration of the Specialities of the same Heresies, and the Names of the Offenders therein, the same Thomas Cromwell, Earl of Essex, by his crafty and subtil means and inventions, hath not only defended the same Hereticks from Punishment and Reformation; but being a fautor, maintainer, and supporter of Hereticks, divers times hath terribly rebuked divers of the said credible Persons being their Accusers, and some others of them hath persecuted and vexed by Imprisonment and otherwise. So that thereby many of your Grace's true and loving Subjects have been in much dread and fear, to detect or accuse such detestable known Hereticks; the particularities and specialities of which said

abominable Heresies, Errors, and Offences, committed and done by the said Thomas Cromwell, being over-tedious, long, and of too great number here to be expressed; declared, or written. And to the intent to have those damnable Errors and Heresies, to be inculcated, impressed, and infixed in the Hearts of your Subjects, as well contrary to God's Laws, as to your Laws and Ordinances. Most Gracious Sovereign Lord, the same Thomas Cromwell, Earl of Essex, hath allured and drawn unto him by Retainours, many of your Subjects sundrily inhabiting in every of your said Shires and territories, as well erroneously perswading and declaring to them the Contents of the false erroneous Books, above-written, to be good, true, and best standing with the most Holy Word and Pleasure of God; as other his false and heretical Opinions and Errors; whereby, and by his Confederacies therein, he hath caused many of your faithful Subjects to be greatly infected with Heresies, and other Errors, contrary to the right Laws and Pleasure of Almighty God. And the same Thomas Cromwell, Earl of Essex, by the false and traiterous means above-written, supposing himself to be fully able, by force and strength, to maintain and defend his said abominable Treasons, Heresies, and Errors, not regarding his most bounden Duty to Almighty God, and his Laws, nor the natural Duty of Allegiance to your Majesty, in the last day of March, in the 30 year of your most gracious Reign, in the Parish of St. Peter the Poor, within your City of London, upon demonstration and declaration then and there made unto him, that there were certain new Preachers, as Robert Barnes Clerk, and other, whereof part been now committed to the Tower of London for preaching and teaching of Leud Learning against your Highness's Proclamations; the same Thomas affirming the said preaching to be good, most detestably, arrogantly, erroneously, wilfully, maliciously, and traiterously, expressly against your Laws and Statutes, then and there did not lett to declare, and say; these most traiterous and detestable words ensuing, amongst other words of like matter and effect; that is to say, that "If the King would turn from it, yet I would not turn; And if the King did turn, and all his People, I would fight in the Field in mine own Person, with my Sword in my hand, against him and all others;" and then, and there, most traiterously pulled out his Dagger, and held it on high, saying these words, "Or else this Dagger thrust me to the heart, if I would not die in that Quarrel against them all: And I trust, if I live one year or two, it shall not lie in the King's Power to resist or lett it if he would." And further, then and there swearing by a great Oath, traiterously affirmed the same his traiterous saying and pronunciation of words, saying, "I will do so indeed," extending up his Arm, as though he had had a Sword in his Hand;

to the most perilous, grievous, and wicked Example of all other your loving, faithful, and obedient Subjects in this your Realm, and to the peril of your most Royal Person. And moreover, our most Gracious Sovereign Lord, the said Thomas Cromwell, Earl of Essex, hath acquired and obtained into his possession, by Oppression, Bribery, Extort, Power, and false promises made by him to your Subjects of your Realm, innumerable Sums of Mony and Treasure; and being so enriched, hath had your Nobles of your Realm in great disdain, derision, and detestation, as by express words by him most opprobriously spoken hath appeared. And being put in remembrance of others, of his estate, which your Highness hath called him unto, offending in like Treasons, the last day of January, in the 31 year of your Most noble Reign, at the Parish of St. Martin in the Field, in the County of Middlesex, most arrogantly, willingly, maliciously, and traiterously, said, published, and declared, that "If the Lords would handle him so, that he would give them such a Break-fast as never was made in England, and that the proudest of them should know;" to the great peril and danger, as well of your Majesty, as of your Heirs and Successors: For the which his most detestable and abominable Heresies and Treasons, and many other his like Offences and Treasons, over-long here to be rehearsed and declared. Be it Enacted, Ordained, and Established by your Majesty, with the Assent of the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, and by the Authority of the same, That the said Thomas Cromwell, Earl of Essex, for his abominable and detestable Heresies and Treasons, by him most abominably, heretically, and traiterously practised, committed, and done, as well against Almighty God, as against your Majesty, and this your said Realm, shall be, and stand, by Authority of this present Parliament, convicted and attainted of Heresie and High Treason, and be adjudged an abominable and detestable Heretick and Traitor; and shall have and suffer such pains of death, losses, and forfeitures of Goods, Debts, and Chattels, as in cases of Heresie and High Treason, or as in cases of either of them, at the pleasure of your most Royal Majesty. And that the same Thomas Cromwell, Earl of Essex, shall, by Authority abovesaid, lose and forfeit to your Highness, and to your Heirs and Successors, all such his Castles, Lordships, Mannors, Mesuages, Lands, Tenements, Rents, Reversions, Remainders, Services, Possessions, Offices, Rights, Conditions, and all other his Hereditaments, of what names, natures, or qualities soever they be, which he the said Thomas Cromwell, Earl of Essex, or any other to his use had, or ought to have had, of any Estate of Inheritance, in Fee-Simple or Fee-Tail, in Reversion or Possession, at the said last day of

March, in the said thirtieth Year of your most Gracious Reign, or at any time sith or after, as in Cases of High Treason. And that all the said Castles, Lordships, Mannors, Lands, Mesuages, Tenements, Rents, Reversions, Remainders, Services, Possessions, Offices, and all other the Premises forfeited, as is abovesaid, shall be deemed, invested, and adjudged, in the lawful, real, and actual possession of your Highness, your Heirs, and Successors for ever in the same, and such estate, manner, and form, as if the said Castles, Lordships, Mannors, Mesuages, Lands, Tenements, Rents, Reversions, Remainders, Services, Possessions, Offices, and other the Premises, with their Appurtenances, and every of them, were specially or particularly founden, by Office or Offices, Inquisition or Inquisitions, to be taken by any Escheator, or Escheators, or any other Commissioner or Commissioners, by virtue of any Commission or Commissions to them, or any of them, to be directed in any County or Counties, Shire or Shires, within this your Realm of England, where the said Castles, and other the Premises, or any of them, been, or do lay, and returned into any of your Majesties Courts. Saving to all and singular, Person and Persons, Bodies politick and corporate, their Heirs and Successors, and their Successors and Assignees of every of them, other than the said Thomas Cromwell, Earl of Essex, and his Heirs, and all and every other Person and Persons, claiming by the same Thomas Cromwell, and to his use, all such Right, Title, Entrie, Possession, Interest, Reversions, Remainders, Lease, Leases, Conditions, Fees, Offices, Rents, Annuities, Commons, and all other Commodities, Profits, and Hereditaments whatsoever they or any of them might, should, or ought to have had, if this Act had never been had nor made. Provided always, and be it enacted by the Authority aforesaid, that this Act of Attainder, ne any Offence, ne other thing therein contained, extend not unto the Deanery of Wells, in the County of Sommerset; nor to any Mannors, Lands, Tenements, or Hereditaments thereunto belonging; nor be in any wise prejudicial or hurtful unto the Bishop of Bath and Wells, nor to the Dean and Chapter of the Cathedral Church of St. Andrew of Wells, nor to any of them, nor to any of their Successors; but that the said Bishop, Dean, and Chapters, and their Successors, and every of them, shall and may have, hold, use, occupy, and enjoy, all and singular their Titles, Rights, Mannors, Lands, Tenements, Rents, Reversions, and Services, and all and singular other their Hereditaments, Commodities, and Profits, of what nature, kind, or quality, or condition soever they be, in as ample and large manner and form, as tho this Act of Attainder, or any Offence therein mentioned, had never been had, committed, nor made; and that from hence-forth the Dean, and his Successors, Deans of the said

Cathedral Church that hereafter shall be perfected, elected, and admitted to the same, Shall, by the Authority aforesaid, be Dean of the said Cathedral Church, fully and wholly incorporated with the Chapter of the same, in as ample, large, and like manner and form, to all intents and purposes, as the Deans before this time hath been and used to be, with the said Chapter of the said Cathedral Church of Wells. And that the same Dean and Chapter, and their Successors, shall have, occupy, and enjoy, all and singular their such Possessions, Mannors, Lands, Tenement, Rents, Reversions, and Services, and all and singular their Hereditaments, of what nature, kind, name or names they be called or known. And shall be adjudged, and deemed in actual and real possession and season of, and in the same Premisses, to all intents and purposes, according to their old Corporation, as tho this Act of Attainder, or any thing, clause, or matter therein contained had never been had, committed, nor made. This said Act of Attainder, or any other Act, Provision, or any thing heretofore had or made to the contrary notwithstanding. *Cui quidem petitioni cum provisione predict. perfect. et intellect. per dictum Dominum Regem ex Autoritate et consensu Parlamenti predicti sic Responsum est,*

Soit fait come il est désiré.

XVII.—*Cromwell's Letter to the King concerning his Marriage with Ann of Cleve. An Original. To the King, my most Gracious Sovereign Lord his Royal Majesty.*

[Cott. Libr. Otho C. 10.]

Most Merciful King, and most Gracious Sovereign Lord, may it please the same to be advertised, That the last time it pleased your benign Goodness to send unto me the Right Honourable Lord Chancellor, the Right Honourable Duke of Norff. and the Lord Admiral, to examine, and also to declare unto me divers things from your Majesty; among the which, one special thing they moved, and thereupon they charged me, as I would answer before God at the dreadful day of Judgment, and also upon the extreme danger and damnation of my Soul and Conscience, to say what I knew in the Marriage, and concerning the Marriage, between your Highness and the Queen. To the which I answered as I knew, declaring unto them the Particulars, as nigh as I then could call to remembrance. Which when they had heard, they, in your Majesty's Name, and upon like charge as they had given me before, commanded me to write to your Highness the truth, as much as I knew in that Matter; which now I do, and the very truth, as God shall save me, to the uttermost of my knowledg. First; After your Majesty heard of the Lady Ann of Cleves arrival at Dover, and that her Journeys were appointed toward Greenwich, and

that she should be at Rochester on New-years Even at night, your Highness declared to me, that you would privily visit her at Rochester, upon New-years-day, adding these words, "To nourish love;" which accordingly your Grace did upon New-years-day, as is above-said. And the next day, being Friday, your Grace returned to Greenwich, where I spake with your Grace, and demanded of your Majesty, How ye liked the Lady Ann: your Highness answered, as me thought, heavily, and not pleasantly, "Nothing so well as she was spoken of;" saying further, "That if your Highness had known as much before as ye then knew, she should not have come within this Realm;" saying, as by the way of lamentation, "What Remedy?" Unto the which I answered and said, I know none but was very sorry therefore; and so God knoweth I was, for I thought it a hard beginning. The next day after the receipt of the said Lady, and her entry made unto Greenwich, and after your Highness had brought her to her Chamber, I then waited upon your Highness into your Privy-Chamber; and being there, your Grace called me unto you, saying to me these words, or the like, "My Lord, is it not as I told you? say what they will, she is nothing so fair as she hath been reported; howbeit she is well and seemly." Whereunto I answered and said, By my Faith, Sir, ye say truth; adding thereunto, that I thought she had a Queenly manner; and nevertheless was sorry that your Grace was no better content: And thereupon your Grace commanded me to call together your Council, which were these by name; The Arch-Bishop of Canterbury, the Dukes of Norfolk and Suffolk, my Lord Admiral, and my Lord of Duresme, and my self, to commune of these Matters, and to know what Commissions the Agents of Cleves had brought, as well touching the performance of the Covenants sent before from hence to Dr. Wotton, to have been concluded in Cleves, as also in the declaration how the Matters stood for the Covenants of Marriage, between the Duke of Lorraine's Son, and the said Lady Ann. Whereupon Olisleger and Hogeston were called, and the Matters purposed; whereby it plainly appeared, that they were much astonished and abashed, and desired that they might make answer in the next morning, which was Sunday; And upon the Sunday in the morning your said Counsellors and they met together early, and there afterwards was proposed unto them, as well touching the Commission for the performance of the Treaty and Articles sent to Mr. Wotton, as also touching the Contracts and Covenants of Marriage between the Duke of Lorraine's Son, and the Lady Ann, and what terms they stood in. To which things so proposed, they answered as men much perplexed, That as touching Commission, they had none to treat concerning the Articles sent to Mr. Wotton. And as to the Contract and

Covenants of Marriage they could say nothing, but that a Revocation was made, and that they were but Spousals. And finally, after much reasoning, they offered themselves to remain Prisoners, until such time as they should have sent unto them from Cleves the first Articles ratified under the Duke their Masters Sign and Seal, and also the Copy of the Revocation made between the Duke of Lorrain's Son and the Lady Ann. Upon the which Answers, I was sent to your Highness by my Lords of your Council, to declare to your Highness their Answer; and came to you, by the Privy Way, into your Privy-Chamber, and declared unto the same all the Circumstances, wherewith your Grace was very much displeased, saying, "I am not well handled;" insomuch that I might well perceive that your Highness was fully determined not to have gone through with the Marriage at that time, saying unto me these words, or the like in effect; "That if it were not that she is come so far unto my Realm, and the great Preparations that my States and People have made for her, and for fear of making a ruffel in the World; that is, to mean to drive her Brother into the hands of the Emperor and the French King's hands, being now together, I would never have ne married her." So that I might well perceive your Grace was neither content with the Person, ne yet with the Proceedings of the Agents; And at after-dinner, the said Sunday, your Grace sent for all your said Counsellors in, repeating how your Highness was handled, as well touching the said Articles, as also the said Matter of the Duke of Lorrain's Son. It might, and I doubt not, did appear unto them how loth your Highness was to have married at that time. And thereupon, and upon the Considerations aforesaid, your Grace thought that it should be well done that she should make a Protestation before your said Counsellors and Notaries to be present, that she was free from all Contracts; which was done accordingly. And thereupon I repairing to your Highness, declared how that she had made her Protestation. Whereunto your Grace answered in effect these words, or much like; "Is there none other Remedy, but that I must needs, against my Will, put my Neck in the Yoke;" and so departed, leaving your Highness in a study or pensiveness. And yet your Grace determined the next morning to go through; and in the morning, which was Monday, your Majesty preparing your self towards the Ceremonies; There was one Question, Who should lead to the Church? And it was appointed that the Earl of Essex deceased, and an Earl that came with her, should lead her to the Church. And thereupon one came to your Highness, and said to you that the Earl of Essex was not come; whereupon your Grace appointed me to be one that should lead her: And so I went into her Chamber, to the intent to have done your Commandment;

and shortly after I came into her Chamber, the Earl of Essex was come: Whereupon I repaired back again into your Graces Privy-Chamber, and shewed your Highness how he was come; and thereupon your Majesty advanced towards the Gallery out of your Privy-Chamber; and your Grace being in and about the midst of your Chamber of Presence, called me unto you, saying these words, or the like in sentence; "My Lord, if it were not to satisfy the World, and my Realm, I would not do that I must do this day for none earthly thing;" and therewith one brought your Grace Word that she was coming; and thereupon your Grace repaired into the Gallery towards the Closet, and there paused for her coming, being nothing content that she so long tarried as I judged then. And so consequently she came, and your Grace afterward proceeded to the Ceremonies; and they being finished, travelled the day as appertained, and the night after the custom. And in the morning, on Tuesday, I repairing to your Majesty into your Privy-Chamber, finding your Grace not so pleasant as I trusted to have done, I was so bold to ask your Grace how you liked the Queen? Whereunto your Grace soberly answered, saying, "That I was not all men, surely, as ye know, I liked her before not well, but now I like her much worse; for," quoth your Highness, "I have felt her Belly, and her Breasts, and thereby, as I can judge, she should be no Maid; which strook me so to the Heart when I felt them, that I had neither will nor courage to proceed any further in other Matters;" saying, "I have left her as good a Maid as I found her:" Which me thought then ye spake displeasingly, which made me very sorry to hear; Your Highness also after Candlemass, and before Showstie, once or twice said, "That ye were in the same case with her as ye were afore, and that your Heart could never consent to meddle with her carnally." Notwithstanding your Highness alledged, that ye for the most part used to lay nightly, or every second night by her, and yet your Majesty ever said, "That she was as good a Maid for you, as ever her Mother bare her, for any thing ye had misintred to her." Your Highness shewed to me also in Lent last passed, at such time as your Grace had some communication with her of your Lady Mary, how that she began to wax stubborn and willful, ever lamenting your fate, and ever verifying that ye never had any carnal knowledge with her: And also after Easter, your Grace likewise, at divers times, and in the Whitsun-week, in your Grace's Privy-Chamber at Greenwich, exceedingly lamented your fate, and that your greatest grief was, "That ye should surely never have any more Children for the comfort of this Realm, if ye should so continue;" assuring me, "that before God ye thought she was never your lawful Wife." At which time your Grace knoweth what answer I made; which was, that I would for my part do my utmost to comfort

and deliver your Grace of your Afflictions ; and how sorry I was both to see and hear your Grace God knoweth. Your Grace divers times sithen Whitsuntide, ever alledigug one thing, and also saying, " That ye had as much to do to move the consent of your Heart and Mind as ever did Man, and that you took God to witness ; but ever," you said, " the obstacle could never out of your Mind." And, Gracious Prince, after that you had first seen her at Rochester, I never thought in my heart that ye were or would be contented with that Marriage. And, Sir, I know now in what case I stand, in which is only the Mercy of God and your Grace ; if I have not, to the uttermost of my remembrance, said the Truth, and the whole Truth in this Matter, God never help me. I am sure there is, as I think, no Man in this your Realm that knew more in this than I did, your Highness only excepted. And I am sure, my Lord Admiral calling to his remembrance, can shew your Highness, and be my Witness what I said unto him after your Grace came from Rochester, yea, and after your Grace's Marriage : And also now of late, sithence Whitsuntide, and I doubt not but many and divers of my Lords of your Council, both before your Marriage and sithence, have right-well perceived that your Majesty hath not been well pleased with your Marriage. And as I shall answer to God, I never thought your Grace content, after you had once seen her at Rochester. And this is all that I know, most gracious and most merciful Sovereign Lord, beseeching Almighty God, who ever hath in all your Causes counselled, preserved, opened, maintained, relieved, and defended your Highness ; So he will now vouchsafe to counsel you, preserve you, maintain you, remedy you, relieve and defend you, as may be most to your Honour, with Prosperity, Health, and Comfort of your Heart's desire. For the which, and for the long Life, and prosperous Reign of your most Royal Majesty, I shall, during my Life, and whiles I am here, pray to Almighty God, that he of his most abundant Goodness will help, aid, and comfort you, after your continuance of Nestor's Years : that that most noble Imp, the Princes Grace, your most dear Son, may succeed you to reign long, prosperously, and feliciously to God's pleasure : beseeching most humbly your Grace to pardon this my rude writing, and to consider that I a most woful Prisoner, ready to take the Death, when it shall please God and your Majesty ; and yet the frail flesh inciteth me continually to call to your Grace for Mercy and Grace for mine Offences ; and thus Christ save, preserve, and keep you.

Written at the Tower this Wednesday, the last of June, with the heavy Heart and trembling hand, of your Highness's most heavy and most miserable Prisoner, and poor Slave,
 THOMAS CROMWELL.

Most Gracious Prince, I cry for
 Mercy, Mercy, Mercy.

XVIII.—*The King's own Declaration concerning it. An Original.*

[Cott. Libr. Otho C. 10.]

FIRST ; I depose and declare, That this hereafter written is merely the verity intended, upon none sinister affection, nor yet upon none hatred nor displeasure, and herein I take God to witnesse. Now to the Matter I say and affirm ; That when the first communication was had with me for the Marriage of the Lady Ann of Cleves, I was glad to hearken to it, trusting to have some assured Friend by it ; I much doubting that time, both the Emperor, France, and the Bishop of Rome ; and also because I heard so much, both of her excellent Beauty and vertuous Conditions. But when I saw her at Rochester, the first time that ever I saw her, it rejoiced my heart that I had kept me free from making any Pact or Bond before with her till I saw her my self ; for then I adsure you I liked her so ill, and so far contrary to that she was praised, that I was woe that ever she came into England ; and deliberated with my self, that if it were possible to find means to break off, I would never enter Yoke with her. Of which misliking, both the great Master, the Admiral that now is, and the Master of the Horses, can and will bear record. Then after my repair to Greenwich, the next day after I think, and doubt not, but that the Lord of Essex well examined, can, and will, or hath declared what I then said to him in that case ; not doubting, but since he is a Person which knoweth himself condemned to die by Act of Parliament, will not damn his Soul, but truly declare the Truth, not only at that time spoken by me, but also continually till the day of Marriage ; and also many times after, whereby my lack of consent, I doubt not, doth or shall well appear ; And also lack enough of the Will and Power to consummate the same ; wherein both he, my Physicians, the Lord Privy Seal that now is, Hennage and Denny can, and I doubt not will testify according to truth, which is, That I never for love to the Woman consented to marry ; nor yet if she brought Maiden-head with her, took any from her by true Carnal Copulation. This is my brief, true, and perfect Declaration.

H. R.

XIX.—*The Judgment of the Convocation for annulling of the Marriage with Ann of Cleve.*

[Regist. Cranmer.]

TENOR vero Literarum Testimonialium hujusmodi sequitur, et est talis. Excellentissimo in Christo Principi, &c. Thomas Cantuarien. et Edwardus Eboracen. Archiepiscopi, ceteriq ; Episcopi et reliquis vestri Regni Angliæ clerus Autoritate Literarum Commissionarium Vestræ Majestatis, Congregati ac Synodum universalem repræsen-

tantes, cum obsequio, reverentia et honore debitis, salutem et felicitatem. Cum nos humillimi et Majestatis Vestre devotissimi subditi, Convocati et Congregati sumus virtute Commissionis Vestre magno sigillo Vestro sigillat, dat. 6 Julii Anno felicissimi Regni Vestri tricesimo secundo, quam accepimus in hæc quæ sequitur verba.

Henricus Octavus Dei Gratia Angliæ, &c. Archiepiscopus Cantuarien. et Eborac. ac cæteris Regni nostri Angliæ Episcopis, Decanis, Archidiaconis, et universo Clero, salutem. Egerunt apud nos Regni nostri proceres et populus, ut cum nuper quadam emerserit, quæ ut illi putant ad nos Regni; nostri successionem pertineant, inter quæ præcipua est, causa et conditio Matrimonii quod cum Illustri et Nobili Fœmina Domina Anna Clevensi propter externam quidem conjugii speciem, perplexum aliqui etiam multis ac variis modis ambiguum videtur; Nos ad ejusdem Matrimonii disquisitionem ita procedere dignaremur ut opinionem Vestram qui in Ecclesia nostra Anglicana scientiam Verbi Dei et Doctrinam profitemini exquiramus, vobis; discutiendum Autoritatem ita demandamus, ut si animis Vestris fuerit persuasum Matrimonium cum præfata Domina Anna minime consistere aut cohærere debere; nos ad Matrimonium contrahend. cum alia liberos esse, Vestro, Patrum ac reliquæ deinde Ecclesiæ suffragio pronuncietur et confirmetur. Nos autem qui Vestrum in reliquis Ecclesiæ hujus Anglicanæ negotiis gravioribus quæ Ecclesiasticam Oeconomiam et Religionem spectant judicium amplecti solemus, ad veritatis explicandæ testimonium omnino necessarium rati sumus Causæ hujusmodi Matrimonialis seriem et circumstantias vobis exponi et communicari curare, ut quod vos per Dei Leges licere decreveritis, id demum totius Ecclesiæ nostræ Autoritate innixi licite facere et exequi audeamus. Vos itaq; Convocari et in Synodum Universalem nostra Autoritate convenire volentes; vobis conjunctim et divisim committimus atq; mandamus ut inspecta hujus negotii veritate, ac solum Deum præ oculis habentes, quod verum, quod justum, quod honestum, quod sanctum est, id nobis de communi Concilio scripto annuncio renunciatis et de communi consensu licere definiatis: Nemp hoc unum a vobis nostro jure postulamus, ut tanquam fida et proba Ecclesiæ membra causæ huic Ecclesiasticæ, quæ maxima est, in justitia et veritate adesse velitis et eam maturime juxta Commissionem vobis in hac parte factam absolvere et expedire. In cujus rei Testimonium has Literas nostra fieri fecimus Patentes, Teste meipso apud Westmon. sexto die Julii, Anno Regni nostris tricesimo secundo. Nos tenorem et effectum Vestre Commissionis per omnia sequentes, postquam matura deliberatione perpendimus et consideravimus omnes Matrimonii prætensi inter Vestram Majestatem Illustrissimam et Nobilem fœminam Dominam Annam Clevensem circumstantias, nobis multis modis

expositas, cognitatas et perspectas, tandem ad definitionem et determinationem sequentem, quam communi omnium consensu justorumq; animorum nostrorum judicio ac recto conscientiæ dictamine protulimus, processimus, in hunc modum et (quod tenor Vestre Commissionis exigit) Vestre Nobilissimæ Majestati in hoc præsentī scripto referend. duximus, et significamus prout sequitur.

Primum itaq; comperimus et consideravimus Matrimonium inter Majestatem Vestram et Nobilem fœminam Dominam Annam Clevensem præcontracto quodam sive sponsaliorum, sive Matrimonii, inter dictam Dominam Annam et Marchionem Lotharingiæ concluso ambiguum, plane impeditum et perplexum reddi; Annimadvertimus enim quod quamvis Vestra Majestas in prima hujus Matrimonii prætensionē tractatione præcontractus prædicti, et de quo tum sermo multus habebatur, discussionem et declarationem ante solemnizandum cum dicta Domina Anna Matrimonium tanta instantia exegerit, ut pro conditione contrahendi deinde Matrimonii fuisse merito existimari possit, qua conditione defecta nihil ageretur; atq; hæc cum ita se haberent tamen neque ante solemnizationem illa de præcontractu ambiguitas expedita et declarata est, cum id ipsum tum temporis Majestas Vestra denuo exposceret et efflagitaret, cui clara jam et expedita esse omnia falso renunciabatur, neq; postea quicquam efficac ut promissum ab Oratoribus fuerat, huc transmissum est, quo scrupulus ille ex præcontractu natus eximeretur, tolleretur amoveretur, adeo quidem ut prætensum Matrimonium inter Majestatem Vestram et Dominam Annam prædictam non modo ex conditionis defectu corruerit, sed si nulla conditio hujusmodi omnino fuisset, certe quidem Matrimonium hujusmodi prætensum ex sola præcontractus hujusmodi causa non explicata in suspensio manserit, in eum etiam casum nullius vigoris omnino ac valoris pronuncian-dum, quo præcontractum illum verbis de præsentī factum fuisse constiterit, id quod multis de causis est verisimilius et merito suspectum haberi potest.

Consideravimus præterea ex his quæ allegata, affirmata et probata nobis fuerunt, quod prætensum Matrimonium inter Majestatem vestram et Dominam Annam prædictam internum, purum, perfectum et integrum consensum non habuit: Imo contra quemadmodum inter ipsa tractationis initia, cum de hoc Matrimonio ageretur, plurimus illecebrarum fucus adhibitus est, et magnus laudationum acervus supra fidem cumulat, ut hic perduceretur et obtruderetur ignota, ita solemnizationis actus qui instabat a Majestate Vestra animo reluctantante et dissentiente exortus est, causis maximis et gravissimis urgentibus et prementibus quæ animum invitum et alienum percellere merito possent.

Consideravimus etiam carnalem Copulam inter Majestatem Vestram et prædictam Do-

minam Annam minime secutam esse, nec cum ea justo impedimento intercedente consequi deinde posse. Quæ omnia ex his quas audivimus probationibus, vera et certa esse existimamus. Postremo illud quoque; Consideramus, quod et nobis ab aliis propositum etiam nos verum esse fatemur, agnoscimus et approbamus, viz. ut si Majestas Vestra (modo ne fiat divinæ jussioni præjudicium) in libertate contrahendi Matrimonii cum alia esse declaratur, maxime totius Regni beneficio id futurum. Cum quidem Regni felicitas omnis et conservatio, tum in Regia Vestra persona ad Dei honorem et divinæ legum executionem conservandam consistit, tum in vitandis etiam sinistris omnibus opinionibus et scandalis quæ de Majestatis Vestre progenie post nati- tam nobis ex prætenso Matrimonio sobolem suborirentur, si præcontractus ille de quo diximus, et cujus declaratio nulla secuta est, prædictæ Domine Annæ objiceretur. His itaque de causis et considerationibus aliisque; multis non necessariis quæ exprimantur, cum separatim singulis, tum conjunctim omnibus consideratis et perpensis, Nos Archiepiscopi et Episcopi, cum Decanis, Archidiaconis, et reliquo hujus Regni Clero nunc congregato, circumstantias facti ejusque; veritatem ut antedictum est considerantes, tum vero quid Ecclesia in hujusmodi casibus et possit facere et sæpenumero antehac fecerit perpendentes, tenore præsentium declaramus et definimus, Majestatem Vestram prædicto Matrimonio prætenso, utpote nullo et invalido, non alligari, sed alio desuper judicio non expectato Ecclesiæ suæ Autoritate fretam posse arbitrio suo ad contrahend. et consummand. Matrimonium cum quavis femina, divino jure vobiscum contrahere non prohibita, procedere, prætenso illo cum Domina Anna prædicta Matrimonio non obstante.

Similiter Dominam Annam prædictam non obstante Matrimonio prætenso cum Majestate Vestra, quod nullo pacto ob stare debere Decernimus, posse arbitrio suo cum quavis alia persona divino jure non prohibita Matrimonium contrahere. Hæc Nos Clerum et doctam Ecclesiæ Anglicanæ partem representantes, tum vera, justa, honesta, et sancta esse Affirmamus, tum eisdem qui perfectissime, integerrime, et efficacissime ad omnem intentionem, propositum et effectum a nobis exigere potest, Consentimus et Assentimur per præsentem. In quorum omnium et singulorum testimonium hæc scripta manu nostrarum subscriptione, communimus, utriusque; etiam Archiepiscopi sigillo apposito. Dat. Westmon. nono die mensis Julii, Anno Dom. 1540.

XX.—*Ann of Cleve's Letter* to her Brother.*

[Cotton Libr. Otho C. 10.]

BROTHER,

BECAUSE I had rather ye knew the Truth by mine Advertisement, than for want thereof ye should be deceived by vain Reports, I write these present Letters unto you, by which ye shall understand, That being advertised how the Nobles and Commons of this Realm desired the King's Highness here to commit the examination of the Matter of Marriage, between me and his Majesty, to the determination of the Clergy: I did the more willingly consent thereunto, and since the determination made, have also allowed, approved, and agreed unto the same, wherein I have more respect, as becometh me, to Truth and good Pleasure, than any worldly Affection that might move me to the contrary. I account God pleased with that is done, and know my self to have suffered no wrong or injury; but being my Body preserved in the integrity which I brought into this Realm, and I truly discharged from all band of Consent, I find the King's Highness, whom I cannot justly have as my Husband, to be nevertheless as a most kind, loving, and friendly Father and Brother, and to use me as honourably, and with as much humanity and liberality as you, I my self, or any of our Kin or Allies could wish or desire; wherewith I am, for mine own part, so well content and satisfied, that I much desire my Mother, You, and other mine Allies so to understand it, accept, and take it; and so to use your self towards this Noble and Vertuous Prince, as he may have cause to continue his friendship towards you, which on his behalf shall nothing be empaired or altered for this Matter: for so hath it pleased his Highness to signify unto me, that like as he will shew me always a most fatherly and brotherly kindness, and has so provided for me; so will he remain with you, and other, according to such terms as have passed in the same knot of Amity which between you hath been concluded, this Matter notwithstanding, in such wise as neither I, ne you, or any of our Friends shall have just cause of discontentment. Thus much I have thought necessary to write unto you, lest for want of true knowledge ye might otherwise take this Matter than ye ought, and in other sort care for me than ye should have cause. Only I require this of you, That ye so use your self, as for your untowardness in this Matter, I fare not the worse; whereunto I trust you will have regard.

* This Letter was drawn by Gardiner; but it is not certain that it was sent.

XXI.—*The Resolutions of several Bishops and Divines, of some Questions concerning the Sacraments; by which it will appear with what maturity and cure they proceeded in the Reformation, taken from the Originals, under their own hands. Only in copying them, I judged it might be more acceptable to the Reader to see every Man's Answer set down after every Question; and therefore they are published in this method.*

[Ex MSS. D. Stillingfleet.]

The first Question.

What a Sacrament is by the Scripture?

THE Scripture sheweth not what a Sacrament is, nevertheless where in the Latin Text we have *Sacramentum*, there in the Greek we have *Mysterium*; and so by the Scripture, *Sacramentum* may be called *Mysterium*, *id est, res occulta sive arcana.*—*Canterbury.*

To the first; In Scripture we neither find Definition nor Description of a Sacrament.—*York.*

Without prejudice to the Truth, and saving always more better Judgment, *Cum facultate etiam melius deliberandi in hac parte.*

To the first Question; I think that the Scriptures do use this word Sacrament, in divers places, according to the Matter it treateth upon, Tobi. 12. Rev. 1. Wisd. 2. 6. 12. Dan. 2. Ephes. 1. 3. 5. Col. 1. 1 Tim. 10. Rev. 17. as also it doth divers other words: Yet, what a Sacrament is by definition, or description of Scripture, I cannot find it explicated openly. Likewise as I cannot find the definition or description of the Trinity, nor yet such-like things. Mary what other Men can find, being daily and of long season exercised in Scripture, I cannot tell, referring therefore this thing to their better knowledge.—*London.*

I think that where this word, *Sacramentum*, is found in the Scripture in the Latin Translation, there in the Greek is found this word *Μυστήριον*, that is to say, a Mystery, or a secret thing.—*Rochester.*

What the word Sacrament betokeneth, or what is the definition, description, or notification thereof, I have found no such plainly set out by Scripture. But this I find, that it should appear by the same Scripture, that the Latin word *Sacramentum*, and the Greek word *Mysterium*, be in manner always used for one thing; as much to say as, *Absconditum, Occultatum, vel in occulto.*—*Carlike.*

Thomas Robertson. Ad Questiones.

Ad primam Respondeo, vocem Sacramenti, mihi in Sacris Literis non reperiri in hac significatione, nisi quatenus ad Matrimonium applicatur a Paulo, ubi tamen Græce habetur *Mysterium*: et proinde ex meris Scripturis expresse definiri non posse.—*Dr. Robertson.*

I find not in Scripture, the definition of a Sacrament, nor what a Sacrament is.—*Dr. Cox.*

I find no definition in Scripture of this word *Sacramentum*; howbeit wheresoever it is found in Scripture, the same is in the Greek *Mysterium*, which signifieth a Secret, or Hid thing.—*Dr. Day.*

Non habetur in Scripturis, quid Sacramentum proprie sit, nisi quod subinde *Mysterium* dicitur: varia enim, et in Scripturis, et in Ecclesiasticis Scriptoribus reperitur ejus nominis significatio; ideoque; definiri non potest.—*Dr. Ogleythorp.*

I find no definition of this word Sacrament, in the Scripture; nor likewise of this word *Gratia*, or *Lex*, with innumerable more; and yet what they signify, it is known; so the signification of this word Sacrament is plain, it is nothing else but a secret Hid thing, or any Mystery.—*Dr. Redmayn.*

Like as *Angelus, Cælum, Terra*, be spoken of in Scripture, yet none of them defined: So altho *Sacramentum* be spoken of in Scripture, yet it hath no definition there, but is taken divers ways, and in divers significations.—*Dr. Edgeworth.*

This word, Sacrament, in Scripture is not defined.—*Dr. Symmons.*

I say this word, Sacrament, taken in his common signification, betokeneth a Mystery, and hid, or a secret thing: But if ye understand it, in his proper signification, as we use to apply it only to the Seven Sacraments, the Scripture sheweth not what a Sacrament is. And yet lest any Man might be offended, thinking, that because the Scripture sheweth not what a Sacrament is, therefore the same is a light thing, or little to be esteemed: Here may be remembered, that there are some weighty and godly things, being also of our Belief, which the Scripture sheweth not expressly what they are. As for Example; We believe the Son is consubstantial to the Father: *Item*; that the Father is unbegotten, yet the Scripture sheweth not what is consubstantial, nor what is unbegotten, neither maketh any mention of the words. Likewise it is true, Baptism is a Sacrament, Penance is a Sacrament, &c. yet the Scripture sheweth not what a Sacrament is.—*Dr. Tresham.*

Edwardus Leyghton.

Responsions unto the Questions.

To the first Question, I say; That in Holy Scripture I never found, and I think there is no Man that will find a definition or description of this word *Sacramentum*; which is as much as to say in English, as, a Mystery, a secret, or a hid thing.—*Dr. Leyghton.*

I do read no definition of this word, *Sacramentum*, in Scripture; but sometimes it is used in Scripture, to signify a thing secret or hid.—*Dr. Coren.*

Conveniunt.—In primo articulo conveniunt omnes, non satis constare ex Scriptura, quid sit Sacramentum; Pleriq; tamen dicunt Græce appellari, *Mysterium*, (i. e.) a secret, or a hid thing.

Agreement.*—In the Answer unto the first Question, They do all agree, that it is not evident by Scripture, what a Sacrament is, but *Mysterium*, that is, a secret, or a hid thing.

2. Question.

What a Sacrament is by the Ancient Authors?

Answers.

THE Ancient Doctors call a Sacrament, *Sacræ rei Signum*, viz. *visibile Verbum, Symbolum, atque pactio qua sumus constricti*.—*Canterbury*.

To the second; Of St. Augustin's words, this Description following of a Sacrament may be gathered; *Sacramentum est invisibilis gratiæ, visibilis forma*. And this thing, that is such visible form or sign of invisible Grace in Sacraments, we find in Scripture, altho we find not the word Sacrament, saving only in the Sacrament of Matrimony.—*York*.

To the second; I find in Authors this Declaration, *Sacramentum et Sacræ rei signum*. Also, *Invisibilis Gratiæ Visibilis Forma*. Also, *Visibilis Forma Invisibilis Gratiæ imaginem gerens et causa existens*. And of the verity and goodness of this Description or Declaration, I refer me to the Divines, better acquainted with this Matter than I am.—*London*.

I think that this word Sacrament, as it is taken of the Old Authors, hath divers and sundry significations, for sometimes it is extended to all holy Signs, sometimes to all Mysteries, sometimes to all Allegories, &c.—*Rochester*.

Thomas Waldensis, who writeth a solemn Work *de Sacramentis*, causeth me to say, that this word, *Sacramentum in Communi*, is defined of the Ancient Authors; who after that he had shewed how that Wycliff, and before him Berengarius hath said, that Augustine defineth *Sacramentum* thus; *Sacramentum est sacrum Signum*; and *Signum* in this wise, *Signum est res præter speciem quam sensibus ingerit aliquid aliud ex se faciens in cogitationem venire*.† He himself, with Ancient Authors, as he saith, defineth it thus; *Sacramentum est invisibilis Gratiæ visibilis Forma, vel, Sacramentum est Sacræ rei Signum*: Both these Descriptions (saith he) be of the Ancient Fathers.—*Carlile*.

Sacramentum a vetustioribus, quemadmodum fert Hugo de S. Victore, et Thomas Aquinas, nondum reperiri definitum, nisi quod Augustinus, interdum vocet Sacramenta, *Sacræ signa aut signacula*, interdum similitudines earum rerum, quarum sunt Sacramenta. Et Rabanus, *Sacramentum dicitur, quod sub tegumento rerum corporalium, virtus Divina secretius salutem eorundem Sacramentorum operatur, unde et a secretis*

virtutibus vel Sacris Sacramenta dicuntur.—*Dr. Robertson*.

The Ancient Authors commonly say, That a Sacrament is, *Sacræ rei Signum*, or *Sacrosanctum Signaculum*; but they do not utterly and properly define what it is.—*Dr. Cox*.

The Ancient Doctors take this word, *Sacramentum*, diversly, and apply it to many things.—*Dr. Day*.

Ex Augustino et aliis colligitur, *Sacramentum* posse dici, *Sacræ rei Signum*, vel, *invisibilis gratiæ visibilis Forma*, quamquam hæc posterior definitio non conveniat omnibus Sacramentis, scil. tantum septem istis usitatis; sed nec his quoque; ex æquo, cum non æqualem conferant gratiam.—*Dr. Oglethorpe*.

Generally it is taken to signify every secret Mystery, and *Sacramenta* be called, *Sacrarum rerum signa*, or *Sacræ signacula*: And as this word Sacrament particularly is attributed to the chief Sacraments of the Church, this definition of a Sacrament may be gathered of St. August. *Invisibilis Gratiæ visibilis Forma*. And also that a Sacrament is a mystical or secret Work which consisteth *ex Verbo et elemento*. And Cyprian saith, *Verborum solemnitas et sacri invocatio nominis, et signa institutionibus Apostolicis Sacerdotum Ministeriis Attributa, visibile celebrant Sacramentum, rem vero ipsam Spiritus Sanctus format et efficit*.—*Dr. Redmayn*.

By the Ancient Authors, *Sacramentum* hath many significations, sometimes it is called a Secret Counsel. Tob. 12. *Sacramentum Regis abscondere bonum est*. Nebuchadnezzar's Dream was called *Sacramentum*, Dan. 2. The Mystery of Christ's Incarnation, and of our Redemption, is so called, Ephes. 3. and 1 Tim. 3. So that every secret thing having some privy sense or signification, is called *Sacramentum*, generally extending the Vocabule: Notwithstanding in one signification, *Sacramentum* accordeth properly to them that be commonly called the Seven Sacraments; and hath this definition taken of St. August. and others, *Invisibilis gratiæ visibilis Forma, ut ipsius imaginem gerat et quodammodo causa existat*.—*Dr. Edgeworth*.

The Ancient Authors of Divinity use this word Sacrament in divers significations, for they call it *Mysterium*; and so the Scripture useth it in many places, as 1 Tim. 3. Tobie 12. Wisd. 2. Dan. 2. Eph. 1. and 3. The word Sacrament is also used for a Figure or a Sign of the Old Testament, signifying Christ, as the Paschal Lamb, and the Brasen Serpent, and divers other Holy Signs. It is also taken of the Holy Authors, to be an Holy Sign, which maketh to the sanctification of the Soul, given of God against sin for our Salvation, as it may be gathered of them; for this word Sacrament is called by them, *Sacrum Signum*; but I have not read any express definition common to all Sacraments.—*Dr. Symmons*.

This word Sacrament, in the Ancient Authors, is oftentimes used in this general signi-

* The agreement, at the end of these Questions, is in Cranmer's hand.—Cott. Libr. Cleopatra, E. 5.

† De Doctrina Christiana.

fication, and so (as is before-said) it is a Mystery, or secret thing; and sometimes the same word is used as applicable only unto the Seven Sacraments; and is thus described, A visible Form of an invisible Grace: and thus also, a thing by the which, under the covering of visible things, the godly Power doth work our health.—*Dr. Tresham.*

To the second, I say; That Hugo de Sancto Victore, is one of the most Ancient Authors that I ever could perceive, took upon him to define or describe a Sacrament: Howbeit, I suppose, that this common description which the Schoolmen use, after the Master of the Sentences, viz. *Sacramentum est invisibilis Gratia visibilis seu sensibilis Forma*, may be gathered of St. Austin, and divers other Ancient Authors' words in many places of their Works.—*Dr. Leighton.*

I do find no definition plainly set forth in old Authors, notwithstanding this definition, *Invisibilis Gratia visibilis Forma*, may be gathered out of St. Augustine.—*Dr. Coren.*

Con.—In secundo Articulo conveniunt omnes, *Sacramentum esse sacræ rei signum*. Tresham, Oglethorpe, et Edgworth, dicunt hanc definitionem, *Sacramentum est invisibilis gratiæ visibilis Forma*, his septem convenire. Thurlbeus ait, non convenire omnibus septem, et æque pluribus posse attribui atq; septem.

Agreement.—In the second they put many Descriptions of a Sacrament, as the sign of a holy Thing, a visible Word, &c. But upon this one definition, a Sacrament is a visible Form of invisible Grace, they do not all agree: for Doctors Edgworth, Tresham, and Oglethorpe say, That "it is applicable only and properly unto the word Sacrament, as it signifieth the Seven Sacraments usually received." My Lord Elect of Westminster saith, That "it agreeth not unto all the Seven, nor yet more specially unto the Seven, than unto any other."

3. Question.

How many Sacraments there be by the Scripture?

Answers.

THE Scripture sheweth not how many Sacraments there be, but *Incarnatio Christi* and *Matrimonium*, be called in the Scripture *Mysteria*, and therefore we may call them by the Scripture *Sacramenta*. But one *Sacramentum* the Scripture maketh mention of, which is hard^d to be revealed fully, as would to God it were, and that is *Mysterium Iniquitatis*, or *Mysterium Meretricis magnæ et Bestiæ*.—*Canterbury.*

To the third; In Scripture we find no precise number of Sacraments.—*York.*

To the third; I find not set forth the express number, with express declaration of this many and no more: nor yet of these expressly by Scripture which we use, especially under the name of Sacraments, saving only of Matrimony.—*London.*

I think that in the Scripture be innumerable Sacraments, for all Mysteries, all Ceremonies, all the Facts of Christ, the whole Story of the Jews, and the Revelations of the Apocalypse, may be named Sacraments.—*Rochester.*

The certain number of Sacraments, or Mysteries, contained within Scripture, cannot be well expressed or assigned; for Scripture containeth more than infallibly may be rehearsed.—*Carlile.*

De istis septem, quæ usitate vocamus Sacramenta, nullum invenio nomine Sacramenti appellari, nisi Matrimonium. Matrimonium esse Sacramentum, probat Eckius, Homi. 73. et conferre gratiam, ibid.—*Dr. Robertson.*

There be divers Sacraments by the Scripture, as in Tobie 12. *Sacramentum Regis*, the King's Secret. Also Nebuchadnezzars Dream, Dan. 2. is called, *Sacramentum*. *Incarnatio Christi*, *Sacramentum*, Ephes. 3. *Matrimonium*, *Sacramentum*.—*Dr. Cox.*

Taking for Sacraments any thing, that this word, *Sacramentum*, doth signify, there be in Scripture a great number of Sacraments more than Seven.—*Dr. Day.*

Non habetur determinatus (Sacramentorum numerus in Scripturis, sunt enim innumera fere illic, quæ passim vocantur Sacramenta; cum omnis allegoria, omneq; Mysterium, dicatur Sacramentum. Quin et somnia, ac secreta, subinde Sacramenta vocantur. Tobie 2. *Sacramentum Regis* abscondere bonum est; et Dan. 2. Imploremus misericordias Dei Cæli super Sacramento isto, et somnio. Paulus etiam Epist. 2. vocat Mysterium Incarnationis Christi Sacramentum: Et in Apoc. 1. vocat Sacramentum septem Stellarum. Ac hoc præcipue observandum venit, nullum a septem Sacramentis, receptis hoc nomine appellari, præter solum Matrimonium.—*Dr. Oglethorpe.*

As many as there be Mysteries, which be innumerable; but by Scripture, I think, the Seven which be named Sacraments, may principally bear the name.—*Dr. Redmayn.*

Speaking of Sacraments generally, they be innumerable spoken of in Scripture; but properly to speak of Sacraments, there be but Seven that may be so called, of which Matrimony is expressly called *Sacramentum*, Ephes. 5. and as I think, in the Germane and proper signification of a Sacrament; so that the indivisible knot of the Man and his Wife in one Body, by the Sacrament of Matrimony, is the Matter of this Sacrament; upon which, as on the literal verity the Apostle foundeth this allegorical saying, *Ego autem dico in Christo et in Ecclesia*; for the mystical sense presupposeth a verity in the Letter on which that is taken. Six more there be to which the definition doth agree, as manifestly doth appear by the Scriptures with the exposition of the Ancient Authors.—*Dr. Edgworth.*

In the Scripture there is no certain number of Sacraments.—*Dr. Symonds.*

I find no more of the Seven, called expressly Sacraments, but only Matrimony, but extending the name of Sacraments, in his most general acception; there are in Scripture a great number of Sacraments, whereof the Apostle saith, *Si noverint Mystera omnia, &c.*—*Dr. Tresham.*

To the third; I say, that I find not in Scripture any of these seven which we commonly call Sacraments, called *Sacramentum*, but only *Matrimonium*. But I find divers and many other things called Sacraments in Scripture, as in the 21 of Tobie, *Sacramentum Regis abscondere bonum est.* Item Apoc. 17. *Dicamus tibi Sacramentum.* Item, 1 Tim. 3. *Magnum est pietatis Sacramentum, &c.*—*Dr. Leyghion.*

I cannot tell how many Sacraments be, by Scripture, for they be above one hundred.—*Dr. Coren.*

Con.—*In tertio conveniunt satis: non esse certum numerum Sacramentorum per Scripturas. Redmaynus addit,* But by Scripture I think the seven which be named Sacraments, may principally bear the name. *Idem sentit Edgworth, et septem tantum. Matrimonium in Scripturis haberi sub nomine Sacramenti plerique dicunt.*

Agreement.—In the third they do agree, That there is no certain number of Sacraments by Scripture, but even as many as there be Mysteries; and none of these seven called Sacraments, but only Matrimony in Scripture.

4. Question.

How many Sacraments there be by the Ancient Authors?

Answers.

By the Ancient Authors there be many Sacraments more than seven, for all the Figures which signifie Christ to come, or testifye that he is come, be called Sacraments, as all the Figures of the Old Law, and in the New Law; *Eucharistia, Baptismus, Pascha, Dies Dominicus, lotio Pedum, signum Crucis, Chrisma, Matrimonium, Ordo, Sabbatum, Impositio manuum, Oleum, Consecratio Olei, Lac, Mel, Aqua, Vinum, Sal, Ignis, Cinis, adpersio Aurium, vestis candida,* and all the Parables of Christ, with the Prophetes of the Apocalyps, and such others, be called by the Doctors, *Sacramenta.*—*Canterbury.*

To the fourth; There is no precise number of Sacraments mentioned by the Ancient Authors, taking the word Sacrament, in his most general signification.—*York.*

To the fourth; I find that St. Austine speaketh of *Baptismo, de Eucharistia, de Matrimonio, de Ordinatione clericorum, de Sacramento Chrismatis et Unionis:* Also I find in the said St. Austine, that in the Old Law there were many Sacraments, and in the New Law few.—*London.*

I think that in the Doctors be found many more Sacraments than seven, viz. *Panis Catechumenorum, signum Crucis, Oleum, Lac, Sal, Mel, &c.*—*Rochester.*

That Scripture containeth, by the same Holy Ghost which is Author thereof, the Holy Doctors, and Ancient Fathers expoundeth; So that where in Scripture the number of Sacraments is uncertain, it cannot be among them certain.—*Carlile.*

Apud Augustinum lego Sacramentum Nuptiarum, Sacramentum Baptismi, Sacramentum Eucharistiæ, quod et altaris sive panis vocat; Sacramentum Ordinationis; Sacramentum Chrismatis, quod datur per manus impositionem Baptizatis; Sacramentum Unionis.—*Dr. Robertson.*

I find in the Ancient Authors, that Baptism is called *Sacramentum, Eucharistia Sacramentum, Matrimonium Sacramentum, Ordo Sacramentum, Chrisma Sacramentum, Impositio Manuum per Baptismum Sacramentum, Dilectio Sacramentum, Lotio pedum Sacramentum, Oleum, Mel, Lac, Sacramenta;* and many others.—*Dr. Cox.*

There be a great sort of Sacraments found in the Doctors, after the acception above said, more than seven.—*Dr. Dwy.*

Apud Scriptores Ecclesiasticos reperiuntur multo plura Sacramenta quam hæc septem.—*Dr. Oglethorpe.*

Taking this word Sacrament universally for Mysteries, or all secret Tokens, there be more Sacraments than can be reckoned; but the seven by old Authors may specially obtain the name. *Lotio pedum* is spoken of in old Authors as a special Sacrament used then in the Church, and as it appeareth, having a great ground in the Scripture; and I think it were better to renew that again, and so to have eight Sacraments, rather than to diminish the number of the seven now used.—*Dr. Redmayn.*

Even like as to the next Question before.—*Dr. Edgeworth.*

The ancient Authors acknowledg many more than seven; for they call in their Writings all Rites and Ceremonies, Sacraments.—*Dr. Symmons.*

Generally, as many as Mysteries, specially seven, and no more of like nature to them; for although I find not express mention where Penance is called a Sacrament, yet I think it may be deduced and proved by Cyprian, in his Sermon de Passione Christi, in these words. *Denique quicumque sunt Sacramentorum Ministri, per operationem authoritas in figura Crucis omnibus Sacramentis largitur effectum, et cuncta peragit nobis quod omnibus nominibus eminet a Sacramentorum vicariis invocatum: At licet indigni sint qui accipiunt, Sacramentorum tamen reverentia et propinquiorum ad Deum parat accessum, et ubi redierint ad cor constat ablutionis donum, et reddit effectus munerum, nec alias quæri aut repeti necesse est salutiferum Sacramentum;* in these words, *redit effectus munerum;* and,

nec alias repeti necesse est salutiferum Sacramentum, must needs be understood Penance, and also that Penance is a Sacrament: For as our first access to God is by the Sacrament Baptism, which Cyprian there following called *Ablutionem primam*; so if we fall by deadly sin, we cannot *repetere* God again, but by Penance; which repeating (*i. e.*) Penance, Cyprian calleth *Salutiferum Sacramentum*.—*Dr. Tresham.*

To the fourth, I say; That I find in ancient Authors, every one of these seven, which we call commonly Sacraments, called *Sacramentum*; as in Austin every one of them is called *Sacramentum* but only Penance, which Cyprian calleth *Sacramentum*. Also I find in the ancienter Authors divers other things (besides the seven) called Sacraments, as *Lotio Pedum* in Cyprian, &c.—*Dr. Leygh-ton.*

More Sacraments be found in old Authors than Seven.—*Dr. Coren.*

Con.—*In quarto conveniunt, plura esse Sacramenta quam septem apud Autores: Redman addit; But the seven, by old Authors, may specially obtain the name. Idem putat Edgworth, and Tresham. Lotio pedum, he thinketh were better to be renewed, and so made eight Sacraments, than the number of the seven to be diminished. Treshamus citat Cyprianum in Sermon de Passione Christi pro penitentia, quod dicatur Sacramentum, cum alii fere omnes nusquam appellari aiunt Sacramentum, apud Autores; et hic locus aperte agit de Baptismo, quod vocat donum ablutionis, et Sacramentum Salutiferum.*

Agreement.—In the fourth they agree, That there is no determinate number of Sacraments spoken of in the old Authors; but that my Lord of York, and Edgworth, Tresham, Redman, Crayford, and Simmons, say, That those seven, by old Authors, may specially obtain the name of Sacraments. The Bishop of St. Davids saith, That there be but four Sacraments in the old Doctors most chiefly spoken of, and they be Baptism, the Sacrament of the Altar, Matrimony, and Penance.

5. Question.

Whether this word Sacrament, be and ought to be attributed to the seven only? and whether the seven Sacraments be found in any of the old Authors?

Answers.

I KNOW no cause why this word, Sacrament, should be attributed to the seven only; for the old Authors never prescribed any certain number of Sacraments, nor in all their Books I never read these two words joined together, *vis. septem Sacramenta*.—*Canterbury.*

To the fifth; To the first part of this Question, this word, Sacrament, is used and applied in Scripture, to some things that be none of the seven Sacraments. To the second part; The seven Sacraments be found in some of the ancient Authors.—*York.*

To the fifth, I answer; That this word, Sacrament, in our Language commonly hath been attributed to the seven customably called Sacraments, not for that yet, that the word Sacrament cannot be applied to any more, but for that the seven have been specially of very long and ancient season received, continued and taken for things of such sort.—*London.*

I think that the name of a Sacrament, is and may be attributed to more than seven, and that all the seven Sacraments be found in the old Authors, though all peradventure be not found in one Author. But I have not read Penance called by the name of a Sacrament in any of them.—*Rochester.*

Certain it is, that this word Sacrament, neither is nor ought to be attributed to seven only, for both Scripture and ancient Authors otherwise applieth it, but yet nothing letteth, but that this word Sacrament may most especially, and in a certain due preheminance, be applied to the seven Sacraments, of most ancient name and usage among Christian Men. And that the ancient Authors have so used and applied it, affirmeth the said Thomas Walden, convincing Wycliffe and Berengarius who enforced the contrary, from Cyprian, and also Augustine, with other holy Doctors, they may so well be gathered.—*Carlisle.*

Vocabulum, Sacramenti, in Sacris Literis, nulli Sacramentorum quod sciam tribuitur, nisi Matrimonio: a vetustis Scripturibus tribuitur Ceremoniis et umbris legis, Incarnationi Christi, figuris, allegoriis, et festivitibus: Apud Paulum legitur divinitatis, voluntatis divinæ, et pietatis Sacramentum. Ceterum loquendo de Sacramentis his, quæ sunt invisibilis gratiæ collatæ in Ecclesia Christi visibilia signa, opinor non plura quam septem inveniri, hisq; magis proprie quam reliquis, sub hac ratione, tribui nomen Sacramenti.—*Dr. Robertson.*

This word Sacrament is not, nor ought not to be attributed to these seven only. Those that we call seven Sacraments, be found in old Authors, although some of them be seldom found called by this name Sacrament.—*Dr. Cox.*

This word, *Sacramentum*, neither is, nor ought to be so attributed unto these seven, but that it is, and may be attributed to many more things, and so the ancienter Doctors use it. The seven Sacraments be found in ancient Doctors under the name of Sacrament, saving that I remember not that I have read in them Penance called a Sacrament.—*Dr. Day.*

Nomen commune est multis aliis rebus, quam septem istis usitatis Sacramentis. Septem Sacramenta, seorsim et sparsim reperiuntur in veterum monumentis.—*Dr. Oglethorpe.*

To the seven specially and principally, and in general to innumerable more. But I cannot tell whether in any old Author might be found these two words, seven Sacraments, or this number limited; but every one of the

seven Sacraments, one by one, be found in the old Authors.—*Dr. Redmayn.*

Sacramentum in his proper signification, is and ought to be attributed to the seven only; and they be all seven found in the Authors.—*Dr. Edgeworth.*

This word, Sacrament, is not only to be attributed to the seven, but that the seven Sacraments especially conferreth Grace, the old Authors especially accounteth them by the number of seven; and these seven are found in Authors and Scriptures, altho they be not found by the name of seven.—*Dr. Symons.*

I say, This word, Sacrament, is attributed to the seven; and that the seven Sacraments are found in the ancient Authors.—*Dr. Tresham.*

To the fifth I say, first, (as before) that this word, *Sacramentum*, is not applied or attributed in Holy Scripture to any of the seven, but only to Matrimony. But it is attributed in Scripture and ancient Authors to many other things besides these: Howbeit, taking this word, *Sacramentum*, for a sensible sign of the invisible Grace of God given unto Christian People, as the Schoolmen and many late Writers take it; I think that these seven commonly called Sacraments, are to be called only and most properly Sacraments.—*Dr. Leighton.*

This word, Sacrament, may well be attributed to the seven; and so it is found in old Authors, save that I do not read expressly in old Doctors, Pennance to be under the name of a Sacrament, unless it be in Chrysostome, in the Exposition *ad Hebræ. Homil. 20. sect. 1. cap. 10. in principio.*—*Dr. Coren.*

Non. Con.—In quinto præter Herfordens. Roffens. Dayium. Ogletorphum, Menevens. et Coxum, putant omnes nomen Sacramenti præcipue his septem convenire. Symons addit, *The seven Sacraments specially confer Grace: Eboracens. Curren, Tresham, Symons, aiunt septem Sacramenta inveniri apud veteres, quanquam Curren et Symons mox videntur iterum negare.*

Dissent.—In the fifth; The Bishops of Herford and St. David, Dr. Day, Dr. Cox, say, That this word, Sacrament, in the old Authors, is not attributed unto the seven only, and ought not to be attributed. The Bishop of Carlisle alledging Waldensis. Doctors Curren, Edgeworth, Symons, Tresham say, That it is and may be attributed. And Dr. Curren and Mr. Symmons, seem to vary against themselves each in their own Answers; for Dr. Curren saith, That this word, Sacrament, is attributed unto the seven in the old Doctors, and yet he cannot find that it is attributed unto Pennance. Dr. Symons saith, That the old Authors account them by the number of seven; and yet he saith, That they be not found there by the name of seven.

6. Question.

Whether the determinate number of seven Sacraments be a Doctrine, either of the Scripture, or of the old Authors, and so to be taught?

Answers.

THE determinate number of seven Sacraments is no Doctrine of the Scripture, nor of the old Authors.—*Canterbury.*

To the sixth; The Scripture maketh no mention of the Sacraments determined to seven precisely; but the Scripture maketh mention of seven Sacraments, which be used in Christ's Church, and grounded partly in Scripture; and no more be in use of the said Church but seven so grounded; and some of the ancient Doctors make mention of seven, and of no more than seven, as used in Christ's Church so grounded; wherefore a Doctrine may be had of seven Sacraments precisely used in Christ's Church, and grounded in Scripture.—*York.*

To the sixth; I think it be a Doctrine set forth by the ancient Fathers, one from another, taking their matter and ground out of Scripture, as they understood it; though Scripture for all that doth not give unto all the seven, the special names by which now they are called, nor yet openly call them by the name of Sacrament, except only (as is before said) the Sacrament of Matrimony.—*London.*

Albeit the seven Sacraments be in effect found both in the Scripture, and in the old Authors, and may therefore be so taught; yet I have not read this precise and determinate number of seven Sacraments, neither in the Scripture, nor in the ancient Writers.—*Rochester.*

By what is here before-said, I think it doth well appear, that both the Scripture of God, and holy Expositors of the same, would have the seven Sacraments both taught, and in due form exhibited to all Christian People, as it shall also better appear by what followeth.—*Carlisle.*

In Scriptura tantum unum ex istis septem Sacramentum vocari invenio, nimirum Matrimonium. apud veteres reperiuntur omnia hæc septem, a nullo tamen, quod sciam, nomine 7. Sacramentorum celebrari, nisi quod Eras. ait 7. a veteribus recenseri: August. loquens de Sacramentis ad Januarium Ep. 118. ait numerum septenarium tribui Ecclesiæ proprie instar universitatis; Item obiectum fuisse Husso in Concilio Constantienti quod infideliter senserit de 7. Sacramentis. De perfectione Num. Septenarii, vide August. lib. 1. de Civ. cap. 31.—*Dr. Robertson.*

This determinate number of seven Sacraments, is no Doctrine of Scripture, nor of the old Authors, nor ought not to be taught as such a determinate number by Scripture and old Authors.—*Dr. Cox.*

Neither the Scripture, nor the ancient Authors, do recite the determinate number of

the seven Sacraments; but the Doctrine of the seven Sacraments is grounded in Scripture, and taught by the ancient Authors, albeit not altogether.—*Dr. Day.*

Septenarius Sacramentorum numerus, Doctrina est recentium Theologorum; quam illi partim ex Scriptura, partim ex veterum scriptis, argute in sacrum hunc (ut aiunt) numerum collegerunt.—*Dr. Oglethorpe.*

I think, as I find by old Authors, the ancient Church used all these seven Sacraments; and so I think it good to be taught.—*Dr. Redmayn.*

The determinate number of seven Sacraments, is not taught in any one Process of the Scripture, nor of any one of the old Authors of purpose speaking of them altogether, or in one Process, as far as I can remember; albeit they all seven be there, and there spoken of in Scripture manifestly, and so have the old Authors left them in sundry places of their Writings; and so it ought to be taught.—*Dr. Edgeworth.*

Forasmuch as the Scripture teacheth these seven, and sheweth special Graces given by the same, the which are not so given by others, called Sacraments, the old Authors perceiving the special Graces, have accounted them in a certain number, and so have been used by Doctors to be called seven, and without inconvenience may so be taught.—*Dr. Symmons.*

I say, the determinate number of seven is not expressly mentioned in the Scripture, like as the determinate number of the seven Petitions of the Prayer is not expressly mentioned; and as I think the seven Petitions to have their ground in Scripture, even so do I think of the seven Sacraments, to be grounded in Scripture.—*Dr. Tresham.*

To the sixth I say as before, That the old Authors call each of these seven Sacraments; but be it, I cannot remember that ever I read the determinate, precise, and express number of seven Sacraments in any of the ancient Authors, nor in Scripture. Howbeit we may find in Scripture, and the old Authors, also mention made, and the doctrine of each of these seven, commonly called Sacraments.—*Dr. Leyghon.*

The determinate number of seven, is a Doctrine to be taught, for every one of them be contained in Scripture, though they have not the number of seven set forth there, no more than the Petitions of the Pater Noster be called seven, nor the Articles of the Creed be called twelve.—*Dr. Curren.*

Con.—Priori parti Quæstionis negative Respondent. Herfordens. Menevens. Roffens. Dayus, Dunelmens. Oglethorpus, Thurbely: Posteriori parti, quod sit Doctrina conveniens respondent affirmative, Eboracen. Roffen. Carliolen. Londinen. Dayus, Edgeworth, Redmayn, Symmons, Curren: Londinen. et Redmanus non respondent priori parti Quæstionis, nec Oglethorpus, Tresham, Robinsonus Posteriori. Eboracen. Londin.

Symmons, Curren, volunt è Scripturis peti Doctrinam Septem. Sacramentorum.

Agreement.—In the sixth, touching the determinate number of the seven Sacraments, the Bishop of Duresme, Hereford, St. David, and Rochester, the Elect of Westminster, Dr. Day, and Dr. Oglethorpe say, This prescribed number of Sacraments is not found in the old Authors. The Bishop of York, Drs. Curren, Tresham, and Symmons, say the contrary. Concerning the second part, whether it be a Doctrine to be taught? The Bishops of Hereford, St. Davids, and Dr. Cox, Think it ought not to be so taught as such a determinate number by Scripture. The Bishops of York, London, Carlisle; Drs. Day, Curren, Tresham, Symmons, Crayford, Think it a Doctrine meet to be taught: And some of them say, That it is founded on Scripture.

7. Question.

What is found in Scripture of the Matter, Nature, Effect, and Vertue of such as we call the seven Sacraments; so as although the Name be not there, yet whether the thing be in Scripture or no, and in what wise spoken of?

Answers.

I find not in the Scripture the Matter, Nature, and Effect of all these which we call the seven Sacraments, but only of certain of them, as of Baptism, in which we be regenerated and pardoned of our sin by the Blood of Christ: Of *Eucharistia*, in which we be concorporated unto Christ, and made lively members of his Body, nourished and fed to the Everlasting Life, if we receive it as we ought to do, and else it is to us rather Death than Life. Of Penance also I find in the Scripture, whereby Sinners after Baptism returning wholly unto God, be accepted again upon God's Favour and Mercy. But the Scripture speaketh not of Penance, as we call it a Sacrament, consisting in three parts, Contrition, Confession, and Satisfaction; but the Scripture taketh Penance for a pure conversion of a sinner in heart and mind from his sins unto God, making no mention of private Confession of all deadly sins to a Priest, nor of Ecclesiastical satisfaction to be enjoined by him. Of Matrimony also I find very much in Scripture, and among other things, that it is a mean whereby God doth use the infirmity of our Concupiscence to the setting forth of his Glory, and increase of the World, thereby sanctifying the Act of Carnal commixtion between the Man and the Wife to that use; yea, although one part be an Infidel: and in this Matrimony is also a Promise of Salvation, if the Parents bring up their Children in the Faith, Love, and Fear of God. Of the Matter, Nature, and Effect of the other three, that is to say, Confirmation, Order, and extreme Unction, I read nothing in the Scripture as they be taken for Sacraments.—*Canterbury.*

To the seventh; Of Baptism, we find in Scripture the Institution by the Word of Christ; we find also that the Matter of Baptism is Water, the Effect and Vertue is Remission of Sins. Of Confirmation, we find that the Apostles did confirm those that were baptized, by laying their hands upon them, and that the Effect then was the coming of the Holy Ghost into them, upon whom the Apostles laid their hands, in a visible sign of the Gift of divers Languages, and therewith of ghostly strength to confess Christ, following upon the same. Of the Sacrament of the Altar, we find the Institution by Christ, and the Matter thereof, Bread and Wine, the Effect, Increase of Grace. Of the Sacrament of Penance, we find the Institution in the Gospel, the Effect Reconciliation of the Sinner, and the union of him to the Mystical Body of Christ. Of the Sacrament of Matrimony, we find the Institution both in the Old and New Testament, and the Effect thereof, Remedy against Concupiscence and discharge of sin, which otherwise should be in the Office of Generation. Of the Sacrament of Order, we find, that our Saviour gave to his Apostles power to baptize, to bind and to loose sinners, to remit sins, and to retain them, to teach and preach his Word, and to consecrate his most precious Body and Blood, which be the highest Offices of Order; and the Effect thereof Grace, we find in Scripture. Of extream Unction, we find in the Epistle of the Holy Apostle St. James, and of the Effects of the same.—*York.*

To the seventh, I find, that St. Austin is of this sentence, That "where the Sacraments of the Old Law did promise Grace and Comfort, the Sacraments of the New Law do give it indeed." And moreover he saith, That "the Sacraments of the New Law are, *factu facilliora, pauciora, salubriora et feliciora*, more easier, more fewer, more wholsomer, and more happy."—*London.*

The Scripture teacheth of Baptism, the Sacrament of the Altar, Matrimony, and Penance manifestly: There be also in the Scripture manifest examples of Confirmation, viz. That it was done after Baptism by the Apostles, *per manuum Impositionem*. The Scripture teacheth also of Order, that it was done, *per manuum Impositionem cum oratione et jejunio*. Of the Unction of sick Men, the Epistle of St. James teacheth manifestly.—*Rochester.*

I think verily, That of the Substance, Effect, and Vertue of these seven usual Sacraments, that are to be taken and esteemed above others, we have plainly and expressly by Holy Scripture. Of Baptism, That whosoever believeth in Christ, and is Christened, shall be saved; and except that one be born again of Water and the Holy Ghost, he cannot come within the Kingdom of God. Of Matrimony, we have in Scripture, both by name, and in Effect, in the Old and New Testament, both by Christ and his Apostle Paul. Of the Sacrament of the Altar, I find

plainly expressly, both in the Holy Gospels, and other places of Scripture. Of Penance in like manner. Of Confirmation we have in Scripture, that when the Samaritans, by the preaching of Philip, had received the Word of God and were Christened; the Apostles hearing of the same, sent Peter and John unto them; who when they came thither, they prayed for them that they might receive the Holy Ghost: then they laid their hands upon them, and so they received the Holy Ghost; "This, (saith Bede,) is the Office and Duty only of Bishops." And "this manner and form (saith St. Hierom) as it is written in the Acts, the Church hath kept, That the Bishop should go abroad to call for the Grace of the Holy Ghost, and lay his hands upon them, who had been Christened by Priests and Deacons." Of the Sacrament of Orders, we have, That Christ made his Apostles the Teachers of his Law, and Ministers of his Sacraments, that they should duly do it, and make and ordain others likewise to do it after them. And so the Apostles ordained Matthias to be one of their number, St. Paul made and ordained Timothy and Titus, with others likewise. Of the Sacrament of Extream Unction, we have manifestly in the Gospel of Mark, and Epistle of St. James.—*Carlile.*

Materia Sacramentorum est Verbum et Elementum, virtus quam Deus per illa digne sumentibus conferat gratiam, juxta suam promissionem, nimirum quod sint Sacra Signacula, non tantum signantia, sed etiam sanctificantia. Unde opinor constare hanc Sacramentorum vim esse in Sacris Literis.—Dr. Robertson.

I find in Scripture, of such things as we use to call Sacraments. First, Of Baptism manifestly. Of *Eucharistia* manifestly. Of Penance manifestly. Of Matrimony manifestly. Of Ordering, *per manus Impositionem et Orationem* manifestly. It is also manifest, that the Apostles laid their hands upon them that were Christened. Of the Unction of the Sick with Prayer manifestly.—*Dr. Cox.*

Albeit the seven Sacraments be not found in Scripture expressed by name, yet the thing itself, that is the Matter, Nature, Effect, and Vertue of them is found there. Of Baptism in divers places; of the most Holy Communion; of Matrimony; of Absolution; of Bishops, Priests, and Deacons, how they were ordained *per manuum Impositionem cum Oratione*; Of laying the Apostles hands on them that were Christened, which is a part of Confirmation; Of Unction of them that were sick, with Prayer joined withal.—*Dr. Dav.*

Natura, vis, effectus, ac uniuscujusque Sacramenti proprietas, seorsim in Scriptura reperitur, ut veteres eam interpretati sunt.—Dr. Oglethorp.

As it appeareth in the Articles which be drawn of the said seven Sacraments.—*Dr. Redmayn.*

In Scripture we find of the Form of the

Sacraments, as the words Sacramental; and the Matter, as the Element, Oil, Chrism; and the Patient receiving the Sacrament; and of Grace and encrease of Vertue given by them as the Effects.—*Dr. Edgeworth.*

The things are contained in Scripture, as Baptism, Confirmation, *Eucharistia*, *Pœnitentia*, *Extrema Unctio*, *Ordo*, altho they have not there this name *Sacramentum*, as Matrimony hath; and every one of them hath his Matter, Nature, Effect and Vertue.—*Dr. Symmons.*

I think the Thing, the Matter, the Nature, the Effect, and Vertue of them all be in the Scripture, and all there institute by God's Authority, for I think that no one Man, neither the whole Church hath power to institute a Sacrament, but that such Institution pertaineth only to God.—*Dr. Tresham.*

To the Seventh, I say, That we may evidently find in Scripture, the substance of every one of the seven Sacraments, the Nature, Effect, and Vertue, of the same; as of Baptism, Confirmation, Penance, Matrimony, and so forth of the rest.—*Dr. Leyghton.*

Of the Matter, Nature, Vertue, and Effect, of such as we call Sacraments, Scripture maketh mention: Of Baptism manifestly; of the most Holy Communion manifestly; of Absolution manifestly; of Matrimony manifestly; of Bishops, Priests, and Deacons, Scripture speaketh manifestly; for they were ordered, *per Impositiones manuum Presbyterii cum Oratione et jejuniis*.

Con.—*Convenient præter Menevens. naturam septem Sacramentorum nobis tradi in Scripturis. Eboracens. effectus singulorum enumerat, item Carliolens.*

Londinens. non Respondet Questioni. Treshamus ait ideo è Scripturis tradi nobis Sacramenta, quoniam tota Ecclesia non habet Auctoritatem Instituendi Sacramenta.

Agreement.—In the seventh they do agree, saying this, That the Bishop of St. David says, That "the Nature, Effect, and Vertue of these seven Sacraments, only Baptism, the Sacrament of the Altar, Matrimony, Penance, are contained in the Scripture." The other say, "that the Nature and the Vertue of all these seven, be contained in the Scripture."

8. Question.

Whether Confirmation, cum Chrismate, of them that be Baptized, be found in Scripture?

Answers.

Or Confirmation with Chrism, without which it is counted no Sacrament, there is no mention in the Scripture.—*Canterbury.*

To the eighth; We find Confirmation, *cum Impositione manuum* in Scripture, as before; *cum Chrismate* we find not in the Scripture, but yet we find Chrismation with Oil used even from the time of the Apostles, and so taken as a Tradition Apostolick.—*York.*

To the eighth; I find in Scripture, in many places, *de Impositione manuum*, which I think (considering the usage commonly and so long

withal used) to be Confirmation; and that with Chrism, to supply the visible appearance of the Holy Ghost, which Holy Ghost was so visibly seen in the Primitive Church; nevertheless for the perfect declaration of the verity hereof, I refer it to the judgment of Men of higher knowledg in this Faculty.—*London.*

Altho Confirmation be found in the Scripture, by Example, as I said before, yet there is nothing written *de Chrismate*.—*Rochester.*

The Imposition of Hands, the Holy Doctors take for the same which we call Confirmation, done upon them which were christened before, whereof is written in the Acts. And as for *Chrisma*, it should seem by Cyprian, both as touching the confection and usage thereof, that it hath a great ground to be derived out of Scripture, tho it be not manifestly therein spoken of.—*Carlisle.*

Res et Effectus Confirmationis continentur in Scriptura, nempe, Impositio manuum per Apostolos Baptizatis, per quam dabatur Spiritus Sanctus. De Chrismate nihil illic legitur, quia per id tempus Spiritus Sanctus signo visibili descenderit in Baptizatos. Quod ubi fieri desiderit, Ecclesia Chrismate signi externi loco uti cœpit.—*Dr. Robertson.*

I find not in Scripture that the Apostles laying their hands upon them that were baptized, did anoint them *Chrismate*.—*Dr. Cox.*

Confirmation *cum Chrismate* I read not in Scripture, but *Impositionem manuum super Baptizatos*, I find there is, which ancient Authors call Confirmation; and Inunction with *Chrisma* hath been used from the Primitive Church.—*Dr. Day.*

De Impositione manuum cum Oratione, expressa mentio est in Scripturis, quæ nunc usitato nomine, a Doctoribus dicitur, Confirmatio. Sacrum Chrisma, traditio est Apostolica, ut ex veteribus liquet.—*Dr. Oglethorpe.*

The Question is not simple, but as if it were asked, Whether *Eucharistia* in *infermentato*, be in the Scripture, or, *baptismus cum sale*. Imposition of the Apostles hands, in which was conferred the Holy Ghost for Confirmation of them who were baptized, is found in Scripture. *Chrisma* is a Tradition deduced from the Apostles, as may be gathered by Scripture, and by the Old Authors, and the Mystery thereof is not to be despised.—*Dr. Redmayn.*

This Sacrament is one, *unitate integritatis*, as some others be: Therefore it hath two parts; of which one, that is, *Impositio manuum*, is taken Heb. 6. and Act. 8. The other part, that is, *Chrisme*, is taken of the Tradition of the Fathers, and so used from the Primitive Church. *vid. Cyp. Epist. lib. 1. Ep. 12.*—*Dr. Edgeworth.*

Confirmation is found in Scripture, and Confirmation *cum Chrismate*, is gathered from the old Authors.—*Dr. Symmons.*

I say Confirmation is found in Scripture, but this additament, *cum Chrismate*, is not of the Scripture, yet it is a very ancient Tra-

dition, as appeareth by *Cyp. de Unct. Chrism.*
—*Dr. Tresham.*

To the eighth Question, I say, That Confirmation of them that be baptized, is found in Scripture, but *cum Chrismate* it is not found in Scripture, but it was used *cum Chrismate* in the Church soon after the Apostles time, as it may evidently appear by the cited Authors.—*Dr. Leighton.*

The laying of the Bishops hands upon them that be christened, which is a part of Confirmation, is plainly in Scripture; and the Unction with Chrismate, which is another part, hath been observed from the Primitive Church, and is called of St. Austin, *Sacramentum Chrismatis*. Unction of the Sick with Oil, and the Prayer, is grounded expresly in Scripture.—*Dr. Coren.*

Con.—*Convenient omnes Confirmationem cum Chrismate non haberi in Scripturis. Eboracens. Tresham, Coren, Day, Oglethorpe, Edgworth, Leighton, Symmons, Redman, Robinsonus, Confirmationem in Scripturis esse contendunt; ceterum Chrisma esse traditionem Apostolicam: addit Robertsonus, et ubi fieri desiderat miraculum Consecrandi Spiritus Sancti, Ecclesia Chrismate signi externi loco uti cœpit; Convenit illi Londinens.*

Carliolens, putat usum Chrismatis ex Scripturis peti posse; Putant omnes tum in hoc Articulo, tum superiori, Impositionem manuum esse Confirmationem.

Agreement.—In the eighth they do agree all, except it be the Bishop of Carlile, That *Confirmatio cum Chrismate* is not found in Scripture, but only, *Confirmatio cum manuum Impositione*. And that also my Lord of St. David's denieth to be in Scripture, as we call it a Sacrament. My Lord of Carlile saith, That "*Chrisma*, as touching the confection and usage thereof, hath a ground to be derived out of Scripture." The other say, That "it is but a Tradition."

9. Question.

Whether the Apostles lacking a higher Power, as in not having a Christian King among them, made Bishops by that necessity, or by Authority given by God?

Answers.

ALL Christian Princes have committed unto them immediately of God the whole Cure of all their Subjects, as well concerning the Administration of God's Word, for the Cure of Souls, as concerning the ministration of things Political and Civil Governance: And in both these Ministrations, they must have sundry Ministers under them to supply that, which is appointed to their several Offices. The Civil Ministers under the King's Majesty, in this Realm of England, be those whom it shall please his Highness for the time to put in Authority under him: As for Example; The Lord Chancellor, Lord Treas-

urer, Lord Great Master, Lord Privy Seal, Lord Admiral, Majors, Sheriffs, &c. The Ministers of God's Word, under his Majesty, be the Bishops, Parsons, Vicars, and such other Priests as be appointed by his Highness to that Ministration: As for Example, the Bishop of Canterbury, the Bishop of Duresme, the Bishop of Winchester, the Parson of Winwick, &c. All the said Officers and Ministers, as well of that sort as the other, be appointed, assigned, and elected, and in every place, by the Laws and Orders of Kings and Princes. In the admission of many of these Officers, be divers comely Ceremonies and Solemnities used, which be not of necessity, but only for a good order and seemly fashion; for if such Offices and Ministrations were committed without such solemnity, they were nevertheless truly committed: And there is no more Promise of God, that Grace is given in the committing of the Ecclesiastical Office, than it is in the committing of the Civil Office. In the Apostles time, when there was no Christian Princes, by whose Authority Ministers of God's Word might be appointed, nor Sins by the Sword corrected, there was no Remedy then for the correction of Vice, or appointing of Ministers, but only the consent of Christian Multitudes among themselves, by an uniform consent, to follow the advice and perswasion of such Persons whom God had most endued with the Spirit of Council and Wisdom: And at that time, forasmuch as the Christian People had no Sword, nor Governour amongst them, they were constrained of necessity to take such Curats and Priests, as either they knew themselves to be meet thereunto, or else as were commended unto them by others, that were so replete with the Spirit of God, with such knowledg in the profession of Christ, such Wisdom, such Conversation and Counsel, that they ought even of very Conscience to give credit unto them, and to accept such as by them were presented: and so sometimes the Apostles and others, unto whom God had given abundantly his Spirit, sent or appointed Ministers of God's Word; sometimes the People did choose such, as they thought meet thereunto; and when any were appointed or sent by the Apostles or others, the People of their own voluntary Will with thanks did accept them: not for the Supremity, Empire, or Dominion, that the Apostles had over them to command, as their Princes and Masters, but as good People ready to obey the advice of good Counsellors, and to accept any thing that was necessary for their edification and benefit.—*Canterbury.*

To the ninth; We find in Scripture, that the Apostles used the Power to make Bishops, Priests and Deacons; which Power may be grounded upon these words; *Sicut misit me vivens Pater, sic ego mitto vos, &c.* And we verily think, that they durst not have used so high Power, unless they had had Authority from Christ; but that their Power to ordain

Bishops, Priests, or Deacons, by Imposition of Hands, requireth any other Authority, than Authority of God, we neither read in Scripture, nor out of Scripture.—*York.*

To the ninth; I think the Apostles made Bishops by the Law of God, because, Acts 22. it is said, *In quo vos Spiritus Sanctus posuit*: Nevertheless, I think if Christian Princes had been then, they should have named by Right, and appointed the said Bishops to their Rooms and Places.—*London.*

I think that the Apostles made Bishops by Authority given them from God.—*Rochester.*

That Christ made his Apostles, Priests, and Bishops, and that he gave them Power to make others like, it seemeth to be the very trade of Scripture.—*Carlile.*

Opinor Apostolos Authoritate Divina creasse Episcopos et Presbyteros, ubi Publicus Magistratus permittit.—*Dr. Robertson.*

Altho the Apostles had no authority to force any Man to be Priest, yet (they moved by the Holy Ghost) had authority of God to exhort and induce Men to set forth God's Honour, and so to make them Priests.—*Dr. Cor.*

The Apostles made, that is to say, ordained Bishops by authority given them by God; Joh. 20. *Sicut misit me vivens Pater, ita et ego mitto vos.* Item Joan. ult. et Act. 20. and 1 Tim. 4. *Paulus ordinavit Timotheum et Titum, et præscribit quales illi debeant ordinare.* 1 Tim. 1. Tit. 1.—*Dr. Day.*

Apostoli autoritate et mandato Dei, ordinabant ac instituebant Episcopos, petita ac obtenta prius facultate a Principe ac Magistratu (ut opinor) qui tum præerat.—*Dr. Oglethorpe.*

Christ gave his Apostles authority to make other Bishops and Ministers in his Church, as he had received authority of the Father to make them Bishops; but if any Christian Prince had then been, the Apostles had been, and ought to have been obedient Subjects, and would nothing have attempted, but under the permission and assent of their Earthly Governors: yet was it meet that they which were special and most Elect Servants of our Saviour Christ, and were sent by him to convert the World, and having most abundantly the Holy Ghost in them, should have special ordering of such Ministry as pertained to the planting and encreasing of the Faith; whereunto I doubt not, but a Christian Prince, of his godly mind, would most lovingly have condescended. And it is to be considered, that in this Question, with other like, this word "making of a Bishop, or Priest," may be taken two ways: for understanding the Word, to ordain or consecrate, so it is a thing which pertaineth to the Apostles and their Successors only; but if by this word (Making) be understood the appointing or naming to the Office; so, it pertaineth specially to the Supreme Heads and Governours of the Church, which be Princes.—*Dr. Redmayn.*

The Apostles made Bishops and Priests by authority given them of God, and not for lack

of any higher Power: Notwithstanding where there is a Christned King or Prince, the Election, Deputation and Assignment of them, that shall be Priests or Bishops, belongeth to the King or Prince, so that he may forbid any Bishop within his Kingdom, that he give no orders, for Considerations moving him, and may assign him a time when he shall give Orders, and to whom: Example of King David, 1 Chron. 24. dividing the Levites into 24 Orders, deputing over every Order one chief Bishop, prescribing an Ordinal and Rule how they should do their Duties, their Courses; and what Sacrifices, Rites, and Ceremonies, they should use every day, as the day and time required. And his Son, King Solomon, diligently executed, and commanded the same usages to be observed in the Temple, after he had erected and finished it, 2 Chron. 8.—*Dr. Edgworth.*

The Apostles made Bishops and Priests, by authority given them of God.—*Dr. Symmons.*

I say, That the Apostles had authority of God to make Bishops; yet if there had been a Christian King in any place where they made Bishops, they would, and ought, to have desired authority also of him, for the executing of such their godly Acts, which no Christian King would have denied.—*Dr. Tresham.*

To the ninth, I say, that the Apostles (as I suppose) made Bishops by authority given unto them of Christ: Howbeit I think they would and should have required the Christian Princes consent and license thereto, if there had been any Christian Kings or Princes.—*Dr. Leighton.*

The Apostles made Bishops and Priests by authority given them of God: Notwithstanding if there had been a Christian King at that time, it had been their Duties, to have had his License and Permission to do the same.—*Dr. Coren.*

Con.—*Omnes Conveniunt Apostolos Divinitus accepisse Potestatem creandi Episcopos; Eboracensis. addit, non opus fuisse alia autoritate Apostolis quam divina: Sic Thirleby et Edgworth, Redmanus distinguit de Institutione Presbyteri, Ordinationem et Consecrationem tribuit tantum Apostolis et eorum Successoribus, nominationem et electionem Magistratibus: Sic Londinens. Leightonus, Redman, Tresham, Curren, aiunt petendam fuisse Potestatem a Magistratu Christiano, si tum fuisset. Robertsonus non respondet Questioni, concedit enim datam esse Apostolis Potestatem creandi Episcopos ubi Magistratus permittit. Oglethorpus putat eos impetrasse potestatem a principibus: Carliolens. Roffens. Dayns, non respondent ultimæ Parti.*

Agreement.—In the ninth, touching the Authority of the Apostles in making Priests, the Bishop of York, the Elect of Westminster, Dr. Edgworth, say, That "the Apostles made Priests by their own Power, given them by God, and that they had no need of any other Power." The Bishop of St. David saith, That "because they lacked a

Christian Prince, by that necessity they Ordained other Bishops." Dr. Leighton, Curren, Tresham, and Redmayn, suppose, That "they ought to have asked license of their Christian Governours, if then there had been any."

10. Question.

Whether Bishops or Priests were first? and if the Priests were first, then the Priest made the Bishop.

Answer.

THE Bishops and Priests were at one time, and were no two things, but both one Office in the beginning of Christ's Religion.—*Canterbury.*

To the tenth; We think that the Apostles were Priests before they were Bishops; and that the Divine Power which made them Priests, made them also Bishops; and altho their Ordination was not by all such Course as the Church now useth, yet that they had both Visible and Invisible Sanctification, we may gather of the Gospel, where it is written, *Sicut misit me Pater vivens, et ego mitto vos: et cum hæc dixit, insufflavit in eos et dixit, accipite Spiritum Sanctum: Quorum remisistis, &c.* And we may well think, that then they were made Bishops, when they had only a Flock, but also Shepherds appointed to them to overlook, and a Governance committed to them by the Holy Ghost to oversee both; for the name of a Bishop, is not properly a name of Order, but a name of Office, signifying an Overseer. And altho the inferior Shepherds have also Cure to over-see their Flock, yet forso much as the Bishops Charge is also to oversee the Shepherds, the name of Overseer is given to the Bishops, and not to the other; and as they be in degree higher, so in their Consecration we find difference even from the Primitive Church.—*York.*

To the tenth; I think the Bishops were first, and yet I think it is not of importance, whether the Priest then made the Bishop, or else the Bishop the Priest; considering (after the sentence of St. Jerome) "that in the beginning of the Church there was none (or if it were, very small) difference, between a Bishop and a Priest, especially touching the signification."—*London.*

I find in Scripture, That Christ being both a Priest and a Bishop, ordained his Apostles, who were both Priests and Bishops; and the same Apostles did afterwards ordain Bishops, and commanded them to ordain others.—*Rochester.*

Christ made his Apostles Exorcists, as it appeareth in the 10. Mat. Deacons, Priests and Bishops, as partly there, and after, in the 20 of St. John, *Quorum Remiseritis, &c.* and where he said, *Hoc facite in meam Commemorationem.* In the Acts, *Cæterorum nemo audebat se conjungere illis.* So that they were all these together; and so being according

to the Ordinance of Christ, who had made after them 72 other Priests, as it appeareth in the 10 of St. Luke: They made and ordained also others the seven principal Deacons, as it is shewed in the 6 of the Acts; where it is said, That they praying laid their hands upon them. In the 13 of the Acts, certain there named at the commandment of the Holy Ghost, severed Saul and Barnabas to that God had taken them, Fasting, Praying, and laying their hands upon them; the which Saul, Ananias the Disciple had baptized, laying his hands upon him, that he might be replenished with the Holy Ghost. And Paul so made, ordained Timothy and Tite, willing them to do likewise as he had done, and appointed to be done from City to City. James was ordained the Bishop of Jerusalem, by Peter, John, and James. So that Example otherwise we read not.—*Carlisle.*

Incertus sum utri fuere priores, at si Apostoli in prima professione Ordinati erant, apparet Episcopos fuisse priores, nempe Apostolos, nam postea designavit Christus alios septuaginta duos. Nec opinor absurdum esse, ut Sacerdos Episcopum Consecret, si Episcopus haberi non potest.—*Dr. Robertson.*

Although by Scripture (as St. Hierome saith) Priests and Bishops be one, and therefore the one not before the other: Yet Bishops, as they be now, were after Priests, and therefore made of Priests.—*Dr. Cox.*

The Apostles were both Bishops and Priests, and they made Bishops, and Priests, as Titus and Timotheus made Priests. *Episcopatum ejus accipiat alter, Act. 1. Presbyteros qui in vobis sunt, obsecro et ego Compresbyter, 1 Pet. 5.* And in the beginning of the Church, as well that word *Episcopus* as *Presbyter*, was common and attributed both to Bishops and Priests.—*Dr. Day.*

Utrique primi a Deo facti, Apostoli, Episcopi; Septuaginta discipuli (ut conjectura ducor) Sacerdotes. Unde verisimile est Episcopos præcessisse, Apostoli enim prius vocati erant.—*Dr. Oglethorp.*

They be of like beginning, and at the beginning were both one, as St. Hierome and other old Authors shew by the Scripture, whereof one made another indifferently.—*Dr. Redmayn.*

Christ our chief Priest and Bishop, made his Apostles Priests and Bishops all at once; and they did likewise make others, some Priests, and some Bishops: and that the Priests in the Primitive Church made Bishops, I think no inconvenience; (as Jerome saith) in an *Epist. ad Evagrium.* Even like as Soldiers should choose one among themselves to be their Captain: So did Priests choose one of themselves to be their Bishop, for consideration of his learning, gravity, and good living, &c. and also for to avoid Schisms among themselves by them, that some might not draw People one way, and others another way, if they lacked one Head among them.—*Dr. Edgeworth.*

Christ was and is the great High Bishop, and made all his Apostles Bishops; and they made Bishops and Priests after him, and so hath it ever-more continued hitherto.—*Dr. Symmons.*

I say, Christ made the Apostles first Priests, and then Bishops, and they by this Authority made both Priests and Bishops; but where there had been a Christian Prince, they would have desired his Authority to the same.—*Dr. Tresham.*

To the Tenth. ——— *Dr. Leighton.*

The Apostles were made of Christ Bishops and Priests, both at the first; and after them, *Septuaginta duo Discipuli*, were made Priests.—*Dr. Coren.*

Con.—Menevens. Therleby, Redmanus, Coxus, asserunt in initio eosdem fuisse Episcopos et Presbyteros. Londinens. Carliolens. Symons, putant Apostolos fuisse institutos Episcopos a Christo, et eos postea instituisse alios Episcopos et Presbyteros, et 72 Presbyteros postea fuisse Ordinatos: Sic Oglethorpus, Eboracens. et Tresham aiunt Apostolos primo fuisse Presbyteros, deinde Episcopos, cum aliorum Presbyterorum credita esset illis cura. Robertsonus incertus est utri fuere priores, non absurdum tamen esse opinatur, ut Sacerdos consecret Episcopum, si Episcopus haberi non potest. Sic Londinens. Edgworth, Dayus, putant etiam Episcopos, ut vulgo de Episcopis loquimur, fuisse ante Presbyteros. Leightonus nihil Respondet.

Agreement.—In the tenth; Where it is asked, Whether Bishops or Priests were first? The Bishop of St. David, my Lord Elect of Westminster, Dr. Cox, Dr. Redmayn, say, That, "at the beginning they were all one." The Bishops of York, London, Rochester, Carlisle; Drs. Day, Tresham, Symmons, Oglethorp, be in other contrary Opinions. The Bishop of York, and Dr. Tresham, think, "That the Apostles first were Priests, and after were made Bishops, when the overseeing of other Priests was committed to them." My Lords of Duresme, London, Carlisle, Rochester, Dr. Symmons and Crayford, think, "That the Apostles first were Bishops, and they after made other Bishops and Priests." Dr. Coren and Oglethorp, say, "That the Apostles were made Bishops, and the 72 were after made Priests." Dr. Day thinks, "That Bishops, as they may be now-a-days called, were before Priests." My Lord of London, Drs. Edgworth and Robertson, think "it no inconvenience, if a Priest made a Bishop in that time."

11. Question.

Whether a Bishop hath Authority to make a Priest by the Scripture, or no? And whether any other but only a Bishop can make a Priest?

Answers.

A BISHOP may make a Priest by the Scrip-

ture, and so may Princes and Governours also, and that by the authority of God committed to them, and the People also by their Election: for as we read that Bishops have done it, so Christian Emperors and Princes usually have done it, and the People before Christian Princes were, commonly did elect their Bishops and Priests.—*Canterbury.*

To the eleventh; That a Bishop may make a Priest, may be deduced of Scripture; for so much as they have all Authority necessary for the ordering of Christ's Church, derived from the Apostles, who made Bishops and Priests, and not without Authority, as we have said before to the ninth Question; and that any other than Bishops or Priests may make a Priest, we neither find in Scripture nor out of Scripture.—*York.*

To the eleventh, I think, that a Bishop duly appointed, hath authority, by Scripture, to make a Bishop, and also a Priest: because Christ being a Bishop did so make himself; and because alive, his Apostles did the like.—*London.*

The Scripture sheweth by example, that a Bishop hath Authority to make a Priest, albeit no Bishop being subject to a Christian Prince, may either give Orders or Excommunicate, or use any manner of Jurisdiction, or any part of his Authority without Commission from the King, who is supreme Head of that Church whereof he is a Member; but that any other Man may do it besides a Bishop, I find no example, either in Scripture, or in Doctors.—*Rochester.*

By what is said before, it appeareth, that a Bishop by Scripture may make Deacons and Priests, and that we have none example otherwise.—*Carlisle.*

Opinor Episcopum habere Autoritatem creandi Sacerdotem, modo id Magistratus publici permissu fiat. An vero ab alio quam Episcopo id rite fieri possit, haud scio, quamvis ab alio factum non memini me legisse. Ordin. conferr. gratiam. vid. Eck. homil. 60.—*Dr. Robertson.*

Bishops have authority, as is afore-said, of the Apostles, in the tenth Question, to make Priests, except in cases of great necessity.—*Dr. Cor.*

Bishops have authority by Scripture to ordain Bishops and Priests; Joh. 20. *Hujus rei gratia reliqui te Crete ut constituas oppidatim Presbyteros*, Tit. 1. Act. 14.—*Dr. Day.*

Autoritas ordinandi Presbyteros data est Episcopis per verbum, nullisque aliis quos lego.—*Dr. Oglethorpe.*

To the first part, I answer, Yea; for so it appeareth, Tit. 1. and 1 Tim. 5. with other places of Scripture. But whether any other but only a Bishop may make a Priest, I have not read, but by singular priviledg of God; as when Moses (whom divers Authors say was not a Priest) made Aaron a Priest. Truth it is, that the Office of a Godly Prince is to over-see the Church, and the Ministers thereof; and to cause them to do their duty,

and also to appoint them special Charges and Offices in the Church, as may be most for the Glory of God, and edifying of the People: and thus we read of the good Kings in the Old Testament, David, Joas, Ezekias, Josias. But as for making, that is to say, Ordaining and Consecrating of Priests, I think it specially belongeth to the Office of a Bishop, as far as can be shewed by Scripture, or any Example, as I suppose from the beginning.—*Dr. Redmayn.*

A Bishop hath authority by Scripture to make a Priest, and that any other ever made a Priest since Christ's time I read not. Albeit Moses who was not anointed Priest, made Aaron Priest and Bishop, by a special Commission or Revelation from God, without which he would never so have done.—*Dr. Edgeworth.*

A Bishop placed by the Higher Powers, and admitted to minister, may make a Priest; and I have not read of any other that ever made Priests.—*Dr. Symmons.*

I say, a Bishop hath authority by Scripture to make a Priest, and other than a Bishop, hath not power therein, but only in case of necessity.—*Dr. Tresham.*

To the eleventh; I suppose that a Bishop hath authority of God, as his Minister, by Scripture to make a Priest; but he ought not to admit any man to be Priest, and consecrate him, or to appoint him unto any ministry in the Church, without the Prince's license and consent, in a Christian Region. And that any other Man hath authority to make a Priest by Scripture, I have not read, nor any example thereof.—*Dr. Leighton.*

A Bishop being licensed by his Prince and Supream Governour, hath authority to make a Priest by the Law of God. I do not read that any Priest hath been ordered by any other than a Bishop.—*Dr. Coren.*

Con.—Ad primam partem Quæstionis respondent omnes, et convenit omnibus præter Menevens. Episcopum habere autoritatem instituendi Presbyteros. Roffens. Leighton, Curren, Robertson, addunt, Modo Magistratus id permittat. Ad secundam partem Respondent Coxus et Tresham in necessitate concedi potestatem Ordinandi aliis. Eboracen. videtur omnino denegare aliis hanc autoritatem. Redmayn, Symmons, Robertson, Leighton, Thirleby, Curren. Roffen. Edgeworth, Ogleshorp, Carliolen. nusquam legunt alios usos fuisse hac Potestate, quamquam (privilegio quodam) data sit Moysi, ut Redmanus arbitrat et Edgeworth. Nihil respondent ad secundam partem Quæstionis Londinensis et Dayus.

Agreement.—In the eleventh; To the former part of the Question, the Bishop of St. Davids doth answer, That "Bishops have no authority to make Priests, without they be authorized of the Christian Prince." The others, all of them do say, That "they be authorized of God." Yet some of them, as the Bishop of Rochester, Dr. Curren, Leigh-

ton, Robertson, add, That "they cannot use this authority without their Christian Prince doth permit them." To the second part, the answer of the Bishop of St. Davids is, That "Laymen have other-whiles made Priests." So doth Dr. Edgeworth and Redman say, That "Moses by a priviledg given him of God, made Aaron his Brother Priest." Dr. Tresham, Crayford, and Cox say, That "Laymen may make Priests in time of Necessity." The Bishops of York, Duresme, Rochester, Carlisle, Elect of Westminster, Dr. Curren, Leighton, Symmons, seem to deny this thing; for they say, "They find not, nor read not any such example."

12. Question.

Whether in the New Testament be required any Consecration of a Bishop and Priest, or only appointing to the Office be sufficient?

Answers.

IN the New Testament, he that is appointed to be a Bishop, or a Priest, needeth no Consecration by the Scripture, for election, or appointing thereto is sufficient.—*Canterbury.*

To the twelfth Question; The Apostles ordained Priests by Imposition of the Hand with Fasting and Prayer; and so following their steps, we must needs think, that all the foresaid things be necessarily to be used by their Successors: and therefore we do also think, that Appointment only without visible Consecration and Invocation for the assistance and power of the Holy Ghost, is neither convenient nor sufficient; for without the said Invocation, it beseebeth no Man to appoint to our Lord Ministers, as of his own authority: whereof we have example in the Acts of the Apostles; where we find, that when they were gathered to choose one in the place Judas, they appointed two of the Disciples, and commended the Election to our Lord, that he would choose which of them it pleased him, saying and praying, "Lord, thou knowest the hearts of all Men, show whether of these two thou dost choose to succeed in the place of Judas." And to this purpose in the Acts we read, *Dixit Spiritus Sanctus, segregate mihi Barnabam, &c.* And again, *Quos posuit Spiritus Sanctus regere Ecclesiam Dei.* And it appeareth also that in the Old Testament, in the ordering of Priests, there was both Visible and Invisible Sanctification; and therefore in the New Testament, where the Priesthood is above comparison higher than in the Old, we may not think that only appointment sufficeth without Sanctification, either Visible or Invisible.—*York.*

To the twelfth; I think Consecration of a Bishop and Priest be required, for that in the Old Law (being yet but a shadow and figure of the New) the Consecration was required, as appears Lev. viii. yet the truth of this I leave to those of higher Judgments.—*London.*

The Scripture speaketh, *de Impositione manus et de Oratione*: and of other manner of Consecrations, I find no mention in the New Testament expressly; but the Old Authors make mention also of Inunctions.—*Rochester.*

Upon this text of Paul to Timothy; *Noli negligere gratiam quæ in te est, quæ data est tibi per Prophetiam cum Impositione manuum Presbyterii*; St. Anselm saith, This "Grace to be the Gift of the Bishops Office, to the which God of his meer goodness had called and preferred him. The Prophecy (he saith) was the inspiration of the Holy Ghost, by the which he knew what he had to do therein. The Imposition of the Hands is that by the which he was ordained and received that Office: 'And therefore (saith St. Paul) God is my Witness, that I have discharged my self, showing you as I ought to have done. Now look you well upon it whom that ye take to Orders, lest ye lose your self thereby.'" "Let Bishops therefore, who (as saith St. Hierome) hath power to make Priests, consider well under what Law the order of Ecclesiastical Constitution is bounden: and let them not think those words of the Apostle to be his, but rather to be the words of Christ himself."—*Carlike.*

Opinor requiri Consecrationem quandam, hoc est impositionem manuum, Orationem, jejunium, &c. tamen nusquam hoc munere fungi posse, nisi ubi Magistratus invitet, jubeat, aut permittat.—*Dr. Robertson.*

By Scripture there is no Consecration of Bishops and Priests required, but only the appointing to the Office of a Priest, *cum Impositione manuum*.—*Dr. Cor.*

Consecration of Bishops and Priests I read not in the New Testament, but *Ordinatio per manuum Impositionem cum Oratione* is read there, as in the places above; and the only appointment, as I think, is not sufficient.—*Dr. Day.*

Præter vocationem, seu designationem externam, quæ vel a Principe fiat, vel a populo per electionem et suffragia, requiritur *Ordinatio alia per manuum impositionem*, idque per Verbum Dei.—*Dr. Oglethorpe.*

Besides the appointing to the Office, it appeareth that in the Primitive Church, the Apostles used certain Consecration of the Ministers of the Church, by imposition of Hands and Prayer, Act vi. and with Fasting, Acts xiv. &c. The Office of Priesthood is too dangerous to set upon, when one is but appointed only: Therefore for the confirmation of their Faith, who take in hand such charge, and for the obtaining of farther Grace requisite in the same, Consecration was ordained by the Holy Ghost, and hath been always used from the beginning.—*Dr. Redmayn.*

Deputation to the Office, is not sufficient to make a Priest or a Bishop, as appeareth by David and Solomon, who deputed the 24 above mentioned to their Offices, yet they made none of them Priests, nor any other.—*Dr. Edgeworth.*

The appointing to the Office *per manuum Impositionem*, is in Scripture, and the Consecration of them hath of long time continued in the Church.—*Dr. Symmons.*

There is a certain kind of Consecration required, which is imposition of the Bishops hands with Prayer, and the appointing only is not sufficient.—*Dr. Tresham.*

To the twelfth; I suppose that there is a Consecration required, as by Imposition of Hands; for so we be taught by the ensample of the Apostles.—*Dr. Leighton.*

In the New Testament is required to the making of a Bishop, *Impositio manuum cum Oratione*, which I take for Consecration, and Appointment unto the Office is not sufficient; for King David, 1 Chron. 24. did appoint 24 to be Bishops, who after were consecrated; so that both the Appointment and the Consecration be requisite.—*Dr. Coren.*

Con.—Respondent Eboracens. Londonens. Carliolens. Leighton, Tresham, Robertson, Edgeworth, Curren, Dayus, Oglethorp, Consecrationem esse requisitam. Redmanus ait eam receptam esse ab Apostolis, atque a Spiritu Sancto institutam ad conferendam gratiam. Dayus, Roffens, Symmons, aiunt Sacerdotium conferri per manuum impositionem, idq; è Scripturis; Consecrationem vero diu receptam in Ecclesia: Coxus Institutionem cum manuum impositione sufficere, neq; per Scripturam requiri Consecrationem. Robertsonus addit supra alios nusquam hoc munere fungi posse quempiam, nisi ubi Magistratus invitet, jubeat aut permittat.

Agreement.—In the twelfth Question, where it is asked, Whether in the New Testament be required any Consecration of a Bishop, or only appointing to the Office be sufficient? The Bishop of St. Davids saith, That "only the appointing." Dr. Cox, That "only appointing, *cum manuum Impositione* is sufficient without Consecration." The Bishops of York, London, Duresme, Carlisle, Drs. Day, Curren, Leighton, Tresham, Edgeworth, Oglethorp, say, That "Consecration is requisite." Dr. Redmayn saith, That "Consecration hath been received from the Apostles time, and institute of the Holy Ghost to confer Grace." My Lord of Rochester, Dr. Day, and Symmons, say, That "Priesthood is given *per manuum impositionem*, and that by Scripture; and that Consecration hath of long time been received in the Church."

13. Question.

Whether (if it fortun'd a Christian Prince Learned, to conquer certain Dominions of Infidels, having none but temporal learned Men with him) if it be defended by God's Law, that he and they should Preach and Teach the Word of God there, or no? And also make and constitute Priests, or no?

Answers.

It is not against God's Law, but contrary they ought indeed so to do; and there be

Histories that witnesseth, that some Christian Princes, and other Laymen unconsecrate have done the same.—*Canterbury.*

To the thirteenth; To the first part of this Question, touching Teaching and Preaching the Word of God in cases of such need; we think that Laymen not ordered, not only may, but must preach Christ and his Faith to Infidels, as they shall see opportunity to do the same, and must endeavour themselves to win the Miscreants to the Kingdom of God, if that they can; for as the Wise Man saith, "God hath given charge to every Man of his Neighbour; and the Scripture of God chargeth every Man to do all the good that he can to all Men: And surely this is the highest Alms to draw Men from the Devil the Usurper, and bring them to God the very Owner. Wherefore in this Case every Man and Woman may be an Evangelist, and of this also we have example. But touching the second part, for cases of Necessity; As we neither find Scripture, nor Example, that will bear, that any Man, being himself no Priest, may make, that is to say, may give the Order of Priesthood to another, and authority therewith to minister in the said Order, and to use such Powers and Offices, as appertaineth to Priesthood grounded in the Gospel: So we find in such case of need, what hath been done in one of the ancient Writers; altho this authority to ordain, after form afore-mentioned, be not to Laymen expressly prohibited in Scripture; yet such a prohibition is implied, in that there is no such authority given to them, either in Scripture or otherwise; for so much as no Man may use this or any other authority which cometh from the Holy Ghost, unless he hath either Commission grounded in Scripture, or else Authority by Tradition, and ancient use of Christ's Church universally received over all.—*York.*

To the thirteenth and fourteenth following; I think that necessity herein, might either be a sufficient Rule and Warrant to determine and order such Cases, considering that *tempore necessitatis mulier baptizata, et Laicus idem facit, et audit confessionem*: or else that God would inspire in the Princes heart, to provide the best and most handsome Remedy therein: And hard were it peradventure to find such great necessity, but either in the train of the said Prince, or in the Regions adjoining thereunto, there might be had some Priests for the said purposes; or, finally, That the Prince himself, godlily inspired in that behalf, might, for so good purposes and intents, set forth the Act indeed, referring yet this thing to the better judgment of others.—*London.*

To the thirteenth and fourteenth following; I never read these cases, neither in Scripture, nor in the Doctors, and therefore I cannot Answer unto them by Learning, but think this to be a good Answer for all such Questions, viz. *Necessitas non habet Legem.*—*Rochester.*

It is to be thought, that Christ may call, as it pleaseth him, inwardly, outwardly, or by both together: So that if no Priest might be had, it cannot be thought, but that a Christian Prince, with others learned, inwardly moved and called, might most charitably and godlily prosecute that same their Calling in the most acceptable Work, which is to bring People from the Devil to God, from Infidelity to true Faith, by whatsoever means God shall inspire.—*Carlisle.*

In hoc casu existimarem accersendos verbi et Sacramentorum, Ministros, si qui forent vicini; quin si nulli invenirentur, Principem illum Christianum haberemus pro Apostolo, tanquam missum a Deo, licet externo Sacramento non esset commendatus, quum Deus Sacramentis suis non sit alligatus.—*Dr. Robertson.*

To the thirteenth, and fourteenth following; It is not against God's Law, that the Prince, and his learned temporal Men, may Preach and Teach, and in these cases of extreme Necessity, make and institute Ministers.—*Dr. Cox.*

In this case (as I think) the Prince and other temporal learned Men with him, may by God's Law, Teach and Preach the Word of God, and Baptise; and also (the same Necessity standing) elect and appoint Men to those Offices.—*Dr. Day.*

In summa necessitate Baptizare et prædicare possunt et debent, hæc etenim duo necessaria sunt media ad salutem; at ordinare (ut conjectura ducor) non debent, sed aliunde Sacrificos accersire, quos si habere nequeant, Deus ipse (cujus negotium agitur,) vel oraculo admonet, quid faciendum erit, vel necessitas ipsa (quæ sibi ipsi est Lex) modum Ordinandi suggeret ac suppedabit.—*Dr. Oglethorpe.*

I think they might, in such case of Necessity; for in this case the Laymen made the whole Church there, and the authority of preaching and ministering the Sacraments, is given immediately to the Church; and the Church may appoint Ministers, as is thought convenient. There be two Stories good to be considered for this Question, which be written in the 10th Book of the History Ecclesiastick; the one of Frumentius, who preached in India, and was after made Priest and Bishop by Athanasius. And the other Story is of the King of the Iberians, of whom Ruffine the writer of the Story saith thus; *Et nondum initiatus Sacris fit suæ gentis Apostolus.* Yet nevertheless it is written there. That "an Ambassad was sent to Constantine the Emperor, that he would send them Priests for the further establishment of the Faith there."—*Dr. Redmayn.*

The Prince and his temporal learned Men, might and ought, in that necessity, to instruct the People in the Faith of Christ, and to baptize them, *ut idem rex sit et suæ gentis Apostolus*, and these be sufficient for the Salvation of his Subjects. But as concerning

other Sacraments, he ought to abide and look for a special Commission from Almighty God, as Moses had, or else to send unto other Regions where Priests or Bishops may be had, and else not to meddle. Examples in *Eccles. Hist. lib. 10. cap. 1. de Frumentio. et cap. 2. de Ancilla captiva quæ convertit gentem Hiberorum, cujus captivæ monitis ad Imperatorem Constantinum totius gentis legatio mittitur, res gesta exponitur, Sacerdotes mittere exorantur qui captum erga se Dei munus implerent, &c.*—*Dr. Edgeworth.*

I think that in such a necessity, a learned Christian Prince, and also temporal Men learned, be bound to preach and minister either Sacraments, so that the same Ministers be orderly assigned by the High Power and the Congregation.—*Dr. Symmons.*

I say, to the first part, That such a King, and his temporal learned Men, not only might, but were also bound to preach God's Word in this case. And as to the second part, I say, That if there could no Bishop be had to Institute, the Prince might in that of necessity do it.—*Dr. Tresham.*

To the thirteenth: I suppose the Affirmative thereof to be true; *Quamvis potestas clavium residet præcipue in Ecclesia.*—*Dr. Leighton.*

In such a case, I do believe that God would illuminate the Prince; so that either he himself should be made a Bishop, by internal working of God (as Paul was) or some of his Subjects, or else God would send him Bishops from other Parts. And as for preaching of the Word of God, the Prince might do it himself, and other of his learned Subjects, altho they were no Priests.

Con.—In prima parte Quæstionis Conveniunt omnes, etiam laicos, tali rerum statu, non solum posse sed debere docere. Menevens. Thirlebeus, Leightonus, Coxus, Symmons, Tresham, Redmanus, Robertsonus, etiam potestatem Ministrandi Sacramenta, et Ordinandi Ministros, concedunt illis. Eboracensis. hanc prorsus potestatem denegat. Coren credit Principem Divinitus illuminandum et consecrandum fore in Episcopum interne, aut aliquem ex suis, Pauli exemplo. Simile habet Herefordensis et Carliolensis. Dayus nihil respondet de Ordinandis Presbyteris in hac necessitate.

Agreement.—In the thirteenth; Concerning the first part, Whether Laymen may Preach and Teach God's Word? They do all agree, in such a case, "That not only they may, but they ought to teach." But in the second part, touching the Constituting of Priests of Laymen, my Lord of York, and Doctor Edgeworth, doth not agree with the other; they say, That "Laymen in no wise can make Priests, or have such Authority." The Bishops of Duresme, St. Davids, Westminster, Drs. Tresham, Cox, Leighton, Crayford, Symmons, Redmayn, Robertson, say, "That Laymen in such case have authority to minister the Sacraments, and to make

Priests." My Lords of London, Carlisle, and Hereford, and Dr. Coren, think, "That God in such a case would give the Prince authority, call him inwardly, and illuminate him or some of his, as he did St. Paul."

14. Question.

Whether it be forefended by God's Law, that (if it so fortune that all the Bishops and Priests of a Region were dead, and that the Word of God should remain there unpreached, and the Sacrament of Baptism, and others unminstred) that the King of that Region should make Bishops and Priests to supply the same, or no?

Answers.

It is not forbidden by God's Law.—*Canterbury.*

To the fourteenth; In this case, as we have said in the next Articles afore, Teaching of the Word of God may be used by any that can and would use it, to the Glory of God; and in this case also the Sacrament of Baptism may be ministered by those that be no Priests; which things although we have not of Scripture, yet the universal Tradition and practice of the Church, doth teach us: And peradventure contract of Matrimony might also be made, the Solemnization thereof being only ordained by Law positive, and not by any ground, either of Scripture, or of Tradition; altho for very urgent causes, the said Solemnization is to be observed when it may be observed; but that the Princes may not Make, that is, may not Order Priests nor Bishops not before ordered to minister the other Sacraments, the ministry whereof in Scripture is committed only to the Apostles, and from them derived to their Successors, even from the Primitive Church hitherto, and by none other used, we have answered in the thirteenth Article.—*York.*

Ut supra, Quæst. 13.—London.

Ut supra, Quæst. 13.—Rochester.

Not only it is given of God to Supream Governours, Kings and Princes immediate under them, to see cause, and compel all their Subjects, Bishops, Priests, with all others, to do truly and uprightly their bounden Duties to God, and to them, each one according to his Calling: but also if it were so, that any-where such lacked to do and fulfil that God would have done, right-well they might, by the inward moving and calling of God, supply the same.—*Carlisle.*

Huic Quæstioni idem Respondendum, quod priori, arbitror.—*Dr. Robertson.*

Ut supra, Quæst. 13.—Dr. Cor.

To this case, as to the first, I answer; That if there could no Bishops be had to order new Priests there, by the Princes assignation and appointment; then the Prince himself might ordain and constitute, with the consent of the Congregation, both Priests and Ministers, to Preach and Baptize, and to do other Functions in the Church.—*Dr. Day.*

Si ab aliis Regionibus Sacerdotes haberi non poterint, opinor ipsum Principem deputare posse etiam Laicos ad hoc Sacrum Officium; sed omnia prius tentanda essent, ut supra.—*Dr. Oglethorpe.*

To this, I think, may be answered, as to the last Question before; howbeit the surest way, I think, to send for some Ministers of the Church dwelling in the next Regions, if they might be conveniently had.—*Dr. Redmayn.*

Likewise as to the next Question afore.—*Dr. Edgworth.*

If the King be also a Bishop, as it is possible, he may appoint Bishops and Priests to minister to his People: but hitherto I have not read that ever any Christian King made Bishop or Priest.—*Dr. Symmons.*

I make the same answer, as to the 13th Question is made.—*Dr. Tresham.*

To the fourteenth; I suppose the Affirmative to be true, in case that there can no Bishops nor Priests be had forth of other Countries, conveniently.—*Dr. Leyghon.*

In this case I make answer as before, That God will never suffer his servants to lack that thing that is necessary: for there should, either from other parts, Priests and Bishops be called thither, or else God would call inwardly some of them that be in that Region to be Bishops and Priests.—*Dr. Coren.*

Con.—*Fatentur ut prius omnes, Laicos posse Docere. Eboracens. Symmons, Oglethorpe negant posse Ordinare Presbyteros, tamen concedit Eboracens. baptizare et contrahere Matrimonia, Edgworth tantum baptizare posse; nam sufficere dicit ad salutem. Alii omnes eandem potestatem concedunt, quam prius. Roffens. non aliud respondet his duabus Quæstionibus, quam quod necessitas non habeat Legem.*

Agreement.—In the fourteen they agree for the most part as they did before, That “Lay-men in this case may teach and minister the Sacraments.” My Lord of York, *Dr. Symmons*, and *Oglethorpe* say, “They can make no Priests, altho *Symmons* said they might minister all Sacraments, in the Question before.” Yet my Lord of York, and *Edgworth*, do grant, That, “they may Christen.” The Bishops of London, Rochester, and *Dr. Crayford*, say, That “in such a case, *Necessitas non habet Legem.*”

15. Question.

Whether a Man be bound by Authority of this Scripture, (Quorum Remiseritis) and such-like, to confess his secret deadly sins to a Priest, if he may have him, or no?

Answers.

A MAN is not bound, by the authority of this Scripture, *Quorum Remiseritis*, and such-like, to confess his secret deadly Sins to a Priest, although he may have him.—*Canterbury.*

To the fifteenth; This Scripture is indifferent to secret and open Sin; nor the authority given in the same is appointed or limited, either to the one, or to the other, but is given commonly to both: And therefore seeing that the Sinner is in no other place of Scripture discharged of the confession of his secret Sins, we think, that this place chargeth him to confess the secret Sins, as well as the open.—*York.*

To the fifteenth; I think that as the Sinner is bound by this authority to confess his open sins, so also is he bound to confess his secret sins, because the special end is, to wit, *Absolutionem a peccato cujus fecit se servum*, is all one in both cases: And that all sins as touching God are open, and in no wise secret or hid.—*London.*

I think that confession of secret deadly sins is necessary for to obtain absolution of them; but whether every Man that hath secretly committed deadly sin, is bound by these words to ask Absolution of the Priest therefore, it is an hard Question, and of much controversy amongst learned Men, and I am not able to define betwixt them; but I think it is the surest way, to say that a Man is bound to Confess, &c.—*Rochester.*

I think that by the mind of most ancient Authors, and most holy Expositors, this Text, *Quorum Remiseritis peccata*, &c. with other-like, serveth well to this intent; That Christian Folk should confess their secret deadly sins to a Priest there to be assailed, without which mean, there can be none other like Assurance.—*Carlile.*

Opinor obligare, modo aliter conscientia illius satisfieri nequeat.—*Dr. Robertson.*

I cannot find that a Man is bound by Scripture to confess his secret deadly sins to a Priest, unless he be so troubled in his conscience, that he cannot be quieted without godly Instruction.—*Dr. Cox.*

The Matter being in controversy among learned Men, and very doubtful, yet I think rather the truth is, That by authority of this Scripture, *Quorum Remiseritis*, &c. and such-like, a Man is bound to confess his secret deadly sins, which grieve his Conscience, to a Priest, if he may conveniently have him. Forasmuch as it is an ordinary way ordained by Christ in the Gospel, by Absolution to remit sins; which Absolution I never read to be given, *sine Confessione præviâ*.—*Dr. Day.*

Confitenda sunt opinor, etiam peccata abdita ac secreta propter Absolutionem ac conscientia tranquillitatem, et præcique pro vitanda desperatione, ad quam plerumq; adiunguntur multi in extremis, dum sibi ipsis de remissione peccatorum nimium blandiuntur, nullius (dum sani sunt) censuram subeuntes nisi propriam.—*Dr. Oglethorpe.*

I think, that altho in these words Confession of privy Sins, is not expressly commanded; yet it is insinuated and shewed in these words, as a necessary Medicine or Remedy, which all Men that fall into deadly sin ought,

for the quieting of their Consciences seek, if they may conveniently have such a Priest as is meet to hear their Confession.—*Dr. Redmayn.*

Where there be two ways to obtain remission of Sin, and to recover Grace, a Man is bound by the Law of Nature to take the surer way, or else he should seem to condemn his own Health, which is unnatural. Also because we be bound to love God above all things, we ought by the same Bond to labour for his Grace and Favour: So that because we be bound to love God, and to love our selves in an Order to God, we be bound to seek the best and surest Remedy to recover Grace for our selves. Contrition is one way; but because a Man cannot be well assured, whether his Contrition, Attrition, or Displeasure for his sin be sufficient to satisfie or content Almighty God, and able or worthy to get his Grace: Therefore it is necessary to take that way that will not fail, and by which thou mayest be sure, and that is Absolution of the Priest, which by Christ's promise will not deceive thee, so that thou put no step or bar in the way; as, if thou do not then actually sin inwardly nor outwardly, but intend to receive that the Church intendeth to give thee by that Absolution, having the efficacy of Christ's promise, *Quorum Remiseritis*, &c. Now the Priest can give thee no Absolution from that sin that he knoweth not: therefore thou art bound, for the causes aforesaid, to confess thy sin.—*Dr. Edgeworth.*

This Scripture, as Ancient Doctors expound it, bindeth all Men to confess their secret deadly sins.—*Dr. Symmons.*

I say, That such Confession is a thing most consonant to the Law of God, and it is a wise point, and a wholesome thing so far to do, and God provoketh and allureth us thereto, in giving the active Power to Priests to assail in the words, *Quorum Remiseritis*. It is also a safer way for Salvation to confess, if we may have a Priest: Yet I think that confession is not necessarily deduced of Scripture, nor commanded as a necessary precept of Scripture, and yet it is much consonant to the Law of God, as a thing willed, not commanded.—*Dr. Tresham.*

To the fifteenth; I think that only such as have not the knowledg of the Scripture, whereby they may quiet their Consciences, be bound to confess their secret deadly sins unto a Priest: Howbeit no man ought to condemn such Auricular Confession, for I suppose it to be a Tradition Apostolical, necessary for the unlearned Multitude.—*Dr. Leyghton.*

A Man whose Conscience is grieved with mortal secret sins, is bound by these words, *Quorum Remiseritis*, &c. to confess his sin to a Priest, if he may have him conveniently.—*Dr. Coren.*

Con.—Eboracens. Londinens. Dayus, Oglethorpus, Coren, Redmayn, asserunt obligari. Coxus, Tresham, et Robertsonus dicunt non obligari, si aliter Conscientiæ illorum satis-

fieri queat; Menevens. nullo modo obligari. Carloliens. et Symmons aiunt, secundum veterum interpretationem, hac Scriptura quemvis obligari peccatorem. Roffens. Herefordens. et Thirleby non respondent, sed dubitant. Leightonus solum indoctos obligari ad Confessionem. Edgeworth tradit duplicem modum remissionis peccatorum, per Contritionem sive Attritionem, et per Absolutionem: et quia nemo potest certus esse, num attritio et dolor pro peccato sufficiat ad satisfaciendum Deo et obtinendam gratiam, ideo tutissimam viam deligendam, scilicet, Absolutionem a Sacerdote, quæ per promissionem Christi est certa; Absolvere non potest nisi cognoscat peccata; Ergo peccata per Confessionem sunt illi revelanda.

Agreement.—In the fifteenth; Concerning Confession of our secret deadly sins. The Bishops of York, Duresme, London, Drs. Day, Curren, Oglethorp, Redmayn, Crayford, say, That "Men be bound to confess them of their secret Sins." Drs. Cox, Tresham, Robertson, say, "They be not bound, if they may quiet their Consciences otherwise." The Bishop of St. Davids also saith, That "this Text bindeth no Man." Dr. Leighton saith, That "it bindeth only such as have not the knowledg of Scripture." The Bishop of Carlile and Symmons say, That "by ancient Doctors exposition, Men be bound, by this Text, to confess their deadly sins."

16. Question.

Whether a Bishop or a Priest may excommunicate, and for what Crimes? And whether they only may Excommunicate by God's Law?

Answers.

A BISHOP or a Priest by the Scripture, is neither commanded nor forbidden to Excommunicate, but where the Laws of any Region giveth him authority to Excommunicate, there they ought to use the same in such Crimes, as the Laws have such authority in; and where the Laws of the Region forbiddeth them, there they have no authority at all; and they that be no Priests may also Excommunicate, if the Law allow thereunto.—*Canterbury.*

To the sixteenth; The power to Excommunicate, that is, to dis sever the Sinner from the communion of all Christian People, and so put them out of the Unity of the Mystical Body for the time, *donec resipiscat*, is only given to the Apostles and their Successors in the Gospel, but for what Crimes, altho in the Gospel doth not appear, saving only for disobedience against the Commandment of the Church, yet we find example of Excommunication used by the Apostles in other cases: As of the Fornicator by Paul, of Hymeneus and Alexander for their Blasphemy by the same; and yet of other Crimes mentioned in the Epistle of the said Paul writing to the Corinthians. And again of them that were disobedient to his Doctrine, 2 Thess. 3. We

find also charge given to us by the Apostle St. John, that we shall not commune with them, nor so much as salute him with *Ave*, that would not receive his Doctrine. By which it may appear that Excommunication, may be used for many great Crimes, and yet the Church at this day, doth not use it, but only for manifest disobedience. And this kind of Excommunication, whereby Man is put out of the Church, and dis severed from the Unity of Christ's Mystical Body, which Excommunication toucheth also the Soul, no Man may use, but they only, to whom it is given by Christ.—*York.*

To the sixteenth; I think a Bishop may Excommunicate, taking example of St. Paul with the Corinthian; and also of that he did to Alexander and Hymeneus. And with the Lawyers it hath been a thing out of Question, That to Excommunicate solemnly, appertaineth to a Bishop, altho otherwise, both inferior Prelates and other Officers, yea and Priests too in notorious Crimes, after divers Mens Opinions, may Excommunicate seemingly, as all others that be appointed Governors and Rulers over any Multitude, or Spiritual Congregation.—*London.*

I answer affirmatively to the first part, in open and manifest Crimes, meaning of such Priests and Bishops as be by the Church authorized to use that power. To the second part, I answer, That it is an hard Question, wherein I had rather hear other Men speak, than say my own Sentence; for I find not in Scripture, nor in the old Doctors, that any Man hath given Sentence of Excommunication, save only Priests; but yet I think, that it is not against the Law of God, that a Lay-man should have authority to do it.—*Rochester.*

Divers Texts of Scripture seemeth, by the Interpretation of ancient Authors, to shew, that a Bishop or a Priest may Excommunicate open deadly sinners continuing in obstinacy with contempt. I have read in Histories also, that a Prince hath done the same.—*Carlisle.*

Opinor Episcopum aut Presbyterum Excommunicare posse, tanquam ministrum et os Ecclesiæ, ab eadem mandatum habens. Utrum vero id juris nulli nisi Sacerdotibus in mandatis dari possit, non satis scio. Excommunicandum esse opinor pro hujusmodi criminibus, qualia recenset Paulus, 1 Cor. 5. si, is qui frater nominatur, est fornicator, aut avarus, aut idolis serviens, aut maledicus, aut ebrius, aut rapax, cum hujusmodi ne cibum sumere, &c.—*Dr. Robertson.*

A Bishop or a Priest, as a publick Person appointed to that Office, may excommunicate for all publick Crimes: And yet it is not against God's Law, for others than Bishops or Priests to Excommunicate.—*Dr. Cor.*

A Bishop or a Priest may Excommunicate by God's Law for manifest and open Crimes: Also others appointed by the Church, tho they be no Priests, may exercise the power of Excommunication.—*Dr. Day.*

Non solum Episcopus Excommunicare potest, sed etiam tota Congregatio, idq; pro lethalibus criminibus ac publicis è quibus scandalum Ecclesiæ provenire potest. Non tamen pro re pecuniaria uti olim solebant.—*Dr. Oglethorp.*

They may Excommunicate, as appeareth 1 Cor. 5. 1 Tim. 1. and that for open and great Crimes, whereby the Church is offended: and for such Crimes as the Prince and Governours determine, and thinketh expedient, Men to be excommunicate for, as appeareth in *novellis Constitutionibus Justiniani*. Whether any other may pronounce the Sentence of Excommunication but a Bishop or a Priest I am uncertain.—*Dr. Redmayn.*

A Bishop, or a Priest only, may excommunicate a notorious and grievous Sinner, or obstinate Person from the Communion of Christian People, because it pertaineth to the Jurisdiction which is given to Priests, Jo. 26. *Quorum Remiseritis, &c. et Quorum retinueritis, &c.* There is one manner of Excommunication spoken of 1 Cor. 5. which private Persons may use. *Si is qui frater nominatur inter vos est fornicator, aut avarus, aut idolis serviens, &c. cum hujusmodi ne cibum quidem capiat.* Excluding filthy Persons, covetous Persons, Brawlers and Quarrellers, out of their Company, and neither to eat nor drink with them.—*Dr. Edgeworth.*

Whosoever hath a place under the Higher Power, and is assigned by the same to execute his Ministry given of God, he may Excommunicate for any Crime, as it shall be seen to the High Power, if the same Crime be publick.—*Dr. Symmons.*

A Bishop and Priest may Excommunicate by Scripture: as touching, for what Crimes; I say, for every open deadly sin and disobedience. And as touching, Whether only the Priest may Excommunicate? I say, not he only, but such as the Church authorizes so to do.—*Dr. Tresham.*

To the sixteenth, I say, that a Bishop or a Priest having License and Authority of the Prince of the Realm, may excommunicate every obstinate and inobedient Person, for every notable and deadly sin. And further, I say, That not only Bishops and Priests may Excommunicate, but any other Man appointed by the Church, or such as have authority to appoint Men to that Office may Excommunicate.—*Dr. Leyghon.*

A Bishop or a Priest may Excommunicate an obstinate Person for publick Sins. Forasmuch as the Keys be given to the whole Church, the whole Congregation may Excommunicate, which Excommunication may be pronounced by such a one as the Congregation does appoint, altho he be neither Bishop nor Priest.—*Dr. Coren.*

Con.—Menevens. Herefordens. Thirleby, Dayus, Leightonus, Coxus, Symmons, Coren, concedunt autoritatem excommunicandi etiam Laicis, modo a Magistratu deputentur. Eboracens. et Edgeworth prorsus negant da-

tum Laicis, sed Apostolis et eorum successoribus tantum. Roffensis, Redmanus, et Robertsonus ambigunt, num detur Laicis. Londinens. non respondet Questioni: Oglethorpus et Thirleby aiunt, Ecclesiæ datam esse potestatem Excommunicandi; Idem Treshamus.

Agreement.—In the sixteenth, Of Excommunication, they do not agree. The Bishops of York, Duresme, and Dr. Edgworth say, That "Lay-men have not the authority to Excommunicate, but that it was given only unto the Apostles and their Successors." The Bishops of Hereford, St. Davids, Westminster, Doctors Day, Coren, Leighton, Cox, Symmons, say, That "Lay-men may Excommunicate, if they be appointed by the High Ruler." My Lord Elect of Westminster, Dr. Tresham, and Dr. Oglethorpe, say further, That "the Power of Excommunication was given to the Church, and to such as the Church shall institute."

17. Question.

Whether Unction of the Sick with Oil, to remit Venial Sins, as it is now used, be spoken of in the Scripture, or in any ancient Authors?

Answers.

UNCTION of the Sick with Oil, to remit Venial Sins, as it is now used, is not spoken of in the Scripture, nor in any ancient Authors.

T. Cantuarien.* This is mine Opinion and Sentence at this present, which I do not temerariouly define, but do remit the judgment thereof wholly unto your Majesty.

To the seventeenth; Of Unction of the Sick with Oil, and that Sins thereby be remitted, St. James doth teach us; but of the Holy Prayers, and like Ceremonies used in the time of the Unction, we find no special mention in Scripture, albeit the said St. James maketh also mention of Prayer to be used in the Ministry of the same.—Edward Ebor.

To the seventeenth; I think that albeit it appeareth not clearly in Scripture, whether the usage in extream Unction now, be all one with that which was in the beginning of the Church: Yet of the Unction in time of Sickness, and the Oil also with Prayers and Ceremonies, the same is set forth in the Epistle of St. James, which place commonly is alleged, and so hath been received, to prove the Sacrament of extream Unction.

Ita mihi *Edmundo Londinensi* Episcopo pro hoc tempore dicendum videtur, salvo iudicio melius sentientis, cui me prompte et humiliter subijcio.

Inunction of them that be sick with Oil, and praying for them for remission of Sins, is plainly spoken of in the Epistle of Saint

James, but after what form or fashion the said Inunction was then used, the Scripture telleth not.

Written on the back of the Paper,
The Bishop of Rochester's Book.

Extream Unction is plainly set out by St. James, with the which maketh also that is written in the 6th of St. Mark, after the mind of right good ancient Doctors.—Robert Carliolen.

De Unctione Infirmorum nihil reperio in Scripturis, præter id quod scribitur, Marc. 6. et Jacob. 5.—Thomas Robertson.

T. Cantuarien.

Unction of the Sick with Oil consecrat, as it is now used, is not spoken of in Scripture.—Richardus Cox.

Unction of the Sick with praying for them is found in Scripture.—George Day.

Opiniones non Assertiones.

De Unctione Infirmorum cum oleo, adjecta Oratione, expressa mentio est in Scripturis, quanquam nunc addantur alii ritus, honestatis gratiâ (ut in aliis Sacramentis) de quibus in Scripturis nulla mentio.—Owinus Oglethorpus.

Unction with Oil, adjoined with Prayer, and having promise of Remission of Sins, is spoken of in St. James, and ancient Authors; as for the use which now is, if any thing be amiss, it would be amended.—J. Redmayn.

It is spoken of, in Mark 6. and James 5. Augustine and other ancient Doctors speaketh of the same.—Edgworth.

The Unction of the Sick with Oil, to remit Sins, is in Scripture, and also in ancient Authors.—Symon Matthew.

Unction with Oil is grounded in the Scripture, and expressly spoken of; but with this Additament (as it is now used) it is not specified in Scripture, for the Ceremonies now used in Unction, I think meer Traditions of Man.—William Tresham.

To the seventeenth, I say, That Unction of the Sick with Oil and Prayer to remit Sins, is manifestly spoken of in St. James Epistle, and ancient Authors, but not with all the Rites and Ceremonies as be now commonly used.

T. Cantuarien. Per me
Edwardum Leyghton.

Unction with Oil to remit Sins is spoken of in Scripture.—Richard Coren.

Con.—Menevens. et Coxus negant Unctionem Olei (ut jam est recepta) ad remittenda peccata contineri in Scripturis. Eboracens. Carliolens. Edgworth, Coren, Redmayn, Symmons, Leightonus, Oglethorpe aiunt haberi in Scripturis. Roffens. Thirleby, Robertsonus, præterquam illud Jacobi 5. et Marci 6. nihil proferunt. Herefordensis ambigit. Tresham vult Unctionem Olei tradi nobis e Scripturis, sed Unctionis Cæremonias traditiones esse humanas.

Agreement.—In the last; The Bishop of St. Davids, and Dr. Cox, say, That "Un-

* These are the Subscriptions which are at the end of every Man's Paper.

tion of the Sick with Oil consecrate, as it is now used to remit Sin, is not spoken of in Scripture." My Lords of York, Duresme, Carlile, Drs. Coren, Edgworth, Redman, Symmons, Leyghton, and Oglethorp, say, That "it is found in Scripture."

XXII.—*Dr. Barnes's Renunciation of some Articles informed against him.*

BE it known to all Men, that I Robert Barnes, Doctor of Divinity, have as well in Writing, as in Preaching, overshot my self, and been deceived, by trusting too much to mine own heady Sentence, and giving judgment in and touching the Articles hereafter ensuing; whereas being convented, and called before the Person of my most gracious Sovereign Lord King Henry the Eighth, of England and of France, Defender of the Faith, Lord of Ireland, and in Earth Supream Head immediately under God of the Church of England; It pleased his Highness, of his great clemency and goodness, being assisted with sundry of his most discreet and learned Clergy, to enter such Disputation and Argument with me, upon the Points of my oversight, as by the same was fully and perfectly confuted by Scriptures, and enforced only for Truths sake, and for want of defence of Scriptures to serve for the maintenance of my part, to yeeld, confess, and knowledg my ignorance, and with my most humble submission, do promise for ever from henceforth to abstain, and beware of such rashness: And for my further declaration therein, not only to abide such order for my doings passed, as his Grace shall appoint and assign unto me, but also with my heart to advance and set forth the said Articles ensuing, which I knowledg and confess to be most Catholick, and Christian, and necessary to be received, observed, and followed of all good Christian People. Tho it so be, that Christ by the Will of his Father, is he only which hath suffered Passion and Death for redemption of all such as will and shall come unto him, by perfect Faith and Baptism; and that also he hath taken upon him *gratis* the burden of all their sins, which as afore will, hath, or shall come to him, paying sufficient Ransom for all their sins, and so is become their only Redeemer and Justifier; of the which number I trust and doubt not but that many of us now-a-days be of: yet I in heart do confess, that after, by the foresaid means we become right Christian Folks, yet then by not following our Master's Commandments and Laws, we do loose the benefits and fruition of the same, which in this case is irrecoverable, but by true Penance, the only Remedy left unto us by our Saviour for the same; wherefore I think it more than convenient and necessary, that whensoever Justification shall be preached of, that this deed be joined with all the fore-part, to the intent that it may teach all

true Christian People a right knowledg of their Justification.

By me Robert Barnes.

Also I confess with my heart, That Almighty God is in no wise Author, causer of Sin, or any evil; and therefore whereas Scripture saith, *Induravit Dominus Cor Pharaonis*, &c. and such other Texts of like sense, they ought to understand them, *quod Dominus permisit eum indurari*, and not otherwise; which doth accord with many of the ancient Interpreters also.

By me Robert Barnes.

Further I do confess with my heart, That whensoever I have offended my Neighbours, I must first reconcile my self unto him, e're I shall get remission of my sins, and in case he offend me, I must forgive him, e're that I can be forgiven; for this doth the *Pater Noster*, and other places of Scripture teach me.

By me Robert Barnes.

I do also confess with my heart, That good Works limited by Scripture, and done by a penitent and true reconciled Christian Man, be profitable and allowable unto him, as allowed of God for his benefit, and helping to his Salvation.

By me Robert Barnes.

Also do confess with my heart, That Laws and Ordinances made by Christian Rulers ought to be obeyed by the Inferiors and Subjects, not only for fear, but also for Conscience, for whoso breaketh them, breaketh God's Commandments.

By me Robert Barnes.

All and singular the which Articles before written, I the foresaid Robert Barnes do approve and confess to be most true and Catholick, and promise with my heart, by God's Grace, hereafter to maintain, preach, and set forth the same to the People, to the uttermost of my power, wit, and cunning.

By me Robert Barnes.

By me William Jerome.

By me Thomas Gerarde.

XXIII.—*The foundation of the Bishoprick of Westminster.*

REX omnibus ad quos, &c. salutem. Cum nuper canobium quoddam sive Monasterium, quod (dum extitit) Monasterium Sancti Petri Westmon. vulgariter vocabatur, omnia et singula ejus Maneria, Dominia, Mesuagia, Terræ, Tenementa, Hæreditamenta, Dotationes et Possessiones, certis de causis specialibus et urgentibus, per Willielmum ipsius nuper Canobii sive Monasterii Abbatem, et ejusdem loci Conventum, nobis et hæredibus nostris in perpetuum jamdudum data fuerunt et concessa, prout per ipsorum nuper Abbatis et Conventus cartam sigillo suo communi sive conventuali sigillatam et in Cancellar. nostram irrotulat manifeste liquet; quorum prætextu nos de ejusdem nuper Canobii sive Monasterii situ, septu et præinctu, ac de omnibus et singulis prædict. nuper Abbatis

et Conventus Maneriis, Dominiis et Mesuagiis, Terris, Tenementis, Hæreditamentis, Dotationibus et Possessionibus, ad præsens pleno jure seisis sumus in dominico nostro, ut de feodo. Nos utiq; sic de eisdem seisiti existen. divinaq; nos clementia inspirante nihil magis ex animo affectantes, quam ut vera religio verusq; Dei cultus inibi non modo aboleatur, sed in integrum potius restituitur, et ad primitivam sive genuinæ sinceritatis normam reformetur, correctis enormitatibus in quas monachorum vita et professio longo temporum lapsu deplorabiliter exorbitaverit, operam dedimus, quatenus humana perspicere potest infirmitas, ut imposterum ibidem sacrorum eloquiorum documenta et nostræ salutiferæ Redemptionis sacramenta pure administrantur, bonorum morum disciplina sincere observetur, Juventus in literis liberaliter instituatur, senectus viribus defectis, eorum præsertim qui circa personam nostram, vel alioquin circa Regni nostri negotia publice bene et fideliter nobis servierunt, rebus ad victum necessariis condigne foveatur, et deniq; eleemosinarum in pauperes Christi elargitiones, viarum pontiumque reparationes, et cætera omnis generis pietatis officia illinc exuberanter in omnia vicina loca longe lateq; dimanent, ad Dei omnipotentis gloriam, et ad subditorum nostrorum communem utilitatem felicitatemque: Idcirco nos considerantes quod situs dicti nuper Monasterii Sancti Petri Westmon. in quo multa tum percharissimi patris nostri, tum aliorum Inclitorum, quondam Regum Angliæ, præclara monumenta conduntur, sit locus aptus, conveniens et necessarius instituendi, erigendi, ordinandi et stabilendi sedem Episcopalem, et quandam Ecclesiam Cathedralē de uno Episcopo, de uno Decano Presbytero, et duodecim Præbendaris Presbyteris, ibidem, Omnipotenti Deo et in perpetuum servitium, ipsum situm dicti nuper Monast. Sancti Petri Westmon. ac locum et Ecclesiam ipsius in sedem Episcopalem ac in Ecclesiam Cathedral. creari, erigi, fundari et stabiliri decrevimus, prout per præsentēs decernimus, et eandem Ecclesiam Cathedral. de uno Episcopo, de uno Decano Presbytero, et duodecim Præbendaris Presbyteris, tenore præsentium, realiter et ad plenum creamus, erigimus, fundamus, ordinamus, facimus, constituimus et stabilimus, perpetuis futuris temporibus duraturam, et sic stabiliri ac in perpetuum inviolabiliter observari volumus et jubemus per præsentēs. Volumus itaq; et per præsentēs Ordinamus quod Ecclesia Cathedralis prædicta sit, et deinceps in perpetuum erit Ecclesia Cathedralis et Sedes Episcopalis, ac quod tota villa nostra Westmon. ex nunc et deinceps in perpetuum sit Civitas, ipsamq; civitatem Westm. vocari et nominari volumus et decernimus, ac ipsam Civitatem et totum Comit. nostrum Midd. prout per metas et limites dignoscitur, et limitatur, tota Parochia de Fulham in eodem Comit. de Midd. tantummodo except. ab omni Jurisdictione, Auto-

ritate et Dioc. Episcopi London. et successorum pro tempore existen. separamus, dividimus, eximimus, exoneramus, et omnino per præsentēs liberamus: ac omnem jurisdictionem Episcopalem infra eandem Civitatem et Comit. Midd. exceptis præexceptis, Episcopo Westmon. a nobis per has Literas nostras Patentes nominand. et eligend. et Successoribus suis Episcopis Westm. ac prædict. Episcopat. Westm. adjungimus et unimus, ac ex dictis Civitate et Com. Diocesim facimus et Ordinamus per præsentēs, illamq; Diocesim Westm. in perpetuum similiter vocari, appellari, nuncupari et nominari volumus et ordinamus. Et ut hæc nostra intentio debitum et uberius sortiat effectum, Nos de scientia, moribus, probitate et virtute dilecti nostri Consiliarii Thomæ Thyrlebei Clerici, Decani Capellæ nostræ plurimum confidentes, eundem Thomam Thyrleby ad Episcopatum dictæ Sedis Westm. nominamus et eligimus, ac ipsum Thomam Episcopum Westm. per præsentēs eligimus, nominamus, facimus, et creamus, et volumus; ac per præsentēs Concedimus et Ordinamus, quod idem Episcopatus sit corpus corporatum in re et nomine, ipsumq; ex uno corpore declaramus et acceptamus, Ordinamus, facimus et constituimus in perpetuum, habeatq; successionem perpetuam, ac quod ipse et successores sui per nomen et sub nomine Episcopi Westm. nominabitur et vocabitur, nominabuntur et vocabuntur in perpetuum, et quod ipse et successores sui per idem nomen et sub eo nomine prosequi, clamare et placitare, ac placitari, defendere et defendi, respondere et responderi, in quibuscunq; Curiis et locis legum nostrarum, ac hæredum et successorum nostrorum, et alibi, in et super omnibus et singulis causis, actionibus, sectis, brevibus, demand, et querelis, realibus, personalibus et mixtis, tam temporalibus quam spiritualibus, ac in omnibus aliis rebus, causis et materiis quibuscunq; et per idem nomen Maneria, Dominia, Terræ, Tenementa, Rectorias, Pensiones, Portiones, et alia quæcunq; Hæreditamenta, Possessiones, proficua et emolumenta, tam spiritualia sive Ecclesiastica, quam temporalia, ac alia quæcunq; per Literas Patentes præfato Episcopo et Successoribus suis, per nos seu hæredes nostros debito modo fiend. vel per quamcunq; aliam personam seu quascunq; alias personas secundum leges nostras, et hæredum sive successorum nostrorum dand. seu concedend. capere, recipere, gaudere et perquirere ac dare, alienare et dimittere possit et possint, valeat et valeant, et generaliter omnia alia et singula recipere, gaudere, et facere, prout et eisdem modo et forma quibus cæteri Episcopi infra Regnum nostrum Angliæ recipere aut facere possint, aut aliquis Episcopus infra Regnum nostrum Angliæ recipere aut facere possit, et non aliter nec ullo alio modo. Et ulterius volumus et ordinamus, quod Ecclesia Cathedralis prædicta sit, et deinceps in perpetuum erit Ecclesia Cathedralis et Sedes

Episcopalis dicti Thomæ et successorum suorum Episcoporum Westm. ipsamq; Ecclesiam Cathedralē honoribus, dignitatibus, et insigniis Sedis Episcopalis per præsentē decoramus, eandemq; Sedem Episcopalem præfato Thomæ et successoribus suis Episcopis Westm. damus et concedimus per præsentē habend. et gaudend. idem Thomæ et successoribus suis in perpetuum. Ac etiam volumus et ordinamus per præsentē, quod præfatus Thomas et successores sui Episcopi Westm. prædict. omnimodam jurisdictionem, potestatem et auctoritatem ordinarias et Episcopales, infra Ecclesiam Cathedralē Westm. et prædict. Dioces. exercere, facere, et uti possit, et debeat, possint et debeant, in tam amplis modo et forma, prout Episcopus London. infra Dioces. London. secundum leges nostras exercere, facere, et uti solet, possit aut debet. Et quod dictus Thomas Episcopus Westm. et successores sui Episcopi Westm. deinceps in perpetuum habeat sigillum authenticum, seu sigilla authentica pro rebus et negotiis suis agendis servitur, ad omnem juris effectum simili modo et forma, et non aliter nec aliquo alio modo, prout Episcopus London. habet aut habere potest. Et ut Ecclesia Cathedralis prædict. de personis congruis in singulis locis et gradibus suis perimpleatur et decoretur, dilectum nobis Willielmum Benson Sacræ Theologiæ professorem primum et originalem, et modernum Decanum dictæ Ecclesiæ Cathedralis, ac Simonem Haynes Sacræ Theologiæ professorem primum, et præsent. Presbyterum Præbendarium, ac Joannem Redman secundum Presbyterum Præbendarium, ac Edwardum Leyghon tertium Presbyterum Præbendarium, ac Antonium Belasys quartum Presbyterum Præbendarium, ac Willielmum Britten quintum Presbyterum Præbendarium, ac Dionysium Dalton sextum Presbyterum Præbendarium, ac Humphredum Perkins septimum Presbyterum Præbendarium, ac Thomam Essex octavum Presbyterum Præbendarium, ac Thomam Ellforde nonum Presbyterum Præbendarium, ac Joannem Malvern decimum Presbyterum Præbendarium, ac Willielmum Harvey undecimum Presbyterum Præbendarium, ac Gerardum Carleton duodecimum Presbyterum Præbendarium, tenore præsentium facimus et ordinamus. Per præsentē volumus etiam et ordinamus, ac eisdem Decano et Præbendariis concedimus per præsentē, quod prædictus Decanus et duodecim Præbendarii dicti sint de se in re et nomine unum corpus corporatum, habeantq; successionem perpetuam, et se gerent, exhibebunt, et occupabunt Sedem, ordinationem, regulas et statuta, eis per nos in quadam Indentura in posterum fiend. specificand. et declarand. Et quod idem Decanus et Præbendarii et successores sui, Decanus et Capitulum Ecclesiæ Cathedralis Sancti Petri Westm. in perpetuum vocabuntur, appellabuntur; Et quod præfatus Decanus et Præbendarii Ecclesiæ Cathedralis

prædictæ et successores sui sint et in perpetuum erunt Capitulum Episcopatus Westm. sitq; idem Capitulum præfat. Thomæ et successoribus suis Episcopis Westm. perpetuis futuris temporibus annexum, incorporatum et unitum eisdem modo et forma quibus Decanus et Capitulum Ecclesiæ Cathedralis Sancti Pauli in Civitate nostra London, Episcopo London. aut sedi Episcopali London. annexa, incorporata et unit. exist. ipsosq; Decanum et Præbendarios unum corpus corporatum in re et nomine facimus, creamus, et stabilimus, et eos pro uno corpore facimus, declaramus. ordinamus et acceptamus, habeantq; successionem perpetuam; Et quod ipse Decanus et Capitulum eorumq; successores per nomen Decani et Capitulum Ecclesiæ Cathedralis Beati Petri Westm. prosequi, clamare, placitare possint et implacitare, defendere et defendi, respondere et responderi, in quibuscunq; tempore et Curiis legum nostrarum et alibi, in et super omnibus et singulis causis, actionibus, Sectis, demand. brevibus et querelis, realibus, spiritualibus, personalibus et mixtis, et in omnibus aliis rebus, causis et materiis, prout Decanus et Capitulum Sancti Pauli London. agere aut facere possunt: Et per idem nomen Maneria, Dominia, Terræ, Tenementa, et cætera quæcunq; Hæreditamenta, possessiones, proficua, et emolumenta tam Spirituaalia sive Ecclesiastica quam temporalia, et alia quæcunq; per nos per literas nostras Patentes, hæredum vel successorum nostrorum, seu per aliquam personam vel personas quascunq; eis et successoribus suis vel aliter secundum leges nostras, vel hæredum seu successorum nostrorum dand. seu concedend. capere, recipere, et perquirere, dare, alienare, et dimittere possint et valeant, et generaliter omnia alia et singula capere, recipere, perquirere, dare, alienare, et dimittere, ac facere et exequi, prout et eisdem modo et forma, quibus Decanus et Capitulum prædict. Cathedralis Ecclesiæ Sancti Pauli in prædicta civitate nostra London. capere, recipere, perquirere, dare, alienare, et dimittere, ac facere aut exequi possint, et non aliter, neq; aliquo alio modo: Et quod Decanus et Capitulum Ecclesiæ Cathedralis beati Petri Westm. et successores sui in perpetuum habebunt commune Sigillum, ad omnimodas cartas, evidencias, et cætera scripta, vel facta sua fiend. eos vel Ecclesiam Cathedralē prædict. aliquo modo tangen. sive continend. sigilland. Et insuper volumus et per præsentē concedimus et ordinamus, quod prædict. Episcopus Westm. et quilibet successorum suorum pro tempore existen. et prædictus Decanus et Capitulum Ecclesiæ Cathedralis beati Petri Westm. et quilibet successorum suorum habeant plenam potestatem et facultatem faciendi, recipiendi, dandi, alienandi, dimittendi, exequendi et agendi omnia et singula quæ Episcopus London. et Decanus et Capitulum Sancti Pauli London. conjunctim et divisim facere, recipere, dare, alienare,

dimittere, exequi aut agere possint. Volumus etiam et ordinamus, ac per præsentes Statuimus, quod Archidiaconus Midd. qui nunc est et successores sui sunt deinceps in perpetuum separati et exonerati et prorsus liberati a jurisdictione, potestate, jure et autoritate Episcopi London. et successorum suorum, ac ab Ecclesia Cathedrali Sancti Pauli London. ab omniq; jure, potestate et autoritate ejusdem ipsiusq; Archidiaconi, et successorum suos per præsentes separamus, exoneramus penitus in perpetuum liberamus, eundemq; Archidiaconum et successores suos decernimus, Statuimus, Ordinamus, ac stabilimus in simili Statu, modo, forma et jure esse, ac deinceps in perpetuum fore, in prædicta Ecclesia Cathedrali Westm. quibus ipse aut aliquis prædecessorum suorum unquam fuit in Ecclesia Cathedrali Sancti Pauli London. Statuimus etiam et ordinamus ac per præsentes volumus et concedimus, quod prædictus Thomas Episcopus Westm. et successores sui Episcopi Westm. habeant, teneant et possideant, in omnibus et per omnia autoritatem, potestatem, jus et jurisdictionem, de et super Archidiaconatu Midd. et Archidiacono et successoribus suis, tam plene et integre ad omnem effectum quam Episcopus London. qui nunc est aut aliquis prædecessorum suorum habet aut habuit, aut habere debuit vel usus fuit. Volumus autem ac per præsentes concedimus tam præfato Episcopo quam Decano et Capitulo, quod habeat et habebit, habeant et habeant, has literas nostras Patentes sub magno sigillo nostro Angliæ debito modo factas et sigillatas, absq; fine seu feæd. magno vel parvo nobis in Hanaperio nostro seu alibi ad usum nostrorum, proinde quoquo modo reddend. solvend. vel faciend. eo quod expressa mentio, et cæt. In cujus rei, &c. Teste Rege apud Westm. decimo septimo die Decembris Anno Regni Regis Henrici Octavi trigesimo secundo.

XXIV.—*A Proclamation ordained by the King's Majesty, with the advice of his Honourable Council, for the Bible of the largest and greatest Volume to be had in every Church; devised the sixth day of May, the 33 year of the King's most gracious Reign.*

[Regist. Bonner. Fol. 21.]

WHEREBY Injunctions heretofore set forth by the authority of the King's Royal Majesty, Supream Head of the Church of this his Realm of England, it was ordained, and commanded, amongst other things, That in all and singular Parish-Churches, there should be provided, by a certain day now expired, at the costs of the Curats and Parishioners, Bibles containing the Old and New Testament in the English Tongue, to be fixed and set up openly in every of the said Parish Churches; the which godly Commandment and Injunction, was to

the only intent that every of the King's Majesties loving Subjects, minding to read therein, might, by occasion thereof, not only consider and perceive the great and ineffable Omnipotent Power, Promise, Justice, Mercy and Goodness of Almighty God, but also to learn thereby to observe God's Commandments, and to obey their Sovereign Lord, and High Powers, and to exercise Godly Charity, and to use themselves according to their Vocations, in a pure and sincere Christian Life, without murmur or grudging: By the which Injunctions, the King's Royal Majesty intended that his loving Subjects should have and use the commodities of the reading of the said Bibles, for the purpose above rehearsed, humbly, meekly, reverently, and obediently, and not that any of them should read the said Bibles with high and loud Voices, in time of the Celebration of the Holy Mass, and other Divine Services used in the Church; or that any his Lay-Subjects reading the same, should presume to take upon them any common Disputation, Argument, or Exposition of the Mysteries therein contained; but that every such Layman should, humbly, meekly, and reverently, read the same for his own instruction, edification, and amendment of his Life, according to God's Holy Word therein mentioned. And notwithstanding the King's said most godly and gracious Commandment and Injunction, in form as is aforesaid, his Royal Majesty is informed, That divers and many Towns and Parishes within this his Realm, have neglected their duties in the accomplishment thereof; whereof his Highness marvelleth not a little; and minding the execution of his said former most godly and gracious Injunctions, doth straitly charge and command, That the Curats and Parishioners of every Town and Parish within this his Realm of England, not having already Bibles provided within their Parish Churches, shall on this side the Feast of All-Saints next coming, buy and provide Bibles of the largest and greatest Volume, and cause the same to be set and fixed in every of the said Parish Churches, there to be used as is aforesaid, according to the said former Injunctions, upon pain that the Curat and Inhabitants of the Parishes and Towns, shall loose and forfeit to the King's Majesty for every month that they shall lack and want the said Bibles, after the same Feast of All-Saints, 40s. the one half of the same forfeit to be to the King's Majesty, and the other half to him or them which shall first find and present the same to the King's Majesties Council. And finally, the King's Royal Majesty doth declare and signify to all and singular his loving Subjects, that to the intent they may have the said Bibles of the greatest Volume, at equal and reasonable prices, his Highness, by the advice of his Council, hath ordained and taxed, That the Sellers thereof shall not take for any of the said Bibles unbound, above the price of ten shillings; and for every of the said Bibles well

and sufficiently bound, trimmed and clasped, not above twelve shillings, upon pain the Seller to lose, for every Bible sold contrary to his Highness's Proclamation, four shillings, the one moiety thereof to the King's Majesty, and the other moiety to the finder and presenter of the Defaulter, as is aforesaid. And his Highness straitly chargeth and commandeth, That all and singular Ordinaries, having Ecclesiastical Jurisdiction within this his Church and Realm of England, and Dominion of Wales, that they, and every of them, shall put their effectual endeavours, that the Curats and Parishioners shall obey and accomplish this his Majesties Proclamation and Commandment, as they tender the advancement of the King's most gracious and godly purpose in that behalf, and as they will answer to his Highness for the same.

God save the King.

XXV.—*An Admonition and Advertisement given by the Bishop of London, to all Readers of this Bible in the English Tongue.*

[Register, Bonner.]

To the intent that a good and wholesome thing, godly and virtuously, for honest intents and purposes, set forth for many, be not hindered or maligned at, for the abuse, default, and evil behaviour of a few, who for lack of discretion, and good advisement, commonly without respect of time, or other due circumstances, proceed rashly and unadvisedly therein; and by reason thereof, rather hinder than set forward the thing that is good of itself: It shall therefore be very expedient, that whosoever repairth hither to read this Book, or any such-like, in any other place, he prepare himself chiefly and principally, with all devotion, humility, and quietness, to be edified and made the better thereby; adjoining thereto his perfect and most bounden duty of obedience to the King's Majesty, our most gracious and dread Sovereign Lord, and supream Head, especially in accomplishing his Graces most honorable Injunctions and Commandments given and made in that behalf. And right expedient, yea necessary it shall be also, that leaving behind him vain Glory, Hypocrisy, and all other carnal and corrupt Affections, he bring with him discretion, honest intent, charity, reverence, and quiet behaviour, to and for the edification of his own Soul, without the hindrance, lett, or disturbance of any other his Christian Brother; evermore foreseeing that no number of People be specially congregate therefore to make a multitude; and that no exposition be made thereupon otherwise than it is declared in the Book it self; and that especially regard be had no reading thereof, be used, allowed, and with noise in the time of any Divine Service, or Sermon; or that in the same be used any Disputation, contention, or any other misdemeanour; or finally that

any Man justly may reckon himself to be offended thereby, or take occasion to grudge or malign thereat.

God Save the King.

XXVI.—*Injunctions given by Bonner, Bishop of London, to his Clergy.*

[Register. Bonner. Fol. 38.]

INJUNCTIONS made by the consent and authority of me Edmond Bonner Bishop of London, in the Year of our Lord God 1542, and in the 34 Year of the Reign of our Sovereign Lord Henry the Eighth, by the Grace of God, King of England, France, and Ireland, Defender of the Faith, and Supreme Head here on Earth, next under God, of the Church of England and Ireland. All which and singular Injunctions, by the Authority given to me of God, and by our said Sovereign Lord the King's Majesty, I exhort, require, and also command all and singular Parsons, Vicars, Curats, and Chantry Priests, with other of the Clergy, whatsoever they be of my Diocess and Jurisdiction of London, to observe, keep, and perform accordingly, as it concerneth every of them, in vertue of their Obedience, and also upon pains expressed in all such Laws, Statutes, and Ordinances of this Realm, as they may incur and be objected against them, now, or at any time hereafter, for breaking and violating of the same, or any of them.

First; That you, and every of you, shall, with all diligence, and faithful obedience, observe and keep, and cause to be observed and kept, to the uttermost of your Powers, all and singular the Contents of the King's Highness most gracious and godly Ordinances and Injunctions given and set forth by his Grace's Authority; and that ye, and every of you, for the better performance thereof, shall provide to have a Copy of the same in writing, or imprinted, and so to declare them accordingly.

Item; That every Parson, Vicar, and Curat, shall read over and diligently study every day one Chapter of the Bible, and that with the gloss ordinary, or some other Doctor or Expositor, approved and allowed in this Church of England, proceeding from Chapter to Chapter, from the beginning of the Gospel of Matthew to the end of the New Testament, and the same so diligently studied to keep still and retain in memory, and to come to the rehearsal and recital thereof, at all such time and times as they, or any of them, shall be commanded thereunto by me, or any of my Officers or Deputies.

Item; That every of you do procure and provide of your own, a Book called, "The Institution of a Christian Man," otherwise called the "Bishops' Book;" and that ye, and every of you, do exercise your selves in the same, according to such Precepts as hath been given heretofore or hereafter to be given.

Item; That ye being absent from your Benefices, in cases lawfully permitted by the Laws and Statutes of this Realm, do suffer no Priest to keep your Cure, unless he being first by you presented, and by me or my Officers thereunto abled and admitted. And for the more and better assurance and performance thereof to be had, by these presents I warn and monish peremptorily, all and singular Beneficed Parsons having Benefices with Cure, within my Diocess and Jurisdiction, that they and every of them, shall either be personally resident upon their Benefices and Cures, before the Feast of St. Michael the Arch-Angel now next ensuing; or else present, before the said Feast, to me the said Bishop, my Vicar-General, or other my Officers deputed in that behalf, such Curats as upon examination made by me, or my said Officers, may be found able and sufficient to serve and discharge their Cures in their absence; and also at the said Feast, or before, shall bring in and exhibite before my said Officers their sufficient Dispensations authorized by the King's Majesty, as well for non-residence, as for keeping of more Benefices with Cure than one.

Item; That every Parson, Vicar, and other Curats, once in every quarter, shall openly in the Pulpit, exhort and charge his Parishioners, that they in no wise do make any privy or secret contract of Matrimony between themselves, but that they utterly defer it until such time as they may conveniently have the Father and Mother, or some other Kinsfolks or Friends of the Person that shall make such Contract of Matrimony; or else two or three honest Persons to be present, and to hear and record the words and manner of their Contract, as they will avoid the extream pains of the Law provided in that behalf, if they presumptuously do or attempt the contrary.

Item; That in the avoiding of divers and grievous Offences and Enormities, and specially the most detestable sin of Adultery, which oft-times hath hapned by the negligence of Curats in marrying Persons together which had been married before, and making no due proof of the death of their other Husbands and Wives at the time of such Marriages, I require and command you, and monish peremptorily by these presents, all manner of Parsons, Vicars, and Curats, with other Priests, being of my Diocess and Jurisdiction, that they, nor any of them from henceforth, do presume to solemnize Matrimony in their Churches, Chappels, or elsewhere, between any Persons that have been married before, unless the said Parson, Vicar, Curat, or Priest, be first plainly, fully, and sufficiently informed and certified of the Decease of the Wife or Husband of him or her, or of both, that he shall marry, and that in writing, under the Ordinaries Seal of the Diocess, or place where he or she inhabited or dwelt before, under pain of Excommunication, and otherwise to be punished for doing the contrary,

according to the Laws provided and made in that behalf.

Item; That ye, and every of you that be Parsons, Vicars, Curats, and also Chauntry-Priests and Stipendiaries, do instruct, teach, and bring up in Learning the best ye can, all such Children of your Parishioners as shall come to you for the same; or at the least, to teach them to read English, taking moderately therefore of their Friends that be able to pay, so that they may thereby the better learn and know how to Believe, how to Pray, how to live to God's pleasure.

Item; That every Curat do at all times his best diligence to stir, move, and reduce such as be at discord to Peace, Concord, Love, Charity, and one to renit and forgive one another, as often howsoever they shall be grieved or offended: And that the Curat shew and give example thereof, when and as often as any variance or discord shall happen to be between him and any of his Cure.

Item; Where some froward Persons, partly for malice, hatred, displeasure, and disdain, neglect contemn and despise their Curats, and such as have the Cure and Charge of their Souls, and partly to hide and cloak their leud and naughty living, as they have used all the Year before, use at length to be confessed of other Priests which have not the Cure of their Souls: Wherefore I will and require you to declare, and show to your Parishioners, That no Testimonials brought from any of them, shall stand in any effect, nor that any such Person shall be admitted to God's Board, or receive their Communion, until they have submitted themselves to be confessed of their own Curats, (Strangers only except) or else upon arduous and urgent Causes and Considerations, they be otherwise dispensed with in that behalf, either by me or by my Officers aforesaid.

Item; That whereupon a detestable and abominable practice universally reigning in your Parishes, the young People, and other ill-disposed Persons doth use upon the Sundays and Holy-days, in time of Divine Service, and preaching the Word of God, to resort unto Ale-houses, and there exerciseth unlawful Games, with great Swearing, Blasphemy, Drunkenness, and other Enormities, so that good and devout Persons be much offended therewith: Wherefore I require and command you, to declare to such as keepeth Ale-houses, or Taverns within your Parishes, that at such times from henceforth, they shall not suffer in their Houses any such unlawful and ungodly Assemblies: neither receive such Persons to Bowling and Drinking at such Seasons, into their Houses, under pain of Excommunication, and otherwise to be punished for their so doing, according to the Laws in that behalf.

Item; That all Curats shall declare openly in the Pulpit, twice every Quarter to their Parishioners, the seven deadly Sins, and the Ten Commandments, so that the People there-

by may not only learn how to obey, honour, and serve God, their Prince, Superiors, and Parents, but also to avoid and eschew Sin and Vice, and to live virtuously, following God's Commandments and his Laws.

Item ; That where I am credibly informed, that certain Priests of my Diocess and Jurisdiction, doth use to go in an unseemly and unpriestly habit and apparel, with unlawful tonsures, carrying and having upon them also Armour and Weapons, contrary to all wholesome and godly Laws and Ordinances, more like Persons of the Lay, than of the Clergy ; which may and doth minister occasion to light Persons, and to Persons unknown, where such Persons come in place, to be more licentious both of their Communication, and also of their Acts, to the great slander of the Clergy : Wherefore in the avoiding of such slander and obloquy hereafter, I admonish and command all and singular Parsons, Vicars, Curats, and all other Priests whatsoever they be, dwelling, or inhabiting, or hereafter shall dwell and inhabit within my Diocess and Jurisdiction, That from henceforth they, and every of them, do use and wear meet, convenient, and decent Apparel, with their Trussures accordingly, whereby they may be known at all times from Lay-People, and to be of the Clergy, as they intend to avoid and eschew the penalty of the Laws ordained in that behalf.

Item ; That no Parson, Vicar, or other Beneficed Man, having Cure within my Diocess and Jurisdiction, do suffer any Priest to say Mass, or to have any Service within their Cure, unless they first give knowledg, and present them with the Letters of their Orders to me as Ordinary, or to my Officers deputed in that behalf ; and the said Priest so presented, shall be by me, or my said Officers, found able and sufficient thereunto.

Item ; That every Curat, not only in his Preachings, open Sermons, and Collations made to the People, but also at all other times necessary, do persuade, exhort, and admonish the People, being of his Cure, whatsoever they be, to beware and abstain from Swearing and blaspheming of the Holy Name of God, or any part of Christ's most precious Body or Blood. And likewise to beware, and abstain from Cursing, Banning, Chiding, Scolding, Backbiting, Slandering, and Lying. And also from talking and jangling in the Church, specially in time of Divine-Service, or Sermon-time. And semblably to abstain from Adultery, Fornication, Gluttony and Drunkenness: And if they, or any of them, be found notoriously faulty or infamed upon any of the said Crimes and Offences, then to detect them at every Visitation, or sooner, as the case shall require, so that the said Offenders may be corrected and reformed to the example of other.

Item ; That no Priest from henceforth do use any unlawful Games, or frequently use any Ale-houses, Taverns, or any suspect place

at any unlawful times, or any light Company, but only for their Necessaries, as they, and any of them, will avoid the danger that may ensue thereupon.

Item ; That in the Plague-time, no dead Bodies or Corpses be brought into the Church, except it be brought streight to the Grave, and immediately buried, whereby the People may the rather avoid infection.

Item ; That no Parsons, Vicars, nor Curats, permit or suffer any manner of common Plays, Games, or Interludes, to be played, set forth, or declared, within their Churches or Chappels, where the blessed Sacrament of the Altar is, or any other Sacrament ministred, or Divine Service said or sung ; because they be Places constitute and ordained to well disposed People for Godly Prayer, and wholesome Consolation. And if there be any of your Parishioners, or any other Person or Persons, that will obstinately, or violently, inforce any such Plays, Interludes, or Games to be declared, set forth, or played in your Churches, or Chappels, contrary to this our forbidding and Commandment ; that then you, or either of you, in whose Churches or Chappels any such Games, Plays, or Interludes shall be so used, shall immediately thereupon make relation of the names of the Person or Persons so obstinately and disobediently using themselves, unto me, my Chancellor, or other my Officers, to the intent that they may be therefore reformed and punished according to the Laws.

Item ; That all Priests shall take this order when they Preach ; first, They shall not rehearse no Sermons made by other Men within this 200 or 300 Years ; but when they shall preach, they shall take the Gospel or Epistle of the day, which they shall recite and declare to the people, plainly, distinctly, and sincerely from the beginning to the end thereof, and then to desire the people to pray with them for Grace, after the usage of the Church of England now used : And that done, we will that every Preacher shall declare the same Gospel or Epistle, or both even from the beginning, not after his own Mind, but after the Mind of some Catholick Doctor allowed in this Church of England, and in no wise to affirm any thing, but that which he shall be ready always to shew in some Ancient Writer ; and in no wise to make rehearsal of any Opinion not allowed, for the intent to reprove the same, but to leave that for those that are and shall be admitted to preach by the King's Majesty, or by me the Bishop of London, your Ordinary, or by mine authority. In the which Epistle and Gospel, ye shall note and consider diligently certain godly and devout places, which may incense and stir the Hearers to obedience of good Works and Prayers : And in case any notable Ceremony used to be observed in the Church, shall happen that day when any preaching shall be appointed, it shall be meet and convenient that the Preacher declare and set

forth to the people the true meaning of the same, in such sort that the people may perceive thereby, what is meant and signified by such ceremony, and also know how to use and accept it to their own edifying. Furthermore, That no Preacher shall rage or rail in his Sermon, but coldly, discreetly, and charitably, open, declare, and set forth the excellency of Vertue, and to suppress the abomination of Sin and Vice; every Preacher shall, if time and occasion will serve, instruct and teach his Audience, what Prayer is used in the Church that day, and for what thing the Church prayeth, specially that day, to the intent that all the people may pray together with one heart for the same; and as occasion will serve, to shew and declare to the people what the Sacraments signifieth, what strength and efficacy they be of, how every man should use them reverently and devoutly at the receiving of them. And to declare wherefore the Mass is so highly to be esteemed and honoured, with all the Circumstances appertaining to the same. Let every Preacher beware that he do not feed his Audience with any Fable, or other Histories, other than he can avouch and justify to be written by some allowed Writer. And when he hath done all that he will say and utter for that time, he shall then in few words recite again the pith and effect of his whole Sermon, and add thereunto as he shall think good.

Item; That no Parson, Vicar, Curat, or other Priest, having Cure of Souls within my Diocess and Jurisdiction, shall from henceforth permit, suffer, or admit any manner of person, of whatsoever estate or condition he be, under the degree of a Bishop, to preach, or make any Sermon or Collation openly to the people within their Churches, Chappels, or else-where within their Cures, unless he that shall so preach, have obtained before special License in that behalf, of our Sovereign Lord the King, or of me Edmund Bishop of London, your Ordinary; And the same License so obtained, shall then and there really bring forth in writing under Seal, and shew the same to the said Parson, Vicar, Curat, or Priest, before the beginning of his Sermon, as they will avoid the extream Penalties of the Laws, Statutes, and Ordinances, provided and established in that behalf, if they presumptuously do or attempt any thing to the contrary.

Item; I desire, require, exhort, and command you, and every of you, in the Name of God, That ye firmly, faithfully, and diligently, to the uttermost of your powers, do observe, fulfil, and keep all and singular these mine Injunctions. And that ye, and every of you, being Priests, and having Cure, or not Cure, as well Benefice as not Benefice, within my Diocess and Jurisdiction, do procure to have a Copy of the same Injunctions, to the intent ye may the better observe, and cause to be observed the contents thereof.

The Names of Books prohibited, delivered to the Curats Anno 1542, to the intent that they shall present them with the Names of the Owners, to their Ordinary, if they find any such within their Parishes.

THE Disputation between the Father and the Son.

The Supplication of Beggars; the Author Fish.

The Revelation of Antichrist.

The Practice of Prelates, written by Tindall.

The Burying of the Mass, in English Rithme.

The Book of Friar Barnes, twice printed.

The Matrimony of Tindall.

The Exposition of Tindall, upon the 7th Chap. to the Corinth.

The Exposition of Tindall upon the Epistles Canonick of St. John.

The New Testament of Tindall's Translation, with his Preface before the whole Book, and before the Epistles of St. Paul *ad Rom.*

The Preface made in the English Prymmers, by Marshall.

The Church of John Rastall.

The Table, Glosses, Marginal, and Preface before the Epistle of St. Paul *ad Romanos*, of Thomas Mathews doing, and printed beyond the Sea without priviledg, set in his Bible in English.

The A. B. C. against the Clergy.

The Book made by Fryar Roys, against the Seven Sacraments.

The Wicked Mammon.

The Parable of the Wicked Mammon.

The Liberty of a Christian Man.

Ortulus Anima, in English.

The Supper of the Lord, by G. Joye.

Frith's Disputation against Purgatory.

Tyndal's Answer to Sir T. More's Defence of Purgatory.

Prologue to Genesis, translated by Tindal.

The Prologues to the other Four Books of Moses.

The Obedience of a Christian Man.

The Book made by Sir John Oldcastle.

The Summ of Scripture.

The Preface before the Psalter, in English.

The Dialogue between the Gentleman and the Ploughman.

The Book of Jonas, in English.

The Dialogue of Goodale.

Defensorium Paris; out of Latin into English.

The Summ of Christianity.

The Mirror of them that be Sick and in Pain.

Treatise of the Supper of the Lord; by Calwyn.*

Every one of Calwyn's Works,

* The celebrated Reformer, John Calvin.

XXVII.—A Collection of Passages out of the Canon Law, made by Cranmer, to shew the necessity of reforming it. An Original.

[Ex MSS. D. Stillingfleet.]

Dist. 22. *Omnes de Major. et obediens. solit. Extra. De Majorit et obediens. Unam Sanctam.*

He that knowledgeth not himself to be under the Bishop of Rome, and that the Bishop of Rome is ordained by God to have Primacy over all the World, is an Heretick, and cannot be saved, nor is not of the flock of Christ.

Dist. 10. *De Sententia Excommunicationis, Noverit 25. q. 11. omne.*

Princes Laws, if they be against the Canons and Decrees of the Bishop of Rome, be of no force nor strength.

Dist. 19, 20, 24, q. 1. *A recta memor. Quotiens hæc est. 25. q. 1. General. violatores.*

All the Decrees of the Bishop of Rome ought to be kept perpetually of every Man, without any repugnancy, as God's Word spoken by the Mouth of Peter; and whosoever doth not receive them, neither availeth them the Catholick Faith, nor the four Evangelists, but they blaspheme the Holy Ghost, and shall have no forgiveness.

35. q. 1. *Generali.*

All Kings, Bishops, and Noblemen, that believe or suffer the Bishop of Rome's Decrees in any thing to be violate, be accursed, and for ever culpable before God, as transgressors of the Catholick Faith.

Dist. 21. *Quamvis, et 24. q. 1. A recta memor.*

The See of Rome hath neither spot nor wrinkle in it, nor cannot err.

35. q. 1. *Idro de Senten. et re judicata, de jurejurando licet ad Apostolicæ li. 6. de jurejurando.*

The Bishop of Rome is not bound to any Decrees, but he may compel, as well the Clergy as Lay-men, to receive his Decrees and Canon Law.

9. q. 3. *Ipsi cuncta. Nemo 2. q. 6. dudum aliorum. 17. q. 4. Si quis de Baptis. et ejus effectu majores.*

The Bishop of Rome hath authority to judg all men, and specially to discern the Articles of the Faith, and that without any Counsel, and may assoil them that the Counsel hath damned; but no man hath authority to judg him, nor to meddle with any thing that he hath judged, neither Emperor, King, People, nor the Clergy: And it is not lawful for any man to dispute of his Power.

gr Duo nunt 25. q. 6. *Alios Nos Sanctorum juratos in Clemen. de Hæreticis aut officium.*

The Bishop of Rome may excommunicate Emperors and Princes, depose them from

their States, and Assoil their Subjects from their Oath and Obedience to them, and so constrain them to rebellion.

De Major. et obediens. solit. Clement. de Sententia et re judicata. Pastoral.

The Emperor is the Bishop of Rome's Subject, and the Bishop of Rome may revoke the Emperor's Sentence in temporal Causes.

De Elect. et Electi potestate Venerabilem.

It belongeth to the Bishop of Rome to allow or disallow the Emperor after he is elected; and he may translate the Empire from one Region to another.

De Supplenda Negligen. pralat. Grand. li. 6.

The Bishop of Rome may appoint Coadjutors unto Princes.

Dist. 17. *Si nodem. Regula. Nec licuit multum. Concilia. 96. ubinam.*

There can be no Council of Bishops without the Authority of the See of Rome; and the Emperor ought not to be present at the Council, except when matters of the Faith be entreating, which belong universally to every Man.

2. q. 6.

Nothing may be done against him that appealeth unto Rome.

1. q. 3. *Aliorum Dist. 40. Si Papa. Dist. 96. Satis.*

The Bishop of Rome may be judged of none but of God only; for altho he neither regard his own Salvation, nor no Man's else, but draw down with himself innumerable people by heaps unto Hell; yet may no mortal Man in this World presume to reprehend him: forso much as he is called God, he may not be judged of man, for God may be judged of no man.

3. z. q. 5.

The Bishop of Rome may open and shut Heaven unto Men.

Dist. 40. *Non nos.*

The See of Rome receiveth holy Men, or else maketh them holy.

De Pænitentia. Dist. 1. Serpens.

He that maketh a Lye to the Bishop of Rome committeth Sacridledg.

De Consæcra. Dist. 1. De locorum præcepta. Ecclesia de Elect. et Electi potestate Fundamenta.

To be Senator, Capitane, Patrician, Governour, or Officer of Rome, none shall be elected or pointed, without the express license and special consent of the See of Rome.

De Electione et Electi potestate Venerabilem.

It appertaineth to the Bishop of Rome to judg which Oaths ought to be kept, and which not.

De iurejurand. Si vero. 15. q. 6. Autoritatem.

And he may absolve Subjects from their Oath of Fidelity, and absolve from other Oaths that ought to be kept.

De foro competent. Ex tenore. De donat. inter Virum et Uxorem dependentia. Qui Filii sunt legitime per venerabilem. De Elect. et Electi proprietate Fundamenta. Extravag. de Majorit. et Obedient. unam Sanctam. De iudiciis Novit.

The Bishop of Rome is judg in temporal things, and hath two Swords, Spiritual and Temporal.

De Hæreticis multorum.

The Bishop of Rome may give Authority to arrest Men, and imprison them in Manacles and Fetters.

Extrav. de Consuetudine super gentes.

The Bishop of Rome may compel Princes to receive his Legats.

De Truga et Pace. Trugas.

It belongeth also to him to appoint and command Peace and Truce to be observed and kept or not.

De Præbend. et dig. dilectus et li. 6. licet.

The Collation of all Spiritual Promotions appertain to the Bishop of Rome.

De Excessibus prælatorum. Sicut untre.

The Bishop of Rome may unite Bishopricks together, and put one under another at his pleasure.

Li. 6. de pænis Felicis.

In the Chapter *Felicis li. 6. de pænis*, is the most partial and unreasonable Decree made by Bonifacius 8. that ever was read or heard, against them that be Adversaries to any Cardinal of Rome, or to any Clerk, or Religious man of the Bishop of Rome's family.

Dist. 28. Consulendum. Dist. 96. Si Imperator. 11. q. 1. Quod Clericus. Nemo nullus. Clericum, &c. et q. 2. Quod vero de sentent. Excommunication. Si iudex q. 2. q. 5. Si quis de foro competent. Nullus. Si quis. Ex transmissa. de foro compet. in 6 Seculares.

Lay-men may not be Judges to any of the Clergy, nor compel them to pay their undoubted Debts, but the Bishops only must be their Judges.

De foro Competent. Cum sit licet.

Rectors of Churches may convent such as do them wrong, whither they will, before a Spiritual Judg, or a Temporal.

Idem ex parte Dilecti.

A Lay-man being spoiled, may convent his Adversaries before a Spiritual Judg, whether the Lords of the Feod consent thereto or not.

Ibidem Significasti, et 11. q. 1. placuit.

A Lay-man may commit his Cause to a

Spiritual Judg; but one of the Clergy may not commit his Cause to a Temporal Judg, without the consent of the Bishop.

Ne Clerici vel Monachi. Secundum.

Lay-men may have no Benefices to farm.

De Sententia Excommunicationis. Noverit extra. de Pœnitentiis et Remiss. &c. etsi.

All they that make, or write any Statutes contrary to the Liberties of the Church; and all Princes, Rulers, and Counsellors, where such Statutes be made, or such Customs observed, and all the Judges and others that put the same in execution; and where such Statutes and Customs have been made and observed of old time, all they that put them not out of their Books be excommunicate, and that so grievously, that they cannot be assailed but only by the Bishop of Rome.

De Immunitate Ecclesiæ. Non minus adversus. Quia Quum et in 6. Clericis.

The Clergy, to the relief of any common necessity, can nothing confer without the consent of the Bishop of Rome; nor it is not lawful for any Lay-man to lay any Imposition of Taxes, Subsidies, or any charges upon the Clergy.

Dist. 97. Hoc capitulo et 63. Nullus et quæ sequuntur. Non alie cum Laic.

Lay-men may not meddle with Elections of the Clergy, nor with any other thing that belongeth unto them.

De iurejurando. Nimis.

The Clergy ought to give no Oath of Fidelity to their Temporal Governors, except they have Temporalities of them.

Dist. 96. Bene Quidem, 12. q. 2. Apostolicos. Quisquis.

The Goods of the Church may in no wise be alienated, but whosoever receiveth or buyeth them, is bound to restitution; and if the Church have any Ground, which is little or nothing worth, yet it shall not be given to the Prince; and if the Prince will needs buy it, the Sale shall be void and of no strength.

13. q. 2. Non liceat.

It is not lawful for the Bishop of Rome to alienate or mortgage any Lands of the Church, for every manner of necessity, except it be Houses in Cities, which be very chargeable to support and maintain.

Dist. 96. Quis nunquam, 3. q. 6. Accusatio 11. q. 1. Continua nullus Testimonium Relatum Exipentie. Si quisquam. Si quæ. Sicut Statuimus, nullus de persona. Si quis.

Princes ought to obey Bishops, and the Decrees of the Church, and to submit their Heads unto the Bishops, and not to be judg over the Bishops; for the Bishops ought to be forborn, and to be judged of no Lay-man.

De Major. et obedien. solite.

Kings and Princes ought not to set Bishops

beneath them, but reverently to rise against them, and to assign them an honourable Seat by them.

11. q. 1. *Quacunque. Relatum. Si qui omnes volumus. Placuit.*

All manner of Causes, whatsoever they be, Spiritual or Temporal, ought to be determined and judged by the Clergy.

Ibidem Omnes.

No judg ought to refuse the Witness of one Bishop, although he be but alone.

De Hereticis ad abolendam, et in Clementinis ut officium.

Whosoever teacheth or thinketh of the Sacraments otherwise than the See of Rome doth teach and observe, and all they that the same See doth judg Hereticks, be Excommunicate.

And the Bishop of Rome may compel by an Oath, all Rulers and other People, to observe, and cause to be observed, whatsoever the See of Rome shall ordain concerning Heresy, and the Fautors thereof; and who will not obey, he may deprive them of their Dignities.

Clement. de reliq. et venerat. Sanctorum. Si Dominus extravag. de reliq. et venerat. Sanctorum. Cum pre excelsa: de pœnitent. et remiss. antiquorum, et Clemen. unigenitus. Quemadmodum.

We obtain Remission of Sin by observing of certain Feasts, and certain Pilgrimages in the Jubilee, and other prescribed times, by virtue of the Bishop of Rome's Pardons.

De pœnitentiis et remissionibus extravag. ca. 3. Et si Dominici.

Whosoever offendeth the Liberties of the Church, or doth violate any Interdiction that cometh from Rome, or conspireth against the Person, or Statute of the Bishop, or See of Rome; or by any ways offendeth, disobeyeth, or rebelleth against the said Bishop, or See, or that killeth a Priest, or offendeth personally against a Bishop, or other Prelate; or invadeth, spoileth, withholdeth, or wasteth Lands belonging to the Church of Rome, or to any other Church immediately subject to the same; or whosoever invadeth any Pilgrims that go to Rome, or any Suitors to the Court of Rome, or that lett the devolution of Causes unto that Court, or that put any new Charges or Impositions, real or personal upon any Church, or Ecclesiastical Person; and generally all other that offend in the Cases contained in the Bull, which is usually published by the Bishops of Rome upon Maundy Thursday; all these can be assoiled by no Priest, Bishop, Arch-Bishop, nor by none other but only by the Bishop of Rome, or by his express license.

2. 4. q. 2.

Robbing of the Clergy, and poor Men appertaineth unto the judgment of the Bishops.

23. 9. q.

He is no Man-slayer that slayeth a Man which is Excommunicate.

Dist. 63. Tibi Domino de sententia Excommunicationis. Si judex.

Here may be added the most tyrannical and abominal Oaths which the Bishop of Rome exacts of the Emperors; in *Clement. de jurejurando Romani dist. 6. 3, Tibi Domino.*

De Consecra. Dist. 1. Sicut.

It is better not to Consecrate, than to Consecrate in a place not Hallowed.

De Consecrat. Dist. 5. De his manus, ut jejuni.

Confirmation, if it be ministered by any other than a Bishop, is of no value, nor is no Sacrament of the Church; also Confirmation is more to be had in reverence than Baptism; and no Man by Baptism can be a Christend Man without Confirmation.

De pœnitent. Dist. 1. Multiplex.

A penitent Person can have no remission of his Sin, but by supplication of the Priests.

XXVIII.—A Mandate for publishing and using the Prayers in the English Tongue.

[Regist. Bonner. Fol. 48.]

Mandatum Domino Episcopo London. direct. pro publicatione Regiarum Injunctionum.

Most Reverend Father in God, right trusty and right well-beloved, we greet you well, and let you wit, That calling to our remembrance the miserable state of all Christendom, being at this present, besides all other troubles, so plagued with most cruel Wars, Hatred, and Dissensions, as no place of the same almost (being the whole reduced to a very narrow corner) remaineth in good Peace, Agreement, and Concord; the help and remedy whereof far exceeding the power of any Man, must be called for of him who only is able to grant our Petitions, and never forsaketh nor repelleth any that firmly believe and faithfully call on him; unto whom also the example of Scripture encourageth us, in all these and other our troubles and necessities, to fly and to cry for aid and succour; being therefore resolved to have continually from henceforth general Processions, in all Cities, Towns, Churches, and Parishes of this our Realm, said and sung, with such reverence and devotion as appertaineth. Forasmuch as heretofore the People, partly for lack of good Instruction and Calling, and partly for that they understood no part of such Prayers or Suffrages as were used to be sung and said, have used to come very slackly to the Procession, when the same have been commanded heretofore; We have set forth certain godly Prayers and Suffrages in our Native English Tongue, which we send you herewith, signifying unto you, That for the special trust and confidence

we have of your godly mind, and earnest desire, to the setting forward of the Glory of God, and the true worshipping of his most Holy Name, within that Province committed by us unto you, we have sent unto you these Suffrages, not to be for a month or two observed, and after slenderly considered, as other our Injunctions have, to our no little marvel, been used; but to the intent that as well the same, as other our Injunctions, may be earnestly set forth by preaching good Exhortations and otherwise to the People, in such sort as they feeling the godly tast thereof, may godly and joyously, with thanks, receive, embrace, and frequent the same, as appertaineth. Wherefore we will and command you, as you will answer unto us for the contrary, not only to cause these Prayers and Suffrages aforesaid to be published, frequented, and openly used in all Towns, Churches, Villages, and Parishes of your own Diocess, but also to signify this our pleasure unto all other Bishops of your Province, willing and command them in our Name, and by virtue hereof, to do and execute the same accordingly. Unto whose Proceedings, in the execution of this our Commandment, we will that you have a special respect, and make report unto us, if any shall not with good dexterity accomplish the same; Not failing, as our special trust is in you.

At St. James's, Junii—Regni 36. Directed to the Arch-Bishop of Canterbury.

XXIX.—*The Articles acknowledged by Shaxton, late Bishop of Sarum.*

[Regist. Bonner. Fol. 100.]

THE FIRST; Almighty God, by the Power of his Word, pronounced by the Priest at Mass in the Consecration, turneth the Bread and Wine into the natural Body and Blood of our Saviour Jesus Christ; so that after the Consecration there remaineth no substance of Bread and Wine, but only the Substance of Christ, God and Man.

† The Second; The said Blessed Sacrament being once Consecrate, is and remaineth still the very Body and Blood of our Saviour Christ, although it be reserved, and not presently distributed.

The Third; The same blessed Sacrament being Consecrate, is and ought to be worshipped and adored with godly honour wheresoever it is, forasmuch as it is the Body of Christ inseparably united to the Deity.

The Fourth; The Church by the Ministration of the Priest, offereth daily at the Mass for a Sacrifice to Almighty God, the self-same Body and Blood of our Saviour Christ, under the form of Bread and Wine, in the remembrance and representation of Christ's Death and Passion.

The Fifth; The same Body and Blood which is offered in the Mass, is the very pro-

pitiation and satisfaction for the sins of the World; forasmuch as it is the self-same in Substance which was offered upon the Cross for our Redemption: And the Oblation and Action of the Priest is also a Sacrifice of Praise and Thanksgiving unto God for his Benefits, and not the satisfaction for the Sins of the World, for that is only to be attributed to Christ's Passion.

The Sixth; The said Oblation, or Sacrifice, so by the Priest offered in the Mass, is available and profitable, both for the Quick and the Dead, although it lieth not in the power of Man to limit how much, or in what measure the same doth avail.

The Seventh; It is not a thing of necessity, that the Sacrament of the Altar should be ministred unto the People under both kinds, of Bread and Wine: and it is none abuse that the same be ministred to the People under the one kind; forasmuch as in every of both the kinds, whole Christ, both Body and Blood is contained.

The Eighth; It is no derogation to the virtue of the Mass, although the Priest do receive the Sacrament alone, and none other receive it with him.

The Ninth; The Mass used in this Realm of England, is agreeable to the Institution of Christ; and we have in this Church of England, the very true Sacrament, which is the very Body and Blood of our Saviour Christ, under the form of Bread and Wine.

The Tenth; The Church of Christ hath, doth, and may lawfully order some Priests to be Ministers of the Sacraments, although the same do not preach, nor be not admitted thereunto.

The Eleventh; Priests being once dedicated unto God by the Order of Priesthood, and all such Men and Women as have advisedly made Vows unto God of Chastity or Widowhood, may not lawfully marry, after their said Orders received, or Vows made.

The Twelfth; Secret auricular Confession is expedient and necessary to be retained, continued, and frequented in the Church of Christ.

The Thirteenth; The Prescience and Predestination of Almighty God, although in itself it be infallible, induceth no necessity to the Action of Man, but that he may freely use the power of his own will or choice, the said Prescience or Predestination notwithstanding.

I Nicholas Shaxton, with my Heart, do believe, and with my Mouth do confess all these Articles above-written to be true in every part.

Ne despicias hominem avertentem se a peccato, neque impropere ei: memento quoniam omnes in corruptione sumus, Eccles. 8.

XXX.—*A Letter written by Lethington the Secretary of Scotland, to Sir William Cecil, the Queen of England's Secretary, touching the Title of the Queen of Scots to the Crown of England: By which it appears that King Henry's Will was not signed by him.*

[Ex. MS. D. G. Petyt.]

I CANNOT be ignorant that some do object as to her Majesties Forreign Birth, and hereby think to make her incapable of the Inheritance of England. To that you know for answer what may be said by an English Patron of my Mistriſs's Cause, although I being a Scot will not affirm the same, that there ariseth amongst you a Question; Whether the Realm of Scotland be forth of the Homage and Leageance of England? And therefore you have in sundry Proclamations preceding your Wars-making, and in sundry Books at sundry times, laboured much to prove the Homage and Fealty of Scotland to England. Your stories also be not void of this intent. What the judgment of the Fathers of your Law is, and what commonly is thought in this Matter, you know better than I, and may have better intelligence than I, the Argument being fitter for your Assertion than mine.

Another Question there is also upon this Objection of Forreign Birth; that is to say, Whether Princes inheritable to the Crown, be in case of the Crown exempted or concluded as private Persons, being Strangers born forth of the Allegiance of England? You know in this case, as divers others, the State of the Crown: the Persons inheritable to the Crown at the time of their Capacity have divers differences and prerogatives from other Persons; many Laws made for other Persons take no hold in case of the Prince, and they have such Priviledges as other Persons enjoy not: As in cases of Attainders, and other Penal Laws: Examples, Hen. 7. who being a Subject, was attainted; and Edw. 4. and his Father Richard Plantagenet were both attainted; all which notwithstanding their Attainders had right to the Crown, and two of them attained the same. Amongst many Reasons to be shewed, both for the differences; and that Forreign Birth doth not take place in the case of the Crown, as in common Persons, the many experiences before the Conquest, and since, of your Kings, do plainly testify. 2. Of purpose I will name unto you Henry 3d. Maud the Empress Son, and Richard of Bourdeaux, the Black Prince's Son, the rather for that neither of the two was the King of England's Son, and so not *Enfant du Roy*, if the word be taken in this strict signification. And for the better proof, that it was always the common Law of your Realm, that in the case of the Crown, Forreign Birth was no Bar; you do remember the words of the Stat. 25 Edw. 3. where it is said, the Law was ever so: Whereupon if you can remember it, you and I fell out at a

reasoning in my Lord of Leicester's Chamber, by the occasion of the Abridgment of Rastal, wherein I did shew you somewhat to this purpose; also these words, Infant and Ancestors be in *Prædicamento ad aliquid*, and so correlatives in such sort, as the meaning of the law was not to restrain the understanding of this word Infant, so strict as only to the Children of the King's Body, but to others inheritable in remainder; and if some Sophisters will needs cavil about the precise understanding of Infant, let them be answered with the scope of this word Ancestors in all Provisions, for *Filii*, *Nepotes* and *Liberi*, you may see there was no difference betwixt the first degree, and these that come after by the Civil Law. *Liberorum appellatione, comprehenduntur non solum Filii verum etiam Nepotes, Pronepotes, Abnepotes, &c.* If you examine the Reason why Forreign Birth is excluded, you may see that it was not so needful in Princes Cases, as in common Persons. Moreover, I know that England hath oftentimes married with Daughters, and married with the greatest Forreign Princes of Europe. And so I do also understand, that they all did repute the Children of them, and of the Daughters of England, inheritable in succession to that Crown, notwithstanding the Forreign Birth of their issue: And in this case I do appeal to all Chronicles, to their Contracts of Marriages, and to the opinion of all the Princes of Christendom. For though England be a noble and puissant Country, the respect of the Alliance only, and the Dowry, hath not moved the great Princes to match so often in marriage, but the possibility of the Crown in succession. I cannot be ignorant altogether in this Matter, considering that I serve my Sovereign in the room that you serve yours. The Contract of Marriage is extant betwixt the King, my Mistriſs's Grandfather, and Queen Margaret, Daughter to King Henry the 7th, by whose Person the Title is devolved on my Sovereign; what her Father's meaning was in bestowing of her, the World knoweth, by that which is contained in the Chronicles written by Polidorus Virgilius, before (as I think) either you or I was born; at least when it was little thought that this Matter should come in question. There is another Exception also laid against my Sovereign, which seems at the first to be of some weight, grounded upon some Statutes made in King Henry 8. time, (*viz.*) of the 28th, and 35th of his Reign, whereby full power and authority was given him the said King Henry, to give, dispose, appoint, assign, declare, and limit, by his Letters Patents under his Great Seal, or else by his last Will made in writing, and signed with his hand at his pleasure, from time to time thereafter the Imperial Crown of that Realm, &c. Which Imperial Crown is by some alledged and constantly affirmed to have been limited and disposed, by the last Will and Testament of the said King Henry

8. signed with his hand before his death, unto the Children of the Lady Francis; and Elenor, Daughter to Mary the French Queen, younger Daughter of Henry 7. and of Charles Brandon Duke of Suffolk; so as it is thought the Queen my Sovereign, and all others, by course of Inheritance, be by these Circumstances excluded and foreclosed: So as it does well become all Subjects, such as I am, so my liking is to speak of Princes, of their Reigns and Proceedings modestly, and with respect; yet I cannot abstain to say, that the Chronicles and Histories of that Age, and your own printed Statutes being extant, do contaminate and disgrace greatly the Reign of that King at that time. But to come to our purpose, what equity and justice was that to disinherit a Race of Forreign Princes of their possibility, and maternal right, by a municipal Law or Statute made in that, which some would term abrupt time, and say, that that would rule the Roast, yea, and to exclude the right Heirs from their Title, without calling them to answer, or any for them: well, it may be said, that the injury of the time, and the indirect dealing is not to be allowed; but since it is done it cannot be avoided, unless some Circumstances material do annihilate the said limitation and disposition of the Crown.

Now let us examine the manner and circumstances how King Hen. 8. was by Statute enabled to dispose the Crown. There is a form in two sorts prescribed him, which he may not transgress, that is to say, either by his Letters Patents, sealed with his Great Seal, or by his last Will, signed with his hand: for in this extraordinary case he was held to an ordinary and precise form; which being not observed, the Letters Patents, or Will, cannot work the intent or effect supposed. And to disprove, that the Will was signed with his own hand; You know, that long before his death he never used his own signing with his own hand; and in the time of his Sickness, being divers times pressed to put his hand to the Will written, he refused to do it. And it seemed God would not suffer him to proceed in an Act so injurious and prejudicial to the right Heir of the Crown, being his Niece. Then his death approaching, some as well known to you as to me, caused William Clarke, sometimes Servant to Thomas Henneage, to sign the supposed Will with a stamp, (for otherwise signed it was never;) and yet notwithstanding some respecting more the satisfaction of their ambition, and others their private commodity, than just and upright dealing, procured divers honest Gentlemen, attending in divers several Rooms about the King's Person, to testify with their hand-writings the Contents of the said pretended Will, surmised to be signed with the King's own hand. To prove this dissembled and forged signed Testament, I do refer you to such Trials as be yet left. **First; The Attestation of the late Lord Paget,**

published in the Parliament in Queen Mary's time, for the restitution of the Duke of Norfolk. Next, I pray you, on my Sovereigns behalf, that the Depositions may be taken in this Matter of the Marquess of Winchester, Lord Treasurer of England, the Marquess of Northampton, the Earl of Pembroke, Sir William Petre then one of King Henry's Secretaries, Sir Henry Nevill, Sir Maurice Barkley, Doctor Butts, Edmond Harman Baker, John Osborn Groom of the Chamber, Sir Anthony Dennis, if he be living, Terris the Chirurgeon, and such as have heard David Vincent and others speak in this case; and that their Attestations may be enrolled in the Chancery, and in the Arches, *In perpetuum rei memoriam.*

Thirdly; I do refer you to the Original Will surmised to be signed with the King's own hand, that thereby it may most clearly and evidently appear by some differences, how the same was not signed with the King's hand, but stamped as aforesaid. And albeit it is used both as an Argument and Calumniation against my Sovereign to some, that the said Original hath been embezzled in Queen Mary's time, I trust God will and hath reserved the same to be an Instrument to relieve the Truth, and to confound false Surmises, that thereby the Right may take place, notwithstanding the many Exemplifications, and Transcripts, which being sealed with the great Seal, do run abroad in England, and do carry away many Mens minds, as great presumptions of great verity and validity. But, Sir, you know in cases of less importance, that the whole Realm of England, Transcripts and Exemplifications be not of so great force in Law to serve for the recovery of any thing, either real or personal: And in as much as my Sovereign's Title in this case shall be little advanced, by taking exceptions to others pretended and crased Titles, considering her precedency, I will leave it to such as are to claim after the issue of Hen. the 7th, to lay in Bar the Poligamy of Charles Brandon, the Duke of Suffolk; and also the vitiated and clandestine Contract, (if it may be so called) having no witness nor solemnization of Christian Matrimony, nor any lawful matching of the Earl of Hertford and the Lady Katharine. Lastly; The seemblably compelling of Mr. Key, and the Lady Mary Sister to the Lady Katherine.

And now, Sir, I have to answer your desire said somewhat briefly to the Matter, which indeed is very little, where so much may be said; for to speak truly, the Cause speaketh for it self. I have so long forborn to deal in this matter, that I have almost forgotten many things which may be said for Roboration of her Right, which I can shortly reduce to my Remembrance, being at Edinburgh where my Notes are: So that if you be not by this satisfied, upon knowledg from you of any other Objection, I hope to satisfy you unto all things may be said against her.

In the mean time I pray you so counsel the Queen, your Sovereign, as some effectual reparation may follow without delay, of the many and sundry traverses and dis-favorings committed against the Queen, my Sovereign: as the publishing of so many exemplifications of King Henry's supposed Will, the secret embracing of John Halles Books, the Books printed and not avowed the last Summer, one of the which my Mistris hath sent by Henry Killigrew to the Queen your Sovereign: The Disputes and Proceedings of Lincoln's-Inn, where the Case was ruled against the Queen my Sovereign; The Speeches of sundry in this last Session of Parliament, tending all to my Sovereigns derision, and nothing said to the contrary by any Man, but the Matter shut up with silence, most to her prejudice; and by so much the more as every Man is gone home settled and confirmed in his Error. And Lastly, The Queen, your Sovereign's resolution to defend now by Proclamations, all Books and Writings containing any discussion of Titles, when the whole Realm hath engendred by these fond proceedings, and other favoured practises, a

settled opinion against my Sovereign, to the advancement of my Lady Katherines Title. I might also speak of an other Book lately printed and set abroad in this last Session, containing many Untruths and weak Reasons, which Mr. Wailing desired might be answered before the Defence were made by Proclamation. I trust you will so hold hand to the Reformation of all these things, as the Queen, my Sovereign, may have effectual occasion to esteem you her Friend; which doing, you shall never offend the Queen your Mistris, your Country, nor Conscience, but be a faviourer of the Truth against Errors, and yet deserve well of a Princess, who hath a good heart to recognize any good turn, when it is done her, and may hereafter have means to do you pleasure. For my particular, as I have always honoured you as my Father, so do I still remain of the same mind, as one, whom in all things not touching the State, you may direct, as your son Thomas Cecil, and with my hearty commendations to you, and my Lady, both, I take my leave. From Striveling, the 14th of January, 1566.

AN APPENDIX

CONCERNING

SOME OF THE ERRORS AND FALSEHOODS

IN

SANDERS'S BOOK

OF THE

ENGLISH SCHISM.

Those who intend to write romances, or plays, do commonly take their plot from some true piece of history; in which they fasten such characters to persons and things, and mix such circumstances and secret passages, with those public transactions and changes, that are in other histories; as may more artificially raise these passions and affections in their readers' minds, which they intend to move, than could possibly be done, if the whole story were a mere fiction and contrivance: and though all men know those tender passages to flow only from the invention and fancy of the poet; yet by I know not what charm, the greatest part that read or hear their poems, are softened and sensibly touched.

Some such design Sanders seems to have had in his book, which he very wisely kept up as long as he lived: he intended to represent the Reformation in the foulest shape that was possible, to defame Queen Elizabeth, to

stain her blood, and thereby to bring her title to the crown in question; and to magnify the authority of the See of Rome, and celebrate monastic orders, with all the praises and high characters he could devise: and therefore, after he had writ several books on these subjects, without any considerable success, they being all rather filled with foul calumnies and detracting malice, than good arguments, or strong sense, he resolved to try his skill another way; so he intended to tell a doleful tale, which should raise a detestation of heresy, an ill opinion of the Queen, cast a stain on her blood, and disparage her title, and advance the honour of the Papacy. A tragedy was fitter for these ends, since it left the deepest impressions on the graver and better affections of the mind; the scene must be laid in England, and King Henry the Eighth and his three children, with the changes that were in their times, seemed to afford very

plentiful matter for a man of wit and fancy, who knew where he could dexterously shew his art, and had boldness enough to do it without shame, or the reverence due, either to crowned heads, or to persons that were dead. Yet because he knew not how he could hold up his face to the world, after these discoveries were made, which he had reason to expect, this was concealed as long as he lived: and after he had died *for his faith* (that is, in rebellion, which I shall shew is the *faith* in his style) this work of his was published. The style is generally clean, and things are told in an easy and pleasant way; only he could not use his art so decently, as to restrain that malice which boiled in his breast, and often fermented out too palpably in his pen.

The book served many ends well, and so was generally much cried up, by men who had been long accustomed to commend any thing that was useful to them, without troubling themselves with those impertinent questions, whether they were true or false; yet Rishton, and others since that time, took the pencil again in their hands, and finding there were many touches wanting, which would give much life to the whole piece, have so changed it that it was afterwards reprinted, not only with a large continuation, that was writ by a much more unskilful poet, but with so many and great additions, scattered through the whole work, whereby it seemed so changed in the vamping, that it looked new.

If any will give themselves the trouble, to compare his fable with the History that I have written, and the certain undoubted authorities I bring in confirmation of what I assert, with the slender, and (for the most part) no authorities, he brings, they will soon be able to discern where the truth lies: but because all people have not the leisure or opportunities for laying things so critically together, I was advised, by those whose counsels directed me in this whole work, to sum up, in an Appendix, the most considerable falsehoods and mistakes of that book, with the evidences upon which I rejected them. Therefore I have drawn out the following extraction, which consists of errors of two sorts. The one is, of those in which there is indeed no malice, yet they shew the writer had no true information of our affairs, but commits many faults, which though they leave not such foul imputations on the author, yet tend very much to disparage and discredit his work. But the others are of a higher guilt, being designed forgeries, to serve partial ends; not only without any authority, but manifestly contrary to truth, and to such records as (in spite of all the care they took in Q. Mary's time, by destroying them, to condemn posterity to ignorance in these matters) are yet reserved, and serve to discover the falsehood of those calumnies in which they have traded so long. I shall pursue these errors in the

series in which they are delivered in Sanders's book, according to the impression at Colen 1628, which is that I have. I first set down his errors, and then a short confutation of them, referring the reader for fuller information to the foregoing History.

Page 2.]—1. Sanders says, "That when Prince Arthur and his Princess were bedded, King Henry the 7th ordered a grave matron to lie in the bed, that so they might not consummate their marriage."

This is the ground work of the whole fable; and should have been some way or other proved. But if we do not take so small a circumstance upon his word, we treat him rudely; and who will write histories, if they be bound to say nothing but truth! But little thought our Author that there were three depositions upon record, point blank against this; for the Dutchess of Norfolk, the Viscount of Fitzwater and his lady, deposed they saw them bedded together, and the bed blessed after they two were put in it; besides that such an extravagant thing was never known done in any place.

Ibid.]—2. Sanders says, "Prince Arthur was not then fifteen years of age, and was sick of a lingering disease."

The plot goes on but scurvily, when the next thing that is brought to confirm it is contradicted by records. Prince Arthur was born the 20th of September in the year 1486, and so was fifteen years old and two months passed at the 14th of November 1501, in which he was married to the Princess, and was then of a lively and good complexion, and did not begin to decay till the Shrovetide following, which was imputed to his excesses in the bed, as the witnesses deposed.

Ibid.]—3. He says, "Upon the motion for the marrying of his Brother Henry to the Princess, it was agreed to by all, that the thing was lawful."

It was perhaps agreed on at Rome, where money and other political arts sway their counsels; but it was not agreed to in England: for which we have no meaner author, than Warham, archbishop of Canterbury, who, when examined upon oath, deposed, that himself then thought the marriage was not honourable nor well-pleasing to God, and that he had thereupon opposed it much, and that the people murmured at it.

P. 3.]—4. He says, "There was not one man in any nation under heaven, or in the whole church, that spake against it."

The common style of the Roman church, calling the See of Rome the catholic church, must be applied to this, to bring off our Author; otherwise I know not how to save his reputation. Therefore by all the nations under heaven must be understood only the divines at Rome, though when it came to be examined, they could scarce find any who would justify it: all the most famous universities, divines, and canonists, condemned it, and Warham's testimony contradicts this plainly, besides the

ther great authorities that were brought against it; for which see Book II. from page 147 to page 167.

P. 4.]—5. He says, "The King once said, *He would not marry the Queen.*"

Here is a pretty essay of our Author's art, who would make us think it was only in a transient discourse, that the King said he would not marry Queen Katherine; but this was more maturely done, by a solemn protestation, which he read himself before the Bishop of Winchester, that he would never marry her, and that he revoked his consent given under age. This was done when he came to be of age, see page 57: it is also confessed by Sanders himself.

Ibid.]—6. He says, "The Queen bore him three sons and two daughters."

All the books of that time speak only of two sons, and one daughter; but this is a flourish of his pen, to represent her a fruitful mother.

P. 5.]—7. He says, "The King had sometimes two, sometimes three concubines at once."

It does not appear he had ever any but Elizabeth Blunt; and if we judge of his life, by the letters the popes wrote to him, and many printed eulogies that were published then, he was a prince of great piety and religion all that while.

P. 6.]—8. He says, "That Lady Mary was first desired in marriage by James the 5th of Scotland, then by Charles the 5th, the Emperor; and then Francis asked her, first for the Dauphin, then for the Duke of Orleans, and last of all for himself."

But all this is wrong placed, for she was first contracted to the Dauphin, then to the Emperor, and then treated about to the King of Scotland; after that it was left to Francis's choice, whether she should be married to himself, or his second son the Duke of Orleans: so little did our Poet know the public transactions of that time.

Ibid.]—9. He says, "She was in the end contracted to the Dauphin:" from whence he concludes, "that all foreign princes were satisfied with the lawfulness of the marriage."

She was first of all contracted to the Dauphin. Foreign princes were so little satisfied of the lawfulness of the marriage, that though she, being heir to the crown of England, was a match of great advantage; yet their counsellors excepted to it, on that very account, that the marriage was not good. This was done in Spain, and she was rejected, as a writer who lived in that time informs us; and Sanders confesses it was done by the French Ambassador.

P. 7.]—10. He says, "Wolsey was first bishop of Lincoln, then of Duresme, after that of Winchester, and last of all arch-bishop of York; after that he was made chancellor, then cardinal and legate."

The order of these preferments is quite reversed; for Wolsey, soon after he was made

bishop of Lincoln, upon Cardinal Bembridge's death, was not only promoted to the See of York, but advanced to be a cardinal in the seventh year of the King's reign: and some months after that, he was made lord chancellor; and seven years after that, he got the bishoprick of Duresme, which six years after he exchanged for Winchester. He had heard perhaps that he enjoyed all these preferments; but knowing nothing of our affairs beyond hearsay, he resolved to make him rise as poets order their heroes, by degrees, and therefore ranks his advancement not according to truth, but in the method he liked best himself.

P. 8.]—11. He says, "Wolsey first designed the divorce, and made Longland, that was the King's confessor, second his motion for it."

The King not only denied this in public, saying, that he himself had first moved it to Longland in confession; and that Wolsey had opposed it all he could: but in private discourse with Grinæus, told him, he had laboured under these scruples for seven years; *septem perpetuis annis trepidatio*. Which, reckoning from the year 1531; in which Grinæus wrote this to one of his friends, will fall back to the year 1524, long before Wolsey had any provocation to tempt him to it.

P. 9.]—12. He says, "In the year 1526, in which the King was first made to doubt of his marriage, he was resolved then whom to marry when he was once divorced."

But by his other story, Anne Boleyn was then but fifteen years old, and went to France at that age, where she stayed a considerable time before she came to the court of England.

Ibid.]—13. He says, "The King spent a year in a private search, to see what could be found, either in the Scriptures, or the Pope's bull, to be made use of against his marriage; but they could find nothing."

In that time all the bishops of England, except Fisher, declared under their hand and seals, that they thought the marriage unlawful; for which see page 61, and upon what reasons this was grounded, has been clearly opened, page 158, &c.

Ibid.]—14. He says, "If there were any ambiguities in the Pope's first letters (meaning the bull for dispensing with the marriage) they were cleared by other letters, which Ferdinand of Spain had afterwards procured."

These other letters (by which he means the breve) bear date the same day with the bull; and so were not procured afterwards. There were indeed violent presumptions of their being forged long after, even after the process had been almost a year in agitation. But though they helped the matter in some lesser particulars, yet in the main business, whether Prince Arthur did know his Princess, they did it a great prejudice; for whereas the bull bore, that by the Queen's petition her former marriage was *perhaps consummated*, the breve bears, that, in her petition, the

marriage was said to be consummated, without any *perhaps*.*

P. 9.]—15. He says, "The King having seen these second letters, both he and his council resolved to move no more in it."

The process was carried on, almost a year, before the breve was heard of: and the forgery of it soon appeared, so they went on notwithstanding it.

P. 10.]—16. He says, "The Bishop of Tarby being come from France, to conclude the match for the Lady Mary, was set on by the King and the Cardinal, to move the exception to the lawfulness of the marriage."

There is no reason to believe this; for that Bishop, though afterwards made a cardinal, never published this: which both he ought to have done as a good catholic, and certainly should have done as a true cardinal, when he saw what followed upon it, and perceived that he was trepanned to be the first mover of a thing, which ended so fatally for the interests of Rome.

P. 11.]—17. He says, "The Bishop of Tarby, in a speech before the King in council, said, that not he alone, but almost all learned men, thought the King's marriage unlawful and null: so that he was freed from the bond of it, and that it was against the rules of the gospel; and that all foreign nations had ever spoken very freely of it, lamenting that the King was drawn into it in his youth."

It is not ordinary for ambassadors to make speeches in King's councils: but if this be true, it agrees ill with what this Author delivers in his third page, that there was not a man in the whole church, nor under heaven, that spoke against it; otherwise the Bishop of Tarby was both an impudent and a foolish man.

P. 13.]—18. He says, "Upon the Pope's captivity, Wolsey was sent over to France with 300,000 crowns to procure the Pope's liberty."

Hall, Hollingshead, and Stow, say, he carried over 240,000 pounds sterling, which is more than thrice that sum.

P. 13.]—19. He says, "Two colleagues were sent in this embassy with the Cardinal."

His greatness was above that, and none are mentioned in the Records.

Ibid.]—20. He says, "Orders followed him to Calais, not to move any thing about the King's marriage with the French King's sister, the King having then resolved to marry Anne Boleyn."

This agrees ill with what he said page 9, that a year before the King was resolved whom to marry.

Ibid.]—21. He says, "King Henry, that he might have freer access to Sir Thomas Boleyn's lady, sent him to France; where, after he had stayed two years, his lady was with child of Anne Boleyn by the King."

This story was already confuted, see pages 65, 66; and in it there are more than one or two lies.

1. Sir Thomas Boleyn went not ambassador to France till the seventh year of the King's reign: and if two years after that Anne was born, which was the ninth of his reign, she must then have been but ten years old at this time.

2. Though he had sent him upon his first coming to the crown, this could not be true; for two years after, admit her to be born, that is anno 1511, then a year before this, which was anno 1526, she was fifteen years old; in which age, Sanders says, she was corrupted in her father's house, and sent over to France, where she stayed long. But all this is false: for,

3. She was born two years before the King came to the crown, in the year 1507, and if her father was sent to France two years before, it was in the year 1505.

4. The King being then Prince, was but fourteen years old, for he was born the 28th of June, in the year 1491: in which age there is no reason to think he was so forward as to be corrupting other men's wives, for they will not allow his brother, when almost two years elder, to have known his own wife.

As for the other pieces of this story, that Sir Thomas Boleyn did sue his lady in the Spiritual Court; that upon the King's sending him word that she was with child by him, he passed it over; that the King had also known her sister, and that she had owned it to the Queen, that at the fifteenth year of Anne's age, she had prostituted herself both to her father's butler, and chaplain; that then she was sent to France, where she was at first for some time concealed, then brought to court, where she was so notoriously lewd, that she was called a Hackney; that she afterwards was kept by the French King; that when she came over into England, Sir Thomas Wiat was admitted to base privacies with her, and offered to the King and his council, that he himself should with his own eyes see it; and, in fine, that she was ugly, misshaped, and monstrous, are such a heap of impudent lies, that none but a fool, as well as a knave, would venture on such a recital. And for all this, he cites no other authority but Rastal's *Life of Sir Thomas More*, a book that was seen by none but himself; and he gives no other evidence that there was any such book but his own authority. Nor is it likely that Rastal ever writ *More's Life*, since he did not set it out with his works, which he published in one volume, anno 1556. It is true, *More's son-in-law*, Roper, writ his life, which is since printed, but there is no such story in it. The whole is such a piece of lying, as if he who forged it had resolved to outdo all who had ever gone before him: for can it be so much as imagined, that a King could pursue a design for seven years together, of marrying a woman of so scandalous a life,

* See this breve, No. XV. p. 22, and the ground for supposing it to be forged, p. 92, of Vol. 1.

and so disagreeable a person; and that he who was always in the other extreme of jealousy, did never try out these reports, and would not so much as see what Wiat informed? Nor were these things published in the libels that were printed at that time, either in the Emperor's court, or at Rome. All which shew, that this was a desperate contrivance of malicious traitors against their Sovereign Queen Elizabeth, to defame and disgrace her. And this I take to be the true reason, why none made any full answer to this book all her time. It was not thought for the Queen's honour to let such stuff be so much considered as to merit an answer. So that the 13, 14, 15, 16, 17, and 18th pages are one continued lie.

P. 16.]—22. He says, "Sir Thomas Boileyn, hearing the King intended to marry his supposed daughter, came over in all haste from France, to put him in mind that she was his own child; and that the King bade him hold his peace for a fool, for a hundred had lain with his wife as well as he, but whosoever daughter she was, she should be his wife: and upon that Sir Thomas instructed his daughter how she should hold the King in her toils."

Sir Thomas must have thought the King had an ill memory, if he had forgot such a story: but the one part of this makes him afraid that the King should marry his daughter, and the other part makes him afraid they should miss their hopes in it: not to mention how little likely it is, that a King of such high vanity, would have done that which the privatest person has an aversion to—I mean, the marrying the daughter of one whom they know to be a common prostitute.

P. 19.]—23. He says, "Wolsey, before his return from France, sent Gambara to the Pope, desiring him to name himself Vicar of the Papacy, during his captivity."

This was not done till almost a year after this: and the motion was sent by Staphileus, dean of the Rota, for which see page 80.

P. 20.]—24. He says, "None but ill men and ignorant persons wrote against the marriage, but all learned and good men wrote for it."

The whole doctors of the church, in all ages, were against it; and no doctor, ancients than Cajetan, could ever be found to have writ for it.

Ibid.]—25. He says, "That though great endeavours were used to persuade Sir Thomas More of the unlawfulness of the marriage, all was in vain."

Is it probable that the King would have made him lord chancellor, when he was so earnest in this business, if he had not known that he would have gone along with him in it? By one of his letters to Cromwell out of the Tower, it appears, that he approved the divorce, and had great hopes of success in it, as long as it was prosecuted at Rome, and founded on the defects in the bull. And in

the twenty-second year of the King's reign, when the opinions of the universities, and the books of learned men were brought to England against the marriage, he carried them down to the House of Commons, and made read them there; after which he desired they would report in their country what they had heard and seen; and then all men would openly perceive that the King had not attempted this matter of his will and pleasure, but only for the discharge of his conscience. More was a man of greater integrity than to have said this, if he had thought the marriage good; so that he has either afterwards changed his mind, or did at this time dissemble too artificially with the King.

P. 22.]—26. After a long flourish about the King's secret fears and apprehensions, and the perplexities the Cardinal was in, which must pass for a piece of his wit, that is to say, lying, for he knew none of their thoughts; he says, "That Gardiner and Sir Francis Brian were sent to the Pope together, Gardiner being then secretary of state."

In this there are only three gross mistakes. First, Gardiner was not sent with the first message to the Pope; Secretary Knight carried it.

2. Sir Francis Brian went never to Rome with Gardiner. It is true, a year after the commencing the suit, Sir Francis Brian was sent to Rome, and about a month after him Gardiner was also sent; so though they were both together at Rome, yet they were not sent thither together.

3. Gardiner was not secretary of state, but was Wolsey's secretary, when he went first to Rome, and was made a privy-counsellor when he was sent thither the second time; and was not secretary of state till some months after his return from his journey the last time.

P. 23.]—27. He says, "They made the Pope believe that the Queen would willingly retire into a monastery."

This was on the contrary a contrivance of the Pope's, who thought it the easiest way to bring the matter to a good issue; but in England they had no hopes of it, and so always diverted the motion when it was proposed by the Pope.

Ibid.]—28. He says, "The Pope said he would consult with some cardinals and divines, and do all that he could lawfully do to give the King satisfaction."

Upon the first motion of it, the Pope frankly granted the King's desire; and gave a bull with a commission upon it: and only consulted some cardinals about the methods of doing it. And did assure the King, that he would not only do every thing that could be granted in law or justice, but whatsoever he could grant out of the fulness of his power. It is true, afterwards when the Pope changed his measures, and resolved to agree with the Emperor, he pretended he understood not

these things himself, but would needs turn it over upon the cardinals and divines.

P. 24.]—29. He says, "All the cardinals were of a mind that the marriage was good."

Cardinal Sanctorum Quatuor, by the force of that mighty argument of 4000 crowns, changed his mind. All the other cardinals were forward in granting the King's desires, for which he wrote them a letter of thanks.

P. 26.]—50. He says, "The Pope granted the commission to the two Legates, not doubting but it was true, that had been told him of the Queen's readiness to go into a monastery."

The Pope knew she would not yield to any such thing; but when he granted that commission, he sent with Campegio a decretal bull, annulling the marriage: and sent afterwards a promise never to advocate the process, but to confirm what sentence the Legates should give; though soon after he broke his promise most signally. And since he had often dispensed with others for breaking their faith, he might think that it was hard to deny him the same privilege for himself.

Ibid.]—51. He says, "The Pope understanding that the Queen did not consent to the propositions that were made, and that he had been abused, sent after Campegio, when he was on his journey, that he should not proceed to a sentence without a new order."

The Pope sent Campana to England after Campegio, to assure the King he would do every thing for him that he could do *out of the fulness of his power*: and ordered the same person to charge Cardinal Campegio to burn the decretal bull, which he had sent by him; in all which the Pope, as appears by the original letters, was only governed by politic maxims, and considered nothing but the dangers himself was like to fall in; though Sanders would persuade us, he was ready to run the hazard of all these.

P. 30.]—32. He says, "The King by his letters to the Pope, did, at the same time that he was moving scruples about his own marriage, transact about a dispensation for a marriage betwixt his own natural son the Duke of Richmond, and his daughter the Lady Mary."

Though the whole dispatches at that time, both to and from Rome, be most happily preserved, there is not the least mention of any such design: and can any body think that if any such motion had been made, the Pope would not have taken great advantages from it, and that these letters would not have been afterwards published? But this Sanders thought was a pretty embellishment of his fable; and of a piece with this is his next.

P. 30.]—33. He says, "The King did under his own hand confess, he had known Anne Boleyn's sister Mary, and desired the Pope would dispense with his marrying Anne notwithstanding that."

The falsehood of this appears from the re-

cital of it: and how came it that these letters were not published? Nor is there any mention of this in all the dispatches I have seen. And it is not possible that in so many conferences which the English ambassadors had with the Pope, these two things should never have been discoursed of. And can it be thought credible, that at the same time when the King pretended such scruples and troubles of conscience, he could be guilty of so much folly and impudence, as to put himself thus in the Pope's mercy, by two such demands? This was a forgery of Cardinal Pole's, which Sanders greedily caught to dress up the scene.

P. 34.]—34. From page 34 to 42, there is a trifling account given of the reasons brought against the marriage, which Sanders answers manfully, and fights courageously against the man of straw he had set up. But if that be compared with what has been opened in the History, it will appear how lame and defective his account is.

P. 42.]—35. He says, "Clark, bishop of Bath and Wells, Tonsal, bishop of London, and West, bishop of Ely, writ for the lawfulness of the King's marriage."

All the bishops except Fisher, had a year before this given it under their hands and seals, that the King's marriage was unlawful: and in all the memorials of that time, Fisher is the only bishop I find mentioned to have writ for it. Tonsal was also soon after translated to Duresme, which none that have considered that King's temper, will think could have been done, if he had interposed in so tender a point, against what the King so vehemently desired.

P. 42.]—36. He says, "That Abell, Powell, Fetherston, and Ridley, also writ for the marriage."

This is not likely of the second and third, for they being afterwards attainted of treason, no such books were objected to them; but the crime charged on them, was only that they said, the King's marriage with Queen Katherine was good.

P. 43.]—37. He says, "All things appeared clear in the trial before the Legates, in behalf of the marriage, so that they could give no sentence against such full evidence as was brought for it."

This is said without any regard to truth; for all the matter of fact that had been alleged, was clearly proved for the contrary side. It was proved that Prince Arthur married the Queen: violent presumptions appeared of his consummating the marriage. It was also proved that the King was under age when the bull was obtained, and that the petitions given in his name, upon which the bull was granted, were false: that the King had not desired it, but when he came of age he had protested against it: and that there was no hazard of a war between Spain and England, the preventing which was the chief reason set down in the bull that permitted it.

So that all that had been informed at Rome, as to matter of fact, was fully proved before the Legates, by clear instruments, and many and noble witnesses.

Ibid.]—38. He puts a long bold speech in Campegio's mouth, who was far from assuming such freedom; but lived licentiously in England, in all manner of disorders, of which both he and his bastard son were guilty. And by dissembling, and other arts, persuaded the King to delay the process, from day to day, giving him full assurances, that in conclusion he should obtain what he desired: and by such means he gained time, and drew out the trial, till the Pope had ended his treaty with the Emperor; and then he served him an Italian trick, by adjourning the court.

P. 48.]—39. He says, "Some doctors, being corrupted with the King's money, declared for him; but those were none of the most learned."

The King ordered those he sent, not to give or promise any thing to any person, till they had delivered their opinion freely: upon which some of them wrote to him, that they would answer upon their heads, that they had followed his orders in that particular.

P. 48.]—40. He says, "These determinations were published in the names of the universities, to deceive the world by a false representation of so great authorities."

Were the public seals of the universities put to their determinations, after a long debate, all being required to deliver their consciences upon oath, and done with the unanimous consent of the whole faculty in some places, false representations? This was done in Italy, in Padua, Bononia, Ferrara, and Milan, under the Pope and the Emperor's eye, and within their dominions.

P. 50.]—41. He says, "Endeavours were used to corrupt the University of Colen, and some others in Germany, for which great sums were offered, and that the King was at a vast expense in it."

Crook's accomplices shew that his expense in Italy was very inconsiderable. And who can imagine, that when Paris, Padua, and Bononia, had declared for the King, he would be much concerned for Colen, or any other university in Germany? Those who will believe Sanders, and such authors as he quotes, Cochleus, and an unknown bishop of Brazil, may if they will.

P. 51.]—42. He says, "In Oxford the King not being able to obtain a satisfactory answer in that matter, eight students of the University broke into the place where the seal was laid, and put it to an answer, which passed for the determination of the University."

The Lord Herbert says, there was an original instrument passed, which he saw; by which the University did appoint a committee of thirty-three doctors and bachelors of divinity to examine the questions proposed by the King, and to set the seal of the University to any answer that they should agree

on: and these did afterwards give a resolution against the lawfulness of the marriage.

P. 52.]—43. "He tells a long story of the King's endeavours to gain Reginald Pole, and that he came over to England; and being much pressed by his kindred to comply with the King, he went to him, fully purposed to have done it: but could not speak a word to him, till he resolved to talk to him in another style; and then he found his tongue, and spake very freely to the King, who put his hands sometimes to his poniard, intending to have killed him; but was overcome with the simplicity and humility of his discourse: and so the King continued his pension to him, and gave him leave to go back to Padua."

This is another pretty adventure of one of the heroes of the romance, but has this misfortune in it—that it is all without any proof: * for as none of the books of that time ever mention it, so neither did Pole himself pretend to have carried so, in his book, though written with the most provoking insolence that was possible. In it he mentions his going over to England, but not one word of any such discourse with the King. And King Henry was not a man of such a temper, as to permit one of Pole's quality to go out of England, and live among his enemies, and continue his pensions to him, if he had to his face opposed him in a matter he laid so much to heart.

P. 53.]—44. He says, "Fisher of Rochester, and Holman, bishop of Bristol, wrote for the marriage."

There was no bishoprick, nor bishop of Bristol at that time, nor thirteen years after.

Ibid.]—45. "Many are reckoned up who wrote for the marriage in all nations."

These are neither to be compared in number, nor authority, to those who wrote against it; a hundred books were shewed in parliament, written by divines, and lawyers beyond sea, besides the determinations of twelve of the most celebrated universities in Europe. The Emperor did indeed give so great rewards, and such good benefices, to those who wrote against the King, that it is a wonder there were not more writers of his side.

P. 56.]—46. He says, "That upon Warham, archbishop of Canterbury's death, the Earl of Wiltshire told the King that he had a chaplain, who was at his house, that would certainly serve the King in the matter of his divorce; upon which Cranmer was promoted."

Cranmer was no stranger to the King at this time: he was first recommended by the King to the Earl of Wiltshire, to be kept in his house; but was in Germany when Warham died, and made no haste over, but delayed his journey some months. It is true, he was of the mind that the King ought to

* Wood is the authority generally cited for this, but perhaps he took it only from Sanders.

be divorced ; but this was not out of servile compliance, for when the King pressed him in other things that were against his conscience, he expressed all the courage and constancy of mind which became so great a prelate.

P. 56.]—47. He says, "That Cranmer being to swear the oath of obedience to the Pope, before he was consecrated, did protest to a public notary, that he took it against his will ; and that he had no mind to keep his faith to the Pope, in prejudice to the King's authority."

He did not protest that he did it unwillingly, nor was it only to a notary, but twice at the high altar he repeated the protestation that he made ; which was to this effect, that he intended not thereby to oblige himself to any thing, contrary to the law of God, the King's prerogative, or the laws of the land ; nor to be restrained from speaking, advising, or consenting to any thing that should concern the reformation of the Christian faith, the government of the church of England, and the prerogative of the crown and kingdom.

P. 57.]—48. He says, "Cranmer did in all things so comply with the King's lusts, that the King was wont to say he was the only man that had never contradicted him in any thing he had a mind to."

Cranmer was both a good subject, and a modest and discreet man, and so would obey and submit as far as he might, without sin : yet when his conscience charged him to appear against any thing that the King pressed him to, as in the matter of the six Articles, he did it with much resolution and boldness.

P. 58.]—49. He says, "The King going over to Calais, carried Anne Boleyn secretly with him."

He carried her over in great state, having made her Marchioness of Pembroke ; and in the public interview between him and Francis, she appeared with all possible splendour.

P. 59.]—50. He says, "After the King's return from France, he brought the action of premunire against all the clergy."

This is an error of two years, for so long before this voyage to France was that action begun : and the clergy about eighteen months before had made their submission, and obtained their pardon in March, 1531, which appears by the printed statutes, and the King went over to France in September, 1532 ; so that it is clear Sanders never looked for any verification of what he wrote.

P. 59.]—51. He says, "The King by an unheard-of tyranny, and a new calumny, brought this charge against the clergy."

These laws, upon which the charge was founded, had been oft renewed : they were first made under Edward the First, by reason of the papal encroachments that gave the rise to them ; they were oft confirmed by Edward the Third, Richard the Second, Henry the Fourth, and Henry the Fifth, with the con-

currence of their parliaments ; so the charge was neither new nor tyrannical.

Ibid.]—52. He says, "The clergy submitted to the King, being betrayed by their metropolitans Cranmer and Lee."

The submission was made two years before Cranmer was archbishop, in March, 1531, and Cranmer was consecrated in March, 1533 ; but at that time Warham sat in Canterbury. As for Lee, he opposed it for some time.

Ibid.]—53. He says, "The whole clergy petitioned the King, to forgive their crime, according to that supreme power which he had over all the clergy and laity, within this Kingdom : from whence the King's counsellors took occasion afterwards to call him *Supreme Head*."

The clergy did in the title of their submission call the King in formal terms, *Supreme Head of the Church and Clergy of England, as far as by the law of Christ is lawful* : to which Fisher, with the rest of the convocation subscribed. And all this was done when More was chancellor.

P. 62.]—54. He says, "When the King went to marry Anne Boleyn, he persuaded Rowland Lee, made soon after bishop of Coventry and Litchfield, to officiate in it, assuring him he had obtained a bull for it from Rome, which was then lying in his cabinet. Upon which Lee, giving credit to what he said, did marry them."

This is another trial of Sanders's wit, to excuse Lee, who, though at this time he complied absolutely with the King, yet did afterwards turn over to the Popish party ; therefore, to make him look a little clean, this story must be forged. But at that time all the world saw that the Pope and the Emperor were solinked together, that Lee could not but know that no such thing was possible. And he was so obsequious to the King, that such arts were needless to persuade him, to any thing the King had a mind to.

P. 66.]—55. For five pages he runs out in repetition of all those foul lies concerning Anne Boleyn, by which he designed both to disgrace the reformers, who were supported by her, and to defame her daughter Queen Elizabeth, which have been before confuted : after that he says, "Queen Katherine, with three maids and a small family, retired into the country."

She had both the respect of a princess dowager, and all the jointure contracted to her by Prince Arthur ; so she could not be driven to that straitness : but this must go for an ornament in the fable.

P. 71.]—56. He says, "It was concluded, that Cranmer might be more free to pass sentence, that there should be an oath imposed on the clergy, for paying the same obedience to the King that they had paid the Pope : " upon which he tells a long formal story, for two pages, that "it was resolved to draw Fisher into it, to swear obedience to the King

in all ecclesiastical causes, with that exception, *as far as is lawful, according to the word of God*; which he did, and persuaded others to do it; and upon this Cranmer, taking the new oath, went and pronounced judgment for divorce."

There is not one tittle of this true, for there was no oath sworn about the King's supremacy at this time. The story of Fisher, is that which was done by the convocation two years before Cranmer's preferment, nor was there any oath taken then, or at this time. It is true, two years after this, Gardiner, Stokesley, and many other bishops, did of their own accord take such an oath; but there was no law for it till the twenty-eighth year of the King's reign.

P. 72.]—57. He says, "One Richard Risey (or Rouse, according to the Records) was hired by Anne Boleyn to poison Fisher."

Rouse was boiled alive for poisoning the Bishop's family, but did not discover any that set him on it: which none can think but he would have done, if the Queen had hired him to it, and had then deserted him to perish in so horrid a manner.

P. 73.]—58. He says, "Cranmer being by authority of parliament freed from his oath to the Pope, and bound by a new one to the King, went now confidently to pronounce sentence."

The parliament did not put down the Pope's authority for eight months after this, and appointed no new oath till three years after; for Cranmer sat in judgment as Primate of England, and Legate of the Apostolic See.

P. 73.]—59. He says, "Cranmer carried some bishops with him, and having cited the Queen, without hearing her, he gave sentence against the marriage."

Gardiner, Stokesley, Clark, and Longland, the Bishops of Winchester, London, Bath, and Lincoln, went with him. He could not hear the Queen, when she would not appear: but he examined all the instruments and evidences that had been brought in the whole process.

P. 75.]—60. He says, "The Pope would not proceed against the King, till he met with the French King at Marseilles; but that the English Ambassadors did there carry so insolently, that Francis was ashamed of their behaviour; and desired the Pope to proceed against the King as he thought fit, and that he should never defend him more, but should be against him."

Here the romance goes on too grossly, for the Pope and the French King agreed at Marseilles to bring this matter to an issue. The Pope declared he thought the King's cause was just and right; and promised, if the King would send a full submission to Rome, he would give sentence in his favour. Upon which the French King sent over the Bishop of Paris, who prevailed with the King to do it; though this afterwards came to nothing. It is true, Bonner, who was always

officious and forward when there was any thing to be got by it, being sent to Marseilles by the King, to deliver an appeal in the King's name to the Pope, to the next general council; and perhaps knowing nothing of the private transactions between the Pope and the French King, it being a secret of too great importance to be communicated to such a hot-brained man, did deliver his message to the Pope in such provoking language, that the Pope talked of throwing him into a boiling cauldron; and he was fain to fly for it.

P. 76.]—61. He says, "The Pope returning to Italy, after he had again most carefully reviewed the whole cause, gave sentence."

This was so precipitated, that they would not stay six days beyond the time which they prefixed, for the return of the messenger that was sent to England: but dispatched that, which by the forms of their court should have been done in three consistories, all in one day.

P. 78.]—62. He says, "Upon this sentence, the King, being enraged, did command Queen Katherine to be only called Princess, and declared her daughter the Lady Mary a bastard."

Both these were done five months before the Pope's sentence, and soon after the sentence was pronounced by Cranmer. And these were the natural consequences of it; for the marriage being annulled, neither could she be longer a Queen, nor her daughter Princess any more.

Ibid.]—63. He says, "The King imprisoned F. Forest, a Franciscan observant, a most holy and learned man, for contradicting Latimer, when he was inveighing against the Pope's authority."

Concerning this Forest, I have seen an original letter of one List, a friar of the same house, a year after this, that says Forest was a great scandal to their house, and was very ignorant; and that though he had been much against the King in his marriage, yet he had then insinuated himself into his favour, of which many of the house, who were for the King's cause, had great apprehensions. In the same letter he writes, how cruel they were against any of their brethren, who they thought discovered any thing that was done among them; and that one Rainscroft, a brother, whom they suspected to have informed what passed among them, was cruelly used, and kept in prison till he died; which he chiefly imputes to Forest. This friar swore the King's supremacy, and yet at the same time was persuading others not to do it; and being questioned upon it, said, he took the oath only with his outward, but not with his inward man; and for that, and his denying the gospel, he was burnt as an obstinate heretic.

P. 79.]—64. He says, "Abell, Powel, and Fetherston, were put in prison because they consulted with the Maid of Kent."

This is only charged upon the former of

these, but the two latter are not accused of any such thing.

Ibid.]—65. He says, "Elizabeth, being born the 8th of September, but five months after the King had publicly married her mother, could not be the lawful issue of that marriage."

This is a malicious lie, for himself confessed that the King was married to her mother the 14th of November, the former year; between which and the 8th of September, there were ten months; nor was the King ever after that married publicly to the Queen. For what he calls a public marriage, was only the shewing her openly as Queen. But the design of this lie is so visible, that it needs not be opened.

P. 79.]—66. He says, "The King's daughter Mary, who was then present, could never be induced to think she was the King's child."

In the former page he said Mary was sent to her mother, and now, forgetting himself too soon, he says, she was present when Elizabeth was born. What Mary's thoughts were, none can tell, but she publicly acknowledged her to be her sister, though she did not use her as one.

P. 80.]—67. He says, "Elizabeth Barton, who was famed for her sanctity, and six with her, who thought she was inspired by the Holy Ghost, were accused in parliament."

Those six knew that she was not inspired; and that all that was given out about her, was a contrivance of their's, who had instructed her to play such tricks; as was proved by their own confessions and other evidences.

Ibid.]—68. He says, "They all died very constantly;" and on the margin calls them "*seven martyrs*."

The Nun herself acknowledged the imposture at her death, and laid the heaviest weight of it on the priests that suffered with her, who had taught her the cheat; so that they died both for treason and imposture. And this being Sanders's *faith*, as appeared by his *works*, they were indeed martyrs for it.

Ibid.]—69. He says, "More and Fisher, having examined her, could see no ground to think she was acted by a fanatical spirit, as it was given out."

It was not given out that she was acted by a fanatical spirit, for that had been more honest; but her spirit was cheating and knavery. More cleared himself, and looked on her as a weak woman, and commonly called her the *Silly Maid*. But Fisher did disown her when the cheat was discovered, though he had given her too much encouragement before.

P. 81.]—70. He says, "The thing she prophesied came to pass; which was, that Mary should be Queen of England."

The thing for which she and her complices were attainted of treason, was, that she said, *If the King married Anne Boleyn, he should not be a King a month longer, and not an hour longer in the sight of God, and should die a*

villain's death. But it did not serve Sanders's ends to tell this.

Ibid.]—71. He says, "The day she suffered, many of the nobility came and swore to the succession of the issue of the King's marriage with Queen Anne, before the Archbishop of Canterbury, the Lord Chancellor, and Cromwell."

Both Houses of Parliament did in the House of Lords take that oath, on the day of their prorogation, which was the 30th of March, as appears by the second act of the next session; and the Nun, with her complices, did not suffer till the 21st of April after.

Ibid.]—72. He says, "The Franciscans of the observance, chiefly two fathers in London, Elston and Payton, did, both in their sermons and public disputes, justify the King's marriage with Queen Katherine."

Elston and Payton were not of London, but of Greenwich. They compared the King to Achab, and said, in the pulpit, to his face, *The dogs should lick his blood*; with many other such virulent expressions. But to rail at a Prince with the most spiteful reproaches that could be, was a part of Sanders's faith; and so no wonder those pass for confessors, when Elizabeth Barton, and her accomplices, are reckoned martyrs.

P. 82.]—73. He says, "Tonstal, bishop of Duresme, was ordered by the King's messengers, not to come to the session of parliament 26. regni, in which the King's supremacy was established."

In this he is safer than in some other stories, for the journals of that session are lost, so the falsehood of this cannot be demonstrated: yet it is not at all likely, that he who justified all that was done in the former session, in which the Pope's power was put down, the nomination of bishops annexed to the Crown, a reformation of ecclesiastical laws appointed to be made, in defence of all which he wrote afterwards, was now so scrupulous as to be ordered to stay at home. But Tonsal suffering imprisonment in Edward the Sixth's time, it was fit to use some art to shew that he was unwillingly brought to comply with the King.

P. 82.]—74. He, to shew God's judgments on the chief instruments that served the King, says, "That the Duke of Norfolk was by the King condemned to perpetual imprisonment."

This betrays palpable ignorance, since he was attainted of high treason the very day before the King's death, and should have suffered the next day, if the King's death had not prevented it. But since he will descant on the providence of God, he should rather have concluded that his escaping so narrowly was a sign of God's great care of him.

Ibid.]—75. In the session of parliament that met the 3d of November, (as he describes it, which was the 26th year of the King's reign) he says, "Mary the King's daughter was illegitimated, and all her honours were transferred on Elizabeth, and the Pope's power put down."

This shews he never looked on our public statutes; otherwise he had seen that these acts passed in the former session.

P. 84.]—76. He says, "When the King sent his ambassadors to the French court, Francis would not so much as hear them give a justification of the King's proceedings."

How true this can be, the world may judge, since these two Kings continued in a firm alliance eight years after this. And Francis did often treat, both with him and the Princes of Germany, about these things, and was inclined to do almost all that he did.

Ibid.]—77. He says, "The Lutherans did so abominate the grounds of his separation from Rome, that they could never be induced to approve it;" for which he cites Cochleus, an author of his own kidney.

They did condemn the King's first marriage as unlawful, and thought the Pope's dispensation had no force; and so far they approved it. But they had this singular opinion, that he should have continued unmarried as long as Queen Katherine lived. Yet in that they were so modest that they only desired to be excused, as to the second marriage: which, considering that Queen Anne favoured their doctrine, and that, by an absolute compliance with what the King had done, they might have secured his protection to themselves, whom otherwise they provoked highly, is an evidence of a strict adhering to what their consciences dictated, that cannot be sufficiently commended.

P. 85.]—78. He says, "The King made many write apologies for what he did; which some did willingly, being tainted with heresy, others unwillingly, and for fear, as Gardiner and Tonstal."

In this he shews how little judgment he had of the nature of things, when he thinks to excuse their writing for the King, as extorted by force. To have done it through error and mistake, was much the softer excuse; but to make them men of such prostituted consciences, as not only to subscribe and swear, but to write with learning and zeal, and yet against their consciences, represents them guilty of inexpressible baseness. Indeed Gardiner was a man like enough to write any thing that might please the King; but Tonstal was a man of greater probity, than to have done so unworthy a thing upon any account whatsoever. But since he mentioned writers, he should have named Longland, bishop of Lincoln, Stokesley, bishop of London, and above all Bonner, who did officiously thrust himself into the debate, by writing a preface to Gardiner's book, with the greatest vehemence that could be. But the blood he shed afterwards did so endear him to this author, that all past faults were forgiven, and to be clean forgotten.

P. 86.]—79. He says, "Five martyrs suffered because they would not swear the King's supremacy according to the law that was then passed."

There was no such law made at that time, nor could any such oath be then put to them. The only oath which the parliament had enacted, was the oath of the succession, and the refusing it was only misprision of treason, and was not punishable by death. But it was for denying the King's supremacy, and for writing and speaking both against it, and his marriage, that they suffered according to law.

P. 87.]—80. He says, "Cromwell threatened the jury in the King's name, with certain death, if they did not bring them in guilty."

Every body that knows the law of England, will soon conclude this to be a lie: for no such threatenings were ever made in trials in this nation. Nor was there any need at this time; for the law was so plain, and their facts so clearly proved, that the jury could not refuse to bring them in guilty.

P. 88, 89.]—81. He says, The three Carthusians that suffered, were made to stand upright and in one place fourteen days together, with irons about their necks, arms, and legs, before they died: and then with great pomp he describes their death in all its parts, as if it had been a new-devised cruelty, it being the death which the law appoints for traitors. He tells, that Cromwell lamented that others of them had died in their cells, and so prevented his cruelty. He also adds a long story of the severities against the Franciscans.

All this he drew from his learning in the legend. The English nation knows none of these cruelties, in which the Spanish inquisitors are very expert. I find, by some original letters, that the Carthusians who were shut up in their cells, lived about a year after this; so if Cromwell had designed to take away their lives, he wanted not opportunities: but it appears from what More writ in his imprisonment, that Cromwell was not a cruel man, but, on the contrary, merciful and gentle. And for the Franciscans, though they had offended the King highly, two of them railing spitefully at him to his face, in his chapel at Greenwich: yet that was passed over with a reproof: from which it appears that he was not easily provoked against them. So all that relation which he gives, being without any authority, must pass for a part of the poem.

P. 91.]—82. He says, "The Bishop of Rochester was condemned, because he would not acknowledge the King's supremacy in ecclesiastical matters."

He was never pressed to acknowledge it, but was condemned for denying it, and speaking against it: for had he kept his opinion to himself, he could not have been questioned. But the denying the King's titles, of which his being supreme head was one, was by the law treason; so he was tried for speaking against it, and not for his not acknowledging it.

P. 93.]—83. He runs out in a high commendation of Fisher, and among other things

mentions his "episcopal and apostolical charity."

His charity was burning indeed. He was a merciless persecutor of heretics, so that the rigour of the law, under which he fell, was the same measure that he had measured out to others.

P. 100.]—84. Sanders will let the world see how carefully he had read the legend, and how skilfully he could write after that copy, in a pretty fabulous story concerning More's death; to whom I will deny none of the praises due to his memory, for his great learning, and singular probity: nor had he any blemish, but what flowed from the heaven of that cruel religion, which carried him to great severities against those that preached for a reformation. His daughter Roper was a woman of great virtue, and worthy of such a father, who needed none of Sanders's art to represent her well to the world. His story is, "That the morning her father died, she went about distributing all the money she had in alms to the poor: and at last was at her prayers in a church, when of a sudden she remembered that she had forgot to provide a winding-sheet for his body; but having no more money left, and not being well-known in that place, she apprehended they would not give her credit: yet she went to a linen-draper's shop, and calling for so much cloth, she put her hand in her pocket, knowing she had nothing in it, but intending to make an excuse, and try if they would trust her. But by a miracle she found the price of the sheet, and neither more nor less was conveyed into her pocket." This is such a lively essay of the man's spirit that invented it, that I leave it without any further commentary.

P. 105.]—85. He says, "Lee, that was not in orders, was sent to visit the monasteries, who solicited the chastity of the nuns."

He does not mention Leighton and London, the two chief visitors, for Leighton brought in Lee; but they were of the Popish party, and Lee was Cranmer's friend, therefore all must be laid on him. He was in orders, and soon after was made dean of York. I have seen complaints of Dr. London's soliciting the nuns, yet I do not find Lee complained of. But since London was a persecutor of heretics, such a small kindness as the concealing his name, and the turning the blame over on Lee, was not to be stood on among friends, especially by a man of Sanders's ingenuity.

P. 107.]—86. For the correspondence between Q. Katherine and Father Forest, and the letters that passed, since Sanders tells us not a word how he came by them, we are to look on them as a piece of the romance.

P. 114.]—87. He says, "Anne Boleyn bore a monstrous and a misshaped lump of flesh, when the time of her bearing another child came."

"She bore a dead child before the time," says Hall; but there was no great reproach in that, unless made up by Sanders's wit.

P. 115.]—88. He lays out the business of Anne Boleyn with so much spite and malice, that we may easily see against whom he chiefly designed this part of his work. He says, "She was found guilty of adultery and incest."

There was no evidence against her, but only a hearsay from the Lady Wingfield: we neither know the credit of that lady, nor of the person who related it in her name. It is true, Mark Smeton did confess his adultery with the Queen: but it was generally thought he was drawn into it by some promises that were made to him, and so cheated out of his life: but for the Queen, and the other four, they attested their innocence to the last: nor would any of those unfortunate persons redeem their lives at so ignominious a rate, as to charge the Queen, whom they declared they knew to be innocent; so that all the evidence against her, was a hearsay of a woman that was dead, the confession of a poor musician, and some idle words herself spake of the discourses that had passed between her and some of those gentlemen.

P. 116.]—89. He says, "Foreigners did generally rejoice at her fall:" and to prove this, he cites Cochleus's words, that only shew that author's ill opinion of her.

The Germans had so great a value of her, that all their correspondence with the King fell to the ground with her: but he may well cite Cochleus, an author of the same honesty with himself, from whose writings we may with the like security make a judgment of foreign matters, as we may upon Sanders's testimony believe the account he gives of English affairs.

P. 117.]—90. He tells us, among other things done by the King, and picks it out as the only instance he mentions of the King's injunctions, "That the people should be taught in churches the Lord's Prayer, the Ave, the Creed, and the Ten Commandments in English."

It seems this author thought the giving these elements of religion to the people in the vulgar tongue, a very heinous crime, when this is singled out from all the rest.

Ibid.]—91. "That being done," he says, "there was next a book published, called Articles, appointed by the King's Majesty," which were the six Articles.

This shews that he either had no information of English affairs, or was sleeping when he wrote this: for the six Articles were not published soon after the Injunctions, as he makes it, by the same parliament and convocation, but three years after, by another parliament: they were never put in a book, nor published in the King's name; they were enacted in parliament, and are neither more nor less than twenty-five lines in the first impression of that act; so far short come they of a book.

P. 119.]—92. He reckons up very defectively the differences between the Church of

Rome and the doctrine set forth by the King's authority: but in one point he shews his ordinary wit; for in the sixth particular, he says, "He retained the sacrament of order, but appointed a new form of consecrating of bishops."

This he put in out of malice, that he might annul the ordinations of that time: but the thing is false, for except that the bishops, instead of their oaths of obedience to the Pope, which they formerly swore, did now swear to the King, there was no other change made; and that, to be sure, is no part of the form of consecration.

P. 120.]—93. He resolved once to speak what he thought was truth, though it be treasonable and impious: and says, "Upon these changes, many in Lincolnshire, and the northern parts, did rise for religion, and the *faith of Christ*."

This was indeed the motive by which their seditious priests misled them; yet he is mistaken in the time, for it was not after the six Articles were published, but almost three years before it. Nor was it for the Faith of Christ, which teaches us to be humble, subject, and obedient; but because the King was removing some of the corruptions of that faith, which their false teachers did impiously call the faith of Christ.

Ibid.]—94. He says, "The King did promise most faithfully that all these things of which they complained should be amended."

This is so evidently false, that it is plain Sanders resolved dexterously to avoid the speaking of any sort of truth: for the King did fully and formally tell them, he would not be directed nor counselled by them in these points they complained of, and did only offer them an amnesty for what was past.

P. 121.]—95. Then he reckons up thirty-two that died for the "defence of the *faith*."

They were attainted of treason, for being in actual rebellion against the King: and thus it appears that rebellion was the *faith* in his sense; and himself died for it, or rather in it, having been starved to death in a wood, to which he fled after one of his rebellious attempts on his Sovereign, in which he was the Pope's nuncio.

P. 122.]—96. He says, "The King killed the Earl of Kildare, and five of his uncles."

By this strange way of expressing a legal attainder, and the execution of a sentence for manifest treason and rebellion, he would insinuate on the reader a fancy, that one of Bonner's cruel fits had taken the King, and that he had killed those with his own hand. The Lord Herbert has fully opened that part of the history, from the Records that he saw; and shews that a more resolved rebellion could not be, than that was, of which the Earl of Kildare and his uncles were guilty. But because they sent to the Pope and Emperor for assistance, the Earl desiring to hold the kingdom of Ireland of the Pope, since the King by his heresy had fallen from his right

to it, Sanders must needs have a great kindness for their memory, who thus suffered for his *faith*.

Ibid.]—97. He says, "Queen Jane Seymour being in hard labour of Prince Edward, the King ordered her body to be so opened by surgeons, that she died soon after."

All this is false, for she had a good delivery, as many original letters written by her council (that have been since printed) do shew; but she died two days after of a distemper incident to her sex.

P. 124.]—98. He sets down some passages of Cardinal Pole's heroical constancy; which being proved by no evidence, and not being told by any other writer (whom I ever saw) are to be looked on as the flourishes of the Poet to set off his hero.

P. 125.]—99. He would persuade the world, that the Marquis of Exeter, the Lord Montacute, and the rest that suffered at that time, died, because they were believed to dislike the King's wicked proceedings; and that the Countess of Sarum was beheaded on this single account, that she was the mother of such a son, and was sincerely addicted to the catholic faith; and that she was condemned, because she wrote to her son, and for wearing in her breast the picture of the five wounds of Christ.

The Marquis of Exeter pretended he was well satisfied with the King's proceedings, and was lord steward when the Lords Darcy and Hussy were tried, and he gave judgment against them. But it being discovered that he and other persons approved of Cardinal Pole's proceedings, who endeavoured to engage all Christian princes in a league against the King, pursuant to which they had expressed themselves, on several occasions, resolved, when a fit opportunity offered itself, to rebel; it was no wonder if the King proceeded against them according to law. And for the Countess of Sarum, though the legality of that sentence passed against her cannot be defended, yet she had given great offence; not only by her correspondence with her son, but by the bulls she had received from Rome, and by her opposing the King's injunctions, hindering all her tenants to read the New Testament, or any other books set out by the King's order. And for the picture, which was found among her clothes, it having been the standard of the rebellion, and the arms of England being found on the other side of it, there was just ground to suspect an ill design in it.

P. 129.]—100. He says, "The images which the King destroyed, were, by many wonderful works of God, recommended to the devotion of the nation."

All the wonder in these works was the knavery of some juggling impostors, and the simplicity of a credulous multitude, of which see page 390, which being so openly discovered, nothing that had shame in it, could speak of them as our Author does.

P. 131.]—101. He says, "Six and twenty carts, drawn with oxen, were loaded with the riches taken from Thomas Becket's shrine;" whom he makes a most glorious martyr, that died for the defence of the *faith*, and was honoured by many miracles after his death.

Other writers have sufficiently shewed what a perfidious, ungrateful, and turbulent priest he was. All these were virtues in our Author's opinion, and ingredients in his faith. But he has in this account of the riches of that shrine gone beyond himself, having by a figure of speech very familiar to him, (called lying,) increased two chests (see page 393.) to twenty-six cart-loads.

P. 132.]—102. He says, "The sentence which Pope Paul gave out against the King, was affixed in some towns, both in France, Flanders, and Scotland:" from which he infers, that both the Emperor, the French, and the Scotch King, did consent to that sentence.

In this he designed an eminent piece of service to the Apostolic See, to leave on record an evidence that three sovereign Princes had acknowledged the Pope's power of deposing kings. But he did ill to name the proofs of his assertion, and had done better to have said simply that it was so, than to have founded it on so ill grounds: as if the affixing papal bulls in a place, were an evidence that the princes, in whose dominions it was done, consented to it. He might with the same reason have concluded, that Queen Elizabeth consented to the sentence against herself, which it is very like will not be easily believed, though the bull was affixed in London. But all those very Princes whom he names, continuing to keep up their correspondence with the King, as well after as before this sentence, is a much clearer demonstration that they despised the Pope's sentence.

P. 134.]—103. He says, "The King by his own authority threw all the begging orders out of their houses."

The falsehood of this has appeared already, for they resigned their houses to the King: and of these resignations, though many were destroyed, yet near a hundred are still extant.

Ibid.]—104. He says, "The parliament, in the year 1539, gave the King all the great monasteries."

The parliament passed no such act; all that they did, was only to confirm the grants made, or to be made, by these houses to the King. It was their surrenders that clothed the King with the right to them. All the tragical stories he tells us that followed upon this, are founded on a false foundation.

P. 135.]—105. He sets down a form of resignation, which he says, "All the abbots, and many religious persons, were made to sign and set their seals to it."

Among all the resignations which are yet extant, there is not one in this form; for which see page 383.

P. 136.]—106. He says, "The King's commissioners, who went about getting hands to that form, made them believe in every house, that all the rest had signed it; and so by that, and other persuasions, prevailed with many to set their hands to it."

If all the subscriptions had been procured about the same time, such arts might be suspected: but in a thing that was three years a-doing, these tricks could not have served their turn.

Ibid.]—107. He says, "They told the monks, that though the King might, by virtue of the act of parliament, seize on their houses and rents, yet he desired rather to do it with their good-will."

In this there are two errors; first, most of these houses were resigned to the King before the act of parliament, see page 378, &c. and next, the act of parliament only confirmed their deeds, but did not give their houses to the King.

P. 137.]—108. He says, "The Abbots of Glassenbury, Colchester, and Reading, suffered martyrdom because they refused to set their hands to that writing."

There was no such writing ever offered to them; nor was there any law to force them to resign: so they could not suffer on that account; but they were martyrs for Sanders's *faith*, for they were attainted by a legal trial of high treason.

P. 138.]—109. "He tells a long story of Whitting abbot of Glassenbury's being brought up to London, to be prevailed with to set his hand to the surrender. Which he still refusing to do, was sent back; and though a book against the King's divorce was found among his papers, which was laid there by those who searched for it; yet that was passed over in a chiding: but as he went home, hearing there was a meeting of the county at Wells, he went thither; and as he was going up to his place on the bench, he was called to the bar to answer some things that were to be objected to him: he was amazed at it, and asked what the matter was? But one told him he needed fear nothing, for somewhat was only to be done for form, to terrify others: upon which he was condemned and sent away to his abbey, little thinking he was so near his end; but when he came near it, a priest was sent to him to take his confession, for they told him he must die immediately; he begged a day or two's respite, but in vain: so they hanged him up in his habit, on the top of the hill near his abbey, and quartered him; and all this was done in one day."

This book came out in foreign parts, and was printed at Rome, in the reign of Sixtus the Fifth, who took great pleasure in such executions as he describes this to have been; which may fall oft out, where the lives of the subjects are wholly at the prince's mercy: but to tell such tales of England, which is so famed over the world for the safety and security the subjects enjoy, and for the regular

and legal proceedings in all trials, especially of life and death, was a great error in the Poet; for the decorum of the laws and customs of a place must be observed, when any nation is made the scene of a fable. But as nothing like this can be done by the law of England, so there was nothing of it in this case: the jury that sat on him were men of great credit in the country: when he died, he acknowledged his offences; and with appearance of repentance, begged God's pardon, and the King's: see p. 385.

P. 145.]—110. After many bitter invectives against Cromwell, for which I could never see good evidence, though I cannot disprove them by any convincing arguments, he says, "That he advised the King to make a law, that persons might be convented and condemned in absence, and without being heard: and that this law first of all fell upon himself."

There was no such law ever made, only the parliament, by their supreme authority, did attain some in that manner, but no other court might do it. Nor was this first applied to Cromwell; for a year before his attainder, the Countess of Sarum, with a great many more, were so attained, though she did not suffer till a year after him.

P. 145.]—111. He tells many reasons why the King had a mind to put away Anne of Cleve: but in this, as in other things, he betrays a profound ignorance of that time; for every body knew, that the King, from the first time he saw her, disliked her, and that he never consummated the marriage.

This is a subject not fit to be long dwelt on: but if any will compare the account I give of this matter from the Records with Sanders's tale, they will see that he wrote at random, and did not so much as know public transactions.

P. 146.]—112. He says, "The King had promised to the Emperor, that he would no longer continue in the Smalcaldick league; but Cromwell counterfeited the King's hand, to a new confirmation of it; which coming to the Emperor's knowledge, he challenged the King of it: and sent him over a copy of it; upon which the King disowned it, and cast it on Cromwell, and that this was the cause of his fall."

This I believe is one of Sanders's dreams: there is not one word of it in Cromwell's attainder; nor do I find the least shadow of this in some original letters which he wrote to the King for his pardon, in which he answers many of the things laid to his charge. Nor is it likely he would adventure on so bold a thing with such a King, nor could the Emperor have that writing in his power, as long as the King lived: for it is not to be imagined how he could come by it, till he had taken the Duke of Saxony prisoner, which was after this King's death.

P. 148.]—113. He says, "When Cromwell was put to death, the King proceeded to the divorce of Anne of Cleve."

The divorce was judged by the convocation eight days before Cromwell's death, and confirmed in parliament, which was dissolved before he suffered.

P. 148.]—114. He says, "The King sent to her, to tell her, he had a mind to be separated from her; and though he could proceed more severely against her, since he knew she was an heretic; yet, for her family's sake, he left it to herself to devise any reason for their divorce: upon which she came next day to the senate, (which may be either the King's council or the parliament) and confessed she had been married to another before she was married to the King; and thereupon, by the authority of parliament, he was divorced, and within eight days married Katherine Howard."

There are but six gross errors in this period. 1. The King sent not any message to her, nor came there any answer from her till the sentence of divorce was quite passed. 2. In the original letter, which those he sent to her wrote to him from Richmond, it appears that they used no threatenings to her, but barely told her what was done; to which she acquiesced. 3. She never came from Richmond in all that process, and so made no such declaration in the senate. 4. She did not say that she was married to another, but only that she had been contracted to the Prince of Lorrain when she was under age. 5. The parliament did not dissolve the marriage, but only confirmed the sentence of the convocation. 6. The King did not marry Katherine Howard before the 8th of August, and the divorce was judged the 10th of July, a month wanting two days.

P. 149.]—115. He says, "The King had consummated the marriage for seven months together."

There were but six months between his marriage and the divorce; and in all that while, as they bedded but seldom, so there were very clear evidences brought, that it was not consummated.

P. 151.]—116. He says, "The King sent the Bishop of Winchester, and Sir Henry Knevet, to the diet of the empire; who were ordered to propose to the Emperor, that the King might be again reconciled to the see of Rome; to which, he adds, his conscience did drive him: but since the King would not confess his past crimes, nor do penance for them, nor restore the goods of the church, it came to nothing."

This is another ornament of the fable, to shew the poet's wit; but is as void of truth as any passage in Plautus or Terence is. For the King was all his life so intractable in that point, that the Popish party had no other way to maintain their interest with him, but to comply, not without affectation in that matter: and when an information was given against Gardiner, for his holding some correspondence with the Pope's legate at the diet, he got the man who had innocently dis-

covered it to be put in prison ; and said, it was a plot against him to ruin him, which he needed not be so solicitous about, if his instructions from the King had allowed him to enter on such a treaty.

P. 153.]—117. He runs out in a long digression, upon the King's assuming the title of King of Ireland ; to shew, that the kings of England only hold Ireland by the Pope's donation.

In this Sanders shews his art, he being to carry the standard of rebellion in that kingdom, to blast the King's right to it. He acknowledges the Crown of England had the dominion of Ireland, with the title of Lord of Ireland, about four hundred years : and certainly if so long a possession does not give a good title, and a prescription against all other pretenders, most of the royal families in Christendom will be to seek for their rights. But he says, it was given by the Pope to King Henry the Second ; and yet he confesses that he had conquered some parts of it before that grant was sent him by Hadrian the Fourth. Certainly King Henry the Second had as good a right to take it, as Pope Hadrian had to give it : nor was the King's accepting the Pope's donation any prejudice to his title ; for things extorted or allowed upon a public error, can have no force, when that is openly discovered. If then the superstition of those ages made, that the Pope's donation was a great help to any pretender, it was no wonder that kings made use of it ; but it were a wonder indeed if they should acknowledge it, after the trick is known and seen by all.

P. 162.]—118. After this, and a satire against Queen Elizabeth for assuming the title, Defender of the Faith, and a long enumeration of the exactions in the last years of this reign ; in which, though there is matter enough for severe complaints, yet many of the particulars he mentions are without any proof, and must rest on the Author's credit ; which, by this time, the reader will acknowledge is not very great. Another long discourse of some length follows, of the misfortunes of the Duke of Norfolk, and of all that served the King in his divorce, and in the following actions of his life : from which he infers, that these were effects of a curse from Heaven upon all that he did, and on all those that assisted him ; but as the inference is bad, so he forgot to mention those noble families that were raised in his time, and have continued since in great honour ; as the Seymours, from whom the Dukes of Somerset are descended ; the Paulets, from whom the Marquis of Winchester derives ; the Russells, Wriotheslies, Herberts, Riches, and Cromwells, from whom the Earls of Bedford, Southampton, Pembroke, Essex, and Ardglass have descended ; and the Browns, the Petres, the Pagets, the Norths, and the Montagues, from whom the Vice-Count Montague, the Barons Petre, Paget, North, and

Montague are descended. These families have now flourished in great wealth and honour an age and a half ; and only one of them has, and that but very lately, determined in the male line : but the illustrious female branches of it are intermixed with other noble families. So that the observation is false, and the inference is weak.

P. 164.]—119. He says, " When the King found his strength declining, he had again some thoughts of reconciling himself to the Church of Rome ; which when it was proposed to one of the bishops, he made a flattering answer. But Gardiner moved that a parliament might be called for doing it : and that the King, for the quiet of his own conscience, would vow to do it ; of which God would accept in that extremity, when more was not possible to be done. But some of his courtiers coming about him, who were very apprehensive of such a reconciliation, lest they should have been made restore the goods of the church, diverted the King from it : " and from this our Author infers, " that what the King had done was against his conscience, and that so he sinned the sin against the Holy Ghost."

I shall not examine this theological definition of the sin against the Holy Ghost, for my quarrel is not at present with his divinity, but with his history ; though it were easy to shew that he is alike at both. But for this story, it is a pure dream ; for not only there is no evidence for it, nor did Gardiner in the reign of Queen Mary ever own any such thing, though it had been then much for the credit of their cause, especially he being often upbraided with his compliances to this King, for which the mention of his repentance had furnished him with a good answer : but as the tale is told, the fiction appears too plainly, for a parliament was actually sitting during the King's sickness, which was dissolved by his death, and no such proposition was made in it. The King, on the contrary, destroyed the chief hopes of the Popish party, which were founded on the Duke of Norfolk's greatness, by the attainder which was passed a day before he died. And yet Sanders makes this discourse to have been between the King and Gardiner after his fall, and his son's death ; between which, and the King's death, there were only nine days : but besides all this, Gardiner had lost the King's favour a considerable time before his death.

P. 166.]—120. He says, " The King, that he might not seem never to have done any good work in his whole life, as he was dying, founded Christ's Church Hospital in London ; which was all the restitution he ever made for the monasteries and churches he had robbed and spoiled."

If it had not already appeared, in many instances, that our Author had as little shame as honesty, here is a sufficient proof of it. I will not undertake to justify the King, as if he had done what he ought to have done, in his

new foundations: but it is the height of impudence to deny things that all England knows. He founded six bishopricks; he endowed deans and prebendaries, with all the other offices belonging to a cathedral, in fourteen several sees, Canterbury, Winchester, Duresme, Ely, Norwich, Rochester, Worcester, and Carlisle; together with Westminster, Chester, Oxford, Gloucester, Peterborough, and Bristol, where he endowed bishopricks likewise. He founded many grammar-schools, as Burton, Canterbury, Coventry, Worcester, &c. He founded and endowed Trinity College in Cambridge, which is one of the noblest foundations in Christendom. He also founded professors in both Universities, for Greek, Hebrew, law, physic, and divinity. What censure then deserves our Author, for saying, that the Hospital of Christ's Church was all the restitution he ever made of the church-lands?

P. 166.]—121. He gives a character of the King, which suits very well with his history, his malice in it being extravagantly ridiculous. Among other things, he says, "The King promoted always learned bishops, Cranmer only being excepted, whom he advanced to serve his lusts."

Cranmer was a man of greater learning than any that ever sat in that see before him, as appears in every thing that he writ: Tostal was a learned man, and Gardiner was much esteemed for learning; yet if any will compare Cranmer's books of the sacrament, with those the other two writ on the same subject, there is so great a difference between the learning and solidity of the one and the other, that no man of common ingenuity can read them but he must confess it.

P. 170.]—122. He says, "When the King found himself expiring he called for a bowl of white wine, and said to one that was near him, *We have lost all*: and was often heard repeating, *Monks, monks*, and so he died."

This was to make the fable end as it had gone on, and it is forged without any authority or appearance of truth. The manner of his death was already told, so it needs not be repeated.

P. 172.]—123. He says, "The King by his will appointed the Crown to go to his righteous heirs after his three children, and commanded his son to be bred a true catholic: but his will was changed, and another was forged, by which the line of Scotland was excluded, and they bred his son a heretic."

There was no such will ever heard of; and in all the debates that were managed in Queen Elizabeth's reign about the succession, those that pleaded for the Scottish line never alleged this; which had it been true, did put an end to the whole controversy. It was indeed said, that the will which was given out as the King's will, was not signed by his hand, nor sealed by his order, but it was never pretended that there was any other will: so this is one of our Author's forgeries.

The Conclusion.

THUS I have traced him in this history, and I hope I have said much more than was necessary to prove him a writer of no credit, and that his book ought to have no authority, since he was not only a stranger to the public transactions, printed statutes, and the other authentic registers of that time, but was a bold and impudent asserter of the grossest and most malicious lies, that ever were contrived. I have not examined all the errors of his chronology, for there is scarce any thing told in its right order, and due place; nor have I insisted on all the passages he tells, without any proof, or appearance of truth; for as I could only deny these without any other evidence but what was negative, so there are so many of them, that I must have transcribed the greatest part of his book, if I had considered them all. I have therefore only singled out these passages, which I had in the former History demonstrated to be false: and these are both so many and so important, that I am sure enough is said to destroy the credit of that Author, and of his book, which has too long deceived the world. And what is performed in this first part, will I hope dispossess the reader of any ill impressions the following parts of that work have made on him, concerning the succeeding reigns, of which an account shall be given, as soon as it possibly can be made ready.

I shall esteem my time to have been well employed, and my pains rightly placed, if my endeavours have so good an effect, as to take off the unjust prejudices which some may have conceived at the changes that were then made in religion; or at the beginnings of them, which being represented by this Author, and upon his testimony by many other writers, in such odious characters to the world, are generally so ill looked on.

The work itself was so good, done upon so much reason, managed with such care, directed by such wisdom, and tempered with so great moderation, that those who intended to blast it, did very wisely to load it with some such prejudices: for if without these, the thing itself be examined by men of a candid temper and solid judgment, the opposers of it know well where the truth lies; and on whose side, both the Scriptures and the best ages of the primitive church have declared. But it was not fit to put a question of such importance, on so doubtful and so dangerous an issue: therefore it was well considered by them, that some popular and easily understood calumnies, to disgrace the beginnings of it, and the persons that were most employed in it, were to be fastened on them: and if these could be once generally received, then men might be alienated from it by a shorter way, than could be done by the dull and unsuccessful methods of reason. Therefore as the cause of our church hath been often vindicated, by the learned books that have been published in it; and never with more success, and a clearer

victory, than of late, in the elaborate writings (which are never to be mentioned but with honour) of the renowned Dr. Stillingfleet; so I judged it might not be an unuseful and unacceptable work (which though it be of a lower form, and so most suitable to my genius, yet will be of general use), to employ the leisure I enjoy, and the small talent committed to me, in examining and opening the transactions of those times: and if those who read it, are dispossessed of their prejudices, and inclined to consider things as they are now set before them, in a truer light, I have gained my end in it.

The truths of religion need no support from the father of lies. A religion made up of falsehoods and impostures, must be maintained by means suitable to itself: so Sanders's book might well serve the ends of that church, which has all along raised its greatness by public cheats and forgeries; such as the donation of Constantine, and the book of the Decretals; besides the vast number of miracles and visions that were for many ages made use of by them; of which even the most disingenuous of their own writers begin to be now ashamed. But the reformation of religion was a work of light, and needs none of the arts of darkness to justify it by. A full and distinct narrative of what was then done,

will be its apology, as well as its history. There is no need of artifice, but only of industry and sincerity, to gather together all the remains of that time, and put them in good order.

I am now beginning to look towards the next, and indeed the best part of this work: where, in the first reign, we shall observe the active endeavours of those restorers of religion. The next reign affords a sadder prospect of that work laid in ruins, and the authors of it in ashes; but the fires that consumed them, did rather spread than extinguish that light which they had kindled. And what is fabled of the phoenix will be found true of our church, that she rose new out of these ashes, into which she seemed consumed.

Towards the perfecting this History, I hope all that love the subject of it will contribute their endeavours, and furnish every thing that is in their power, which may make it fuller or clearer: so I end with that desire which I made in the Preface, that any one who have in their hands any papers relating to these times, will be pleased to communicate them; and whatever assistance they give to it, shall be most thankfully owned and acknowledged.

The end of the Appendix.

ADDENDA.

I.—*Articles about Religion, set out by the Convocation, and published by the King's Authority. An Original.*

[Cotton Libr. Cleop. E. 9.]

HENRY THE EIGHT, by the Grace of God, King of England, and of France, Defender of the Faith, and Lord of Ireland, and in Earth Supreme Head of the Church of England, to all and singular our most loving, faithful and obedient Subjects, greeting. Amongst other cures committed unto this our Princely Office, whereunto it hath pleased God of his infinite mercy and goodness to call us, we have always esteemed and thought (as we also yet esteem and think) this to be most chief, most ponderous, and of most weight, that his Holy Word and Commandments may sincerely without let or hinderance, be of our Subjects truly believed and reverently kept and observed; and that unity and concord in opinions, namely, in such things as does concern our Religion, may encrease and go forward, and all occasion of dissent and discord touching the same be repressed, and utterly extinguished; for the which cause we being of late to our great regret credibly advertised

of such diversity in opinions, as have grown and sprongen in this our Realm, as well concerning certain Articles necessary to our Salvation, as also touching certain honest and commendable Ceremonies, rites and usages in our said Church, for an honest policy, and decent order heretofore of long time used and accustomed: minding to have that unity and agreement established through our said Church concerning the premises; and being very desirous to eschew not only the dangers of Souls, but also the outward inquietness which by occasion of the said diversity in opinions (if remedy had not been provided) might per chance have ensued; have not only in our own person many times taken great pain, study, labour and travails, but also have caused our Bishops and other the most discreet and best learned men of our Clergy of this our whole Realm to be assembled in our Convocation, for the full debatement and quiet determination of the same: where after long and mature deliberation and disputations, had of and upon the premisses, finally they have concluded and agreed upon the said matters, as well those which be commanded of God, and are necessary to our

Salvation, as also the other touching the honest ceremonies, and good and politick order, as is aforesaid; which their determination, debate and agreement, forasmuch as we think to have proceeded of a good, right, and true judgment, and to be agreeable to the Laws and Ordinances of God, and much profitable for the establishment of that charitable concord and unity in our Church of England, which we most desire, we have caused the same to be published, willing, requiring and commanding you to accept, repute, and take them accordingly; most heartily desiring and praying Almighty God, that it may please him so to illumine your hearts that you, and every of you may have no less desire, zeal, and love to the said unity and concord, in reading, divulging, and following the same, than we have had and have, causing them to be thus devised, set forth and published. And for because we would the said Articles, and every of them, to be taken and understanden of you after such sort, order, and degree as appertaineth accordingly; We have caused by the like assent and agreement of our said Bishops and other Learned men, the said Articles to be divided into two sorts, that is to say, such as are commanded expressly by God, and are necessary to our Salvation, and such other, as although they be not expressly commanded of God, nor necessary to our Salvation; yet being of a long continuance for a decent order and honest policy, prudently instituted, are for that same purpose and end to be observed in like manner; which ye following, after such sort as we have prescribed unto you, shall not only attain that most charitable unity and loving concord, whereof shall ensue your incomparable commodity, profit and lucre, as well spiritual as other; but also ye conforming yourselves, and using these our said Articles as is aforesaid, shall not a little encourage us to take further travel, pains, and labours for your commodities in all such other matters, as in time to come may happen to occur, and as it shall be most to the honour of God and ours, the profit, tranquillity, and quietness of all our most loving Subjects.

The Articles of our Faith.

FIRST, as touching the chief and principal Articles of our Faith, sith it is thus agreed as hereafter followeth by the whole Clergy of this our Realm, we will that all Bishops and Preachers shall instruct and teach our people by us committed to their spiritual Charge, that they ought and must most constantly believe and defend all those things to be true, which be comprehended in the whole body and Canon of the Bible, and also in the three Creeds or Symbols, whereof one was made by the Apostles, and is the common Creed which every man useth, the second was made in the Holy Council of Nice, and is said daily in the Mass, and the third was made by Athanasius, and is comprehended in the Psalm *Quicumque vult*; and that they ought

and must take and interpret all the same things according to the self-same sentence and interpretation, which the words of the self-same Creeds or Symboles do purport, and the Holy approved Doctors of the Church do intreat and defend the same.

Item, That they ought and must repute, hold and take all the same things for the most Holy, most sure and most certain and infallible words of God, and such as neither ought nor can be altered or convell'd by any contrary opinion or Authority.

Item, That they ought and must believe, repute and take all the Articles of our Faith contained in the said Creeds to be so necessary to be believed for Man's Salvation, that whosoever being taught will not believe them as is aforesaid, or will obstinately affirm the contrary of them, he or they cannot be the very members of Christ and his Spouse the Church, but be very Infidels or Hereticks, and members of the Devil, with whom they shall perpetually be damned.

Item, That they ought and must most reverently and religiously observe and keep the self-same words, according to the very same form and manner of speaking, as the Articles of our Faith be already conceived and expressed in the said Creeds, without altering in any wise or varying from the same.

Item, That they ought and must utterly refuse and condemn all these opinions contrary to the said Articles, which were of long time past condemned in the four Holy Councils, that is to say, in the Council of Nice, Constantinople, Ephesus, and Chalcedonense, and all other sith that time in any point consonant to the same.

The Sacrament of Baptism.

SECONDLY, As touching the Holy Sacrament of Baptism, we will that all Bishops and Preachers shall instruct and teach our people committed by us unto their Spiritual Charge, that they ought and must of necessity believe certainly all those things, which hath been always by the whole consent of the Church approved, received and used in the Sacrament of Baptism, that is to say, that the Sacrament of Baptism was instituted and ordained in the New Testament by our Saviour Jesus Christ, as a thing necessary for the attaining of everlasting life, according to the saying of Christ, *Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non potest intrare in Regnum calorum.*

Item, That it is offered unto all men, as well Infants as such as have the use of Reason, that by Baptism they shall have remission of sins and the grace and favour of God, according to the saying of St. John, *Qui crediderit et Baptizatus fuerit Salvus erit.*

Item, That the promise of Grace and everlasting life, which promise is adjoyned unto the Sacrament of Baptism, pertaineth not only unto such as have the use of reason, but also to Infants, innocents and children; and

they ought therefore and must needs be Baptised : and that by the Sacrament of Baptism they do also obtain remission of their sins, the grace and favour of God, and be made thereby the very sons and children of God, inasmuch as Infants and Children dying in their Infancy shall undoubtedly be saved thereby, or else not.

Item, That Infants must needs be Christened because they be born in Original Sin, which sin must needs be remitted ; which cannot be done but by the Sacrament of Baptism, whereby they receive the Holy-Ghost which exerciseth his Grace and efficacy in them, and cleanseth and purifieth them from sin by his most secret vertue and operation.

Item, That Children or men once Baptized, can, ne ought ever to be Baptized again.

Item, That they ought to repute, and take all the Anabaptists and the Pelagians opinions contrary to the premisses, and every other man's opinion agreeable unto the said Anabaptists or the Pelagians opinions in this behalfe, for detestable Heresies, and utterly to be condemned.

Item, That men or children having the use of reason, and willing and desiring to be Baptized, shall by the vertue of that holy Sacrament obtain the grace and remission of all their sins, if they shall come thereunto perfectly and truly repentant and contrite of all their sins before committed, and also perfectly and constantly confessing and believing all the Articles of our faith, according as it was mentioned in the Article before, or else not.

And Finally, if they shall also have firm credence and trust in the promise of God adjoynted to the said Sacrament, that is to say, that in and by this said Sacrament which they shall receive, God the Father giveth unto them for his Son Jesus Christ's sake, remission of all their sins, and the Grace of the Holy Ghost, whereby they be newly regenerated and made the very Children of God, according to the saying of Christ and his Apostle St. Peter, *Pœnitentiam agite et Baptizetur unusquisque vestrum in nomine Jesu Christi in remissionem peccatorum, et accipietis donum Spiritus Sancti*, and according also to the saying of St. Paul *ad Titum* 3. *Non ex operibus iustitiæ quæ fecimus nos, sed secundum suam misericordiam, salvos nos fecit per lavacrum regenerationis et renovationis Spiritus Sancti, quem effudit in nos opulenter per Jesum Christum servatorem nostrum, ut justificati illius gratia hæredes efficiamur juxta spem vitæ æternæ.*

The Sacrament of Penance.

THIRDLY, Concerning the Sacrament of Penance, We will that all Bishops and Preachers shall instruct and teach our people committed by us unto their Spiritual charge, that they ought and must most constantly believe, that that Sacrament was instituted of Christ in the New Testament as a thing so necessary for man's Salvation, that no man

which after his Baptism is fallen again and hath committed deadly sin, can without the same be saved or attain everlasting Life.

Item, That like-as such men which after Baptism do fall again into sin, if they do not Penance in this Life, shall undoubtedly be damned ; even so whensoever the same men shall convert themselves from the said naughty Life, and do such Penance for the same as Christ requireth of them, they shall without doubt attain remission of their sins and shall be saved.

Item, That this Sacrament of perfect Penance which Christ requireth of such manner of persons, consisteth of three parts, that is to say, Contrition, Confession, with the amendment of the former Life, and a new obedient reconciliation unto the Laws and will of God, that is to say, exterior Acts in works of Charity according as they be commanded of God, which be called in Scripture, *fructus digni Pœnitentiæ*.

Furthermore, as touching Contrition, which is the first part. We will that all Bishops and Preachers shall instruct and teach our people committed by us unto their Spiritual charge, that the said Contrition consisteth in two special parts, which must always be conjoined together and cannot be dissevered ; that is to say, the penitent and contrite man must first knowledg the filthiness and abomination of his own sin, whereunto he is brought by hearing and considering of the will of God declared in his Laws, and feeling and perceiving in his own conscience that God is angry and displeased with him for the same ; he must also conceive not only great sorrow and inward shame that he hath so grievously offended God, but also great fear of God's displeasure towards him, considering he hath no works or merits of his own which he may worthily lay before God as sufficient satisfaction for his sins ; which done then afterwards with this fear, shame and sorrow must needs succeed and be conjoined. The second part, viz. a certain faith, trust and confidence of the mercy and goodness of God, whereby the penitent must conceive certain hope and faith that God will forgive him his sins, and repute him justified and of the number of his Elect children, not for the worthiness of any merit or work done by the penitent, but for the only merits of the blood and passion of our Saviour Jesus Christ.

Item, That this certain faith and hope is gotten and also confirmed, and made more strong by the applying of Christ's words and promises of his grace and favour contained in his Gospel, and the Sacraments instituted by him in the New Testament ; and therefore to attain this certain faith, the second part of Penance is necessary, that is to say, Confession to a Priest if it may be had ; for the Absolution given by the Priest was institute of Christ to apply the promises of God's grace and favour to the Penitent.

Wherefore as touching Confession, We

will that all Bishops and Preachers shall instruct and teach our people committed by us to their spiritual charge, that they ought and must certainly believe that the words of Absolution pronounced by the Priest, be spoken by the Authority given to him by Christ in the Gospel.

Item, That they ought and must give no less faith and credence to the same words of Absolution so pronounced by the Ministers of the Church, than they would give unto the very words and voyce of God himself if he should speak unto us out of Heaven, according to the saying of Christ, *Quorum remiseritis peccata, &c. et qui vos audit me audit.*

Item, That in no ways they do contemn this Auricular Confession which is made unto the Ministers of the Church, but that they ought to repute the same a very expedient and necessary mean, whereby they may require and ask this Absolution at the Priests hands, at such time as they shall find their consciences grieved with mortal sin, and have occasion so to do, to the intent that they may thereby attain certain comfort and consolation of their consciences.

As touching the third part of Penance, We will that all Bishops and Preachers shall instruct and teach our people committed by us to their spiritual charge, that although Christ and his death be the sufficient oblation, sacrifice, satisfaction, and recompence, for the which God the Father forgiveth and remitteth to all sinners not only their sin, but also Eternal pain due for the same; yet all men truly penitent contrite and confessed, must needs also bring forth the fruits of Penance, that is to say, Prayer, Fasting, Alms-deeds, and must make Restitution or Satisfaction in will and deed to their neighbour, in such things as they have done them wrong and injury in, and also must do all other good works of mercy and charity, and express their obedient will in the executing and fulfilling of God's Commandments outwardly, when time, power and occasion shall be Ministered unto them, or else they shall never be saved; for this is the express precept and commandment of God, *Agite fructus dignos pœnitentia;* and St. Paul saith, *Debitores sumus,* and in another place he saith, *Castigo corpus meum et in servitutem redigo.*

Item, That these precepts and works of Charity be necessary works to our Salvation, and God necessarily requireth that every penitent man shall perform the same, whensoever time, power, and occasion shall be ministered unto him so to do.

Item, That by Penance and such good works of the same, we shall not only obtain everlasting life, but also we shall deserve remission or mitigation of these present pains and afflictions in this World, according to the saying of St. Paul, *Si nos ipsi judicemus, non judicemur, a Domino;* and Zacharias, *Convertimini ad me et ego convertar ad vos;* and Esaias 58. *frange esurienti panem tuum, &c. tunc eris*

velut hortus irriguus. Hæc sunt inculcanda ecclesiis et ut exercitentur ad bene operandum, et in his ipsis operibus exercent et confirment fidem, petentes et expectantes a Deo mitigationem presentium calamitatum.

The Sacrament of the Altar.

FOURTHLY, as touching the Sacrament of the Altar, We will that all Bishops and Preachers shall instruct and teach our people committed by us unto their spiritual charge, that they ought and must constantly believe that under the form and figure of bread and wine, which we there presently do see and perceive by our outward senses, is verily, substantially, and really contained and comprehended, the very selfe-same body and blood of our Saviour Jesus Christ which was born of the Virgin Mary and suffered upon the cross for our Redemption, and that under the same form and figure of bread and wine, the very selfe-same body and blood of Christ is corporally, really, and in the very substance exhibited, distributed and received of all them which receive the said Sacrament; and that therefore the said Sacrament is to be used with all due reverence and honour, and that every man ought first to prove and examine himself, and religiously to try and search his own Conscience, before he shall receive the same according to the saying of St. Paul, *Quisquis ederit panem hunc aut biberit de poculo Domini indigne, reus erit corporis et sanguinis Domini; probet autem seipsum homo, et sic de pane illo edat et de poculo illo bibat: nam qui edat aut bibit indigne, judicium sibi ipsi manducat et bibit, non dijudicans corpus Domini.*

Justification.

FIFTHLY, As touching the order and cause of our Justification, we will that all Bishops and Preachers shall instruct and teach our people committed by us unto their spiritual charge, that this word Justification signifieth remission of our sins, and our acceptation or reconciliation into the grace and favour of God, that is to say, our perfect renovation in Christ.

Item, That sinners attain this Justification by Contrition and Faith joined with Charity, after such sort and manner as we before mentioned and declared; not as though our Contrition, or Faith, or any works proceeding thereof can worthily merit or deserve to attain the said Justification; for the only mercy and grace of the Father, promised freely unto us for his Sons sake Jesus Christ, and the merits of his blood and his passion be the only sufficient and worthy cause thereof; and yet that notwithstanding to the attaining of the said Justification, God requireth to be in us not only inward Contrition, perfect Faith, and Charity, certain hope and confidence, with all other spiritual graces and motions, which as we said before must necessarily concur in remission of our sins, that is to say, our Justification: but also be requireth and command-

eth us, that after we be justified we must also have good works of charity and obedience towards God, in the observing and fulfilling outwardly of his Laws and Commandments; for although acceptation to everlasting life be conjoynd with Justification, yet our good works be necessarily required to the attaining of everlasting Life, and we being justified be necessarily bound, and it is our necessary duty to do good works, according to the saying of St. Paul, *Debitores sumus non carni ut secundum carnem vivamus, nam si secundum carnem vixerimus moriemur, sin autem spiritu facta corporis, mortificaverimus, vivemus; etenim quicumque spiritu Dei ducuntur hi sunt filii Dei:* and Christ saith, *si vis ad vitam ingredi serva mandata:* and St. Paul saith, *de malis operibus, qui talia agunt Regnum Dei non possidebunt,* Wherefore we will that all Bishops and Preachers shall instruct and teach our people committed by us unto their spiritual charge, that God necessarily requir-eth of us to do good works commanded by him, and that not only outward and civil works, but also the inward spiritual motions and graces of the Holy Ghost, that is to say, to dread and fear God, to love God, to have firm confidence and trust in God, to invoke and call upon God, to have patience in all adversity, to hate sin, and to have certain purpose and will not to sin again, and such other like motions and virtues; for Christ saith, *Nisi abundaverit justitia vestra plusquam scribarum et Phariseorum, non intrabitis in regnum celorum,* that is to say, we must not only do outward civil good works, but also we must have these foresaid inward spiritual motions consenting and agreeable to the Law of God.

Of Images.

As touching Images, truth it is that the same have been used in the old Testament, and also for the greater abuses of them sometime destroyed and put down, and in the new Testament they have been also allowed, as good Authors do declare; wherefore we will that all Bishops and Preachers shall instruct and teach our people committed by us to their spiritual charge, how they ought and may use them. And First, that this may be attributed unto them that they be representers of vertue and good example, and that they also be by occasion the kindlers and firers of men's minds, and make men often remember and lament their sins and offences, especially the Images of Christ and our Lady; and that therefore it is meet that they should stand in the Churches, and none otherwise to be esteemed: And to the intent the rude people should not from henceforth take such superstition, as in time past it is thought that the same hath used to do, we will that our Bishops and Preachers diligently shall teach them, and according to this Doctrine reform their abuses; for else there might fortune Idolatry to ensue, which God forbid. And as for Censing of them and kneeling and offering

unto them, with other like worshippings, although the same hath entred by devotion and fallen to custome; yet the people ought to be diligently taught, that they in no ways do it, nor think it meet to be done to the same Images, but only to be done to God and in his honour although it be done before the Images, whether it be of Christ, of the Cross, or of our Lady, or of any other Saint besides.

Of Honouring of Saints.

As touching the honouring of Saints, we will that all Bishops and Preachers shall instruct and teach our people, committed by us unto their spiritual charge, that Saints now being with Christ in Heaven be to be honoured of Christian people in Earth; but not with that confidence and honour which are only due unto God, trusting to attain at their hands that which must be had only of God, but that they be thus to be honoured, because they be known the Elect persons of Christ, because they be passed in Godly Life out of this transitory World, because they already do Reign in Glory with Christ; and most specially to laude and praise Christ in them for their excellent virtues which he planted in them, for example, of and by them to such as are yet in this World to live in vertue and goodness, and also not to fear to dye for Christ and his cause as some of them did; and finally to take them, in that they may, to be the advancers of our prayers and demands unto Christ. By these ways and such like be Saints to be honoured and had in reverence, and by none other.

Of Praying to Saints.

As touching Praying to Saints, We will that all Bishops and Preachers shall instruct and teach our people committed by us unto their spiritual charge, that albeit grace, remission of sin and Salvation, cannot be obtained but of God only by the mediation of our Saviour Christ, which is only sufficient mediator for our sins; yet it is very laudable to pray to Saints in Heaven everlastingly living, whose charity is ever permanent, to be intercessors and to pray for us and with us unto Almighty God after this manner: All holy Angels and Saints in Heaven pray for us and with us unto the Father, that for his dear Son Jesus Christ's sake, we may have grace of him and remission of our sins, with an earnest purpose, not wanting Ghostly strength, to observe and keep his holy Commandments, and never to decline from the same again unto our lives end: And in this manner we may pray to our Blessed Lady, to St. John Baptist, to all and every of the Apostles, or any other Saint particularly, as our devotion doth serve us; so that it be done without any vain superstition, as to think that any Saint is more merciful, or will hear us sooner than Christ, or that any Saint doth

serve for one thing more than another, or is Patron of the same. And likewise we must keep Holy-days unto God in memory of him and his Saints, upon such days as the Church hath Ordained their memories to be celebrated; except they be mitigated and moderated by the assent or commandment of the Supreme head, to the Ordinaries, and then the Subjects ought to obey it.

Of Rites and Ceremonies.

As concerning the Rites and Ceremonies of Christ's Church, as to have such vestments in doing God service as be and have been most part used, as Sprinkling of Holy-Water to put us in remembrance of our Baptism and the blood of Christ sprinkled for our redemption upon the Cross; Giving of holy bread to put us in remembrance of the Sacrament of the Altar, that all Christen men be one body mystical of Christ, as the bread is made of many grains and yet but one Loaf, and to put us in remembrance of the receiving the holy Sacrament and body of Christ, the which we ought to receive in right Charity; which in the beginning of Christ's Church, men did more often receive than they use now adays to do; Bearing of Candles on Candlemas-day in memory of Christ the spiritual light, of whom Simeon did prophesie as is read in the Church that day; Giving of ashes on Ash-Wednesday, to put in remembrance every Christen man in the beginning of Lent and Penance, that he is but ashes and earth and thereto shall return; which is right necessary to be uttered from henceforth in our mother tongue always on the same day; Bearing of Palms on Palm-Sunday in memory of receiving of Christ into Jerusalem a little before his death, that we may have the same desire to receive him into our hearts; creeping to the Cross and humbling our selves to Christ on Good-Friday before the Cross, and offering there unto Christ before the same, and kissing of it in memory of our Redemption by Christ made upon the Cross; setting up the Sepulture of Christ, whose body after his death was buried; the Hallowing of the Font, and other like Exorcisms and Benedictions by the Ministers of Christ's Church: and all other like laudable customs, rites, and ceremonies be not to be condemned and cast away, but to be used and continued as things good and laudable, to put us in remembrance of those spiritual things that they do signifie, not suffering them to be forgotten, or to be put in oblivion, but renewing them in our memories from time to time: but none of these Ceremonies have Power to remit sin, but only to stir and lift up our minds unto God, by whom only our sins be forgiven.

Of Purgatory.

FORASMUCH as due order of Charity requireth, and the book of Maccabees and divers ancient Doctors plainly shewing, that it is a very good and charitable deed to pray for

Souls departed, and forasmuch also as such usage hath continued in the Church so many years even from the beginning, We will that all Bishops and Preachers shall instruct and teach our people committed by us unto their spiritual charge, that no man ought to be grieved with the continuance of the same, and that it standeth with the very due Order of Charity, for a Christen man to pray for Souls departed, and to commit them in our prayers to God's mercy, and also to cause others to pray for them in Masses, and Exequies, and to give Alms to others to pray for them, whereby they may be relieved and holpen, of some part of their pain: But forasmuch as the place where they be, the name thereof and kind of pains there, also be to us uncertain by Scripture; therefore this with all other things we remit to God Almighty, unto whose mercy it is meet and convenient for us to commend them, trusting that God accepteth our prayers for them, referring the rest wholly to God, to whom is known their estate and condition; wherefore it is much necessary that such Abuses be clearly put away, which under the name of Purgatory hath been advanced, as to make men believe that through the Bishop of Romes Pardon Souls might clearly be delivered out of Purgatory, and all the pains of it, or that Masses said at *Scala celi*, or otherwise, in any place, or before any Image, might likewise deliver them from all their pain, and send them streight to Heaven, and other like Abuses.

Signed

Thomas Cromwell.

T. Cantuarien.
 Edvardus Ebor.
 Joannes London.
 Cuthbertus Dunelm.
 Joannes Lincoln.
 Joannes Lincoln Nomine procuratorio pro
 Dom. Joan. Exon.
 Hugo Wygornen.
 Joannes Roffen.
 Richardus Cicestren.
 Joannes Bathonien.
 Thomas Elien.
 Joannes Lincoln. Nomine procuratorio pro
 Dom. Rowlando Coven. et Lichfielden.
 Joannes Bangoren.
 Nicholaus Sarisburien.
 Edvardus Hereforden.
 Willielmus Norwicen.
 Willielmus Meneven.
 Robertus Assaven.
 Robertus Abbas Sancti Albani.
 Willielmus Ab. Westmonaster.
 Joannes Ab. Buriem.
 A Richardus Ab. Glasconia.
 A Hugo Ab. Redying.
 Robertus. Ab. Malmesbur.
 Clemens Ab. Eveshamen.
 Johannes. Ab. de Bello.
 Willielmus Ab. S. Petri Glocest.
 Richardus Ab. Winchelcombens.
 Joannes Ab. de Croyland.

Robertus Ab. de Thorney.
Robertus Ab. de Waltham.
Joannes Ab. Cirencestr.
Joannes Ab. Teuxburen.
Thomas Prior Coventr.

- Joannes. Ab. de Osney.
B Henricus Ab. de Corariis.
Anthonius Ab. de Eyntham.
Robertus Prior Elien.
Robertus Prior sive Magister ordinis de Semper-ingham.
Richardus Ab. de Notley.
Hugo Prior de Huntingtoun.
Willielmus Ab. de Stratford.
Gabriel Ab. de Buckfestræ.
Henricus Ab. de Wardenor.
Joannes Prior de Merton.
Richardus Pr. de Walsingham.
B Thomas Ab. de Gerendon.
Thomas Ab. de Stanley.
Richardus Ab. de Bytlesden.
Richardus Pr. de Lanthony.
Robertus Ab. de Thame.
B Joannes Prior de Helvenham.
Radulphus Prior de Kymme.
B Richardus Ab. de Brueza.
Robertus Ab. de Welhows.
Bartholamaus Pr. de Overhey.
Willielmus Pr. de Burgaveny.
Thomas Ab. de Abendon.

Inferior Domus.

- C R. Gwent Archidiaconus London, et Breck.
Robertus Alridge Archid. Colecestr. et Procurator Cleri Coven. et Litchf.
Thomas Bedyl Archid. Cornub.
Richardus Street Archid. Derbiæ.
David Pole Ar. Salop.
Richardus Doke Archid. Sarum.
Edmundus Bonner Archid. Leycestriæ.
Thomas Baghe Archid. Surr.
Richardus Rawson Archid. Essex.
Edmundus Cranmer Archid. Cant.
Polidorus Virgilius Archid. Wellen.
Richardus Coren Archid. Oxon.
Henricus Morgan Procurator Cleri Lincoln.
Petrus Vannes Archid. Wygornen.
Georgius Hennage Decanus Lincoln.
Nilo Spencer Procurator Cleri Norwicen.
Guilielmus Knight Archid. Cestriæ.
Gamaliel Clyfton Decanus Hereford. et Proc. Capit.
Joannes London Decanus Wallingford.
Richardus Layton Archid. Bucks.
Hugo Coren Proc. Cleri Hereford.
Richardus Sparcheford Proc. Cleri Hereford.
Mauritius Griffith Proc. Cleri Roffen.
Guilielmus Buckmastr. Procurator Cleri London.
Richardus Shelton Mag. Colleg. de Melyng-ham.
Per me Willielmum Glyn. Archi. Anglessen.
Robertus Evans Decan. Bangoren.
Walterus Cretying Ar. Bathonien.
Thomas Bagard Procurator Cleri Wygornen.
Joannes Nase Proc. Cleri Bathon. et Wellen.

Georgius Wyndham Archid. Norwicen.
Nicolaus Metcalfe Archid. Roffen.
Guilielmus Hedge Procurator Cleri Norwicen.
Adam Traves Archid. Exon.
Ricardus Woleman Dec. Wellen.
Tho. Brerewood Archidiacon. Bar. Procur. Capituli et Cleri Exon.
Georgius Carew Archid. Totten Proc. Capituli et Cleri Exon.
Thomas Bennet Proc. Cleri et Capit. Sarum.
Richardus Arche Proc. Cleri et Capit. Sarum.
Petrus Lighman Proc. Cleri Cant.
Edmundus Stewart Proc. Cleri Winton.
Joannes Rayne Proc. Cleri Lincoln.
Leonardus Savile Proc. Cleri Archid. Lewen.
Simon Matthew Proc. Cleri London.
Linfrid Ogle Archid. Salop.
Guilielmus Maye Proc. Cleri Elien.
Rol. Philips Proc. Eccles. St. Pauli London.
Joannes Bell Ar. Glocest.
Joannes Chambers Dec. St. Stephani Archid. Bedford.
Nicolaus Wilson.

Some Observations on the former Subscriptions.

- A The Abbots of Glassenbury and Reading subscribe with the rest: by which it appears that they complied in the changes that were made as readily as others did.
B The Abbots writ generally so ill that it is very hard to read their Subscriptions. Some of them I could by no means know what to make of.
C There are 50 of the lower house of Convocation: of those there are 25 Archdeacons, 4 Deans of Cathedrals, 3 Deans of Collegial Churches, 17 Procurators for the Clergy, and one Master of a Colledge.

II.—*Some Queries put by Cranmer in Order to the Correcting of several Abuses.*

[Cott. Libr. Cleop. E. 5.]

FIRST, What causes, reasons, or considerations hath or might move any man to desire to have the Bishop of Rome restored in any point to his pretended Monarchy, or to repugn against the Laws and Statutes of this Realm made for the setting forth of the King's Title of Supream Head?

2. *Item*, Whether a man offending deadly after he is Baptized, may obtain remission of his Sins, by any other way than by Contrition, through grace?

3. *Item*, If the Clergy know that the common sort of men have them in a higher estimation, because they are persuaded, that it lyeth in the will and Power of Priests to remit, or not remit sins at their pleasure; whether in such case the said Clergy offend if they wink at this, and voluntarily suffer the people to continue in this Opinion?

4. *Item*, Whether a sinner being sorry and contrite for his sins and forthwith dying, shall have as high a place in Heaven, as if he had never offended?

5. *Item*, Whether any, and what difference may be Assigned betwixt two men, whereof the one being very sorry and contrite for his sins dieth without Absolution of the Priest, and the other which being contrite is also absolved by the Priest and so dieth?

6. *Item*, If it may appear that the common people have a greater affiance or trust in outward Rites or Ceremonies than they ought to have, and that they esteem more vertue in Images and adorning of them, kissing their feet or offering Candles unto them, than they should esteem, and that yet the Curates knowing the same, and fearing the loss of their offerings, and such other temporal commodities, do rather encourage the people to continue after this sort, than teach them the truth in the premisses according to Scripture; what the Kings Highness and his Parliament may do, and what they are bound in conscience to do in such case?

7. *Item*, Whether now in time of the new Law the Tithes or tenth be due to Curates by the Laws of God, or of man; and if the same be due by the Laws of man, what mans Laws they be?

8. *Item*, Whether the Clergy only, and none but they ought to have voices in general Councils?

9. *Item*, Whether the 19th Canon in the Council of Calcedon, wherein is contained that one Clerk may not sue another before any secular Judge, but only before his Bishop, and such other Canons of like effect, have been generally received or not? and whether the same be contrary to the King's Prerogative and Laws of this Realm; and whether it be expedient that it were declared by the Parliament that the said Canons being at no time received, especially within this Realm, be void and of none effect.

10. *Item*, Of the 24th Canon of the said Council, wherein is contained that Monasteries once consecrate by the Bishop, may not after be made dwelling houses for Lay-men, whether that Canon have been received and observed, and whether the same be against the Power of the King and authority of his Parliament?

11. *Item*, If it may appear that the Bishops have not, ne yet do maturely examine and diligently inquire of the Conversation, and Learning of such as be ordered or admitted to Cures by them, but rather without examination or inquisition indistinctly admit persons, unable, whereof ensueth great peril of Souls, and innumerable inconveniences otherways, what the Kings Highness or his Parliament ought to do, or may do for reformation in the premisses?

12. *Item*, If such as have Deanries, Arch-Deaconries, Chanterships, and other Offices or promotions of the Clergy, use not themselves in their own persons after such sort as the primary institution of these Offices or Promotions require, and according to the Wills of them that endowed the same, what the

King and his Parliament may do or ought to do in this case?

13. *Item*, For what causes and to what ends and purposes such Offices and promotions of the Clergy were first instituted?

14. *Item*, If Curates having Benefices with cure, for their more bodily ease, refuse to dwell upon any of their said Cures, and remain in idleness continually in Cathedral or Collegial Churches, upon their Prebends, whether it be in this case expedient, that the Kings Highness or his Parliament take any Order for the redress of the same?

15. *Item*, Of the Sacraments of Confirmation, Order, Matrimony, and extreame Unction, what the external Signs and inward graces be in every of the said Sacraments, what promises be made to the receivers of them by God, and of what efficacy they be of and energy of themselves?

III.—*Some Queries concerning Confirmation, with the Answers which were given to them by Cranmer, and Stokesley Bishop of London.—An Original.*

[Written with Cranmer's hand. Cott. Libr. Cleop. E. 5.]

Whether Confirmation be Instituted by Christ?

Respon. THERE is no place in Scripture that declareth this Sacrament to be instituted of Christ.

First, For the places alledged for the same be no Institutions but Acts and deeds of the Apostles.

Secondly, these Acts were done by a special gift given to the Apostles for the confirmation of God's Word at that time.

Thirdly, The said special gift doth not now remain with the Successors of the Apostles.

What is the External Sign?

The Church useth *Chrisma* for the exterior Sign, but the Scripture maketh no mention thereof.

What is the Efficacy of this Sacrament?

The Bishop in the name of the Church doth invoke the Holy Ghost to give strength and constancy, with other spiritual gifts, unto the person confirmed: so that the efficacy of this Sacrament is of such value, as is the Prayer of the Bishop made in the name of the Church.

Hæc respondeo, salvo semper eruditiorum et Ecclesiæ orthodoxæ judicio.

Stokesley's Paper.

The first Question, *Whether the Sacrament of Confirmation be a Sacrament of the New Testament institute by Christ?*

To this I answer, That it is.

The second Question, *What is the outward sign, and the invisible graces which be conferred in the same?*

To this I answer, That the Words *Signo te Signo Sanctæ crucis et confirmo te*, &c. With the consignation, with the Creame (Chrism),

imposition of hands of the Prelates, be the Signs: and the increase of the gifts of the Holy Ghost, and especially of fortitude, to speak, show, and defend the Faith, and to suffer for the same in case need be.

The third Question, *What Promises be made of the said graces?*

I answer, That the facts and deeds that be expressed in the Books of the Apostles, with the effects ensuing, by the imposition of their hands, upon them that before had received Remission of their sins, joyned with the promises of Christ, made to his Church, and the continual belief of the university of the same Catholick Church from the time of the Apostles hitherto, without contradiction of any man (ignorants and suspects of Heresie only excepted) maketh us, and in my opinion, without prejudice of other men's opinions, ought to suffice to make all men that hath promised to believe the Catholick Church, assuredly to think that God hath made the promises of the said grace.

Ego Joannes London. sic respondeo, fretus autoritate et Testimonio antiquissimorum, eorumque Doctissimorum pariter ac Sanctissimorum virorum, et precipue Sanctæ matris nostræ Ecclesiæ Catholicæ, cui etiam in non expressis in sacra Scriptura, non multo minus quam scriptis, fides adhibenda est; nisi tam de baptismo parvulorum, quam de perpetua Deiparæ virginis integritate, et id genus compluribus, quibus sine salutis periculo nemo discrepat, licebit salva fide contradicere

IV.—Some Considerations offered to the King by Cranmer to induce him to proceed to a further Reformation.

[Cott. Libr. Cleop. E. 4.]

PLEASETH it your Highness graciously to consider, deeply to ponder and weigh by your high wisdom these Considerations following.

First, How no great thing is to be determined, principally matters of Christ's Religion, without long, great, and mature deliberation.

Secondly, How evil it hath succeeded when in Provincial, yea or yet in General Councils, men have gone about to set forth any thing as in the force of God's Law, without the manifest Word of God, or else without apparent reasons, infallibly deduced out of the Word of God.

Thirdly, How all Christened Regions are now full of Learned men in the Scripture, which can well espie out and judge how things that be, or shall be set forth are agreeable with Scripture or not.

Fourthly, Of what Audacity men be of now adays, which will not spare to write against high Princes, as well as against private persons, without any respect to their high Estates, only weighing the equity or the iniquity of the cause.

Fifthly, How not only men of the New Learning (as they be called) but also the very Papistical Authors, do allow that by the Word of God, Priests be not forbidden to Marry, although they were not ignorant that many expounders of Scripture were of the contrary judgment.

Sixthly, How that it is not possible that all Learned men should be of one mind, sentence, and opinion, as long as the cockle is mingled with the wheat, the Godly with the ungodly, which certainly shall be so long as the World endureth.

Sevently, How variety of Opinions have been occasion of the opening of many verities heretofore taken for Heresie, yea and yet so esteemed and taken of many, in other Regions; as namely the usurped Authority of the Bishop of Rome hath by that occasion come into Light, with the effusion of the blood not of a few, such as were the first stirrers up thereof.

Lastly, There be also other opinions not spoken of, which have made, and yet will make as much variance in your Graces Realm as any of them treated of, namely, Whether the Holy Scripture teacheth any Purgatory to us after this Life or not? whether the same Scripture teacheth the Invocation of dead Saints? Whether there be any unwritten verities necessary to be believed not written in Scripture, nor deducted by infallible Arguments out of the open places of Scripture? Whether there be any satisfactions beside the satisfaction of Christ? Whether free will by its own strength may dispose itself to grace of a conveniency (as it is said) *de congruo*? Whether it be against Scripture to kiss the Image of Christ in the Honour of him? And generally whether Images may be used any other way than your Grace setteth forth in your Injunctions?

Wherefore in consideration of the premisses it may please your Highness to suspend your judgment for a time, and not to determine the Marriage of Priests to be against Scripture, but rather to put both parts to silence, commanding them neither to preach dispute, nor openly to talk thereof under pain of, &c. And in case these premisses do not move your Highness to stay, that then it may please the same to grant that the Article of Priests Marriage may be openly disputed in both Universities, under indifferent Judges, before it be determined. All the Arguments of the contrary party first to be delivered in writing to the defenders twelve days before the disputation; to the intent they may the more maturely and deliberately make answer to the same; and they that shall enter as defenders into this disputation, to do it under this condition, that if their Judges discern them to be overcome, they be right well contented to suffer death, therefore: And if their adversaries cannot prove their purpose, their desire is no more but that it may please your Highness to leave your most humble

Subjects to the liberty that God's Word permitted them in that behalf; and your said humble Subjects shall pray unto Almighty God for the preservation of your most Royal Estate long to continue to God's Glory and Honour.

V.—*A Declaration made of the Functions and Divine Institution of Bishops and Priests.*
An Original.

[Cotton Libr. Cleop. E. 5.]

As touching the Sacrament of Holy Orders, we will that all Bishops and Preachers shall instruct and teach our people committed by us unto their spiritual charge,

First, How that Christ and his Apostles did institute and Ordain in the New Testament, that beside the Civil Powers and governance of Kings and Princes, which is called in Scripture, *potestas gladii*, the Power of the Sword, there should be also continually in the Church Militant, certain other Ministers or Officers, which should have Spiritual Power, Authority and commission under Christ, to Preach and teach the Word of God, unto his people, and to dispence and administer the Sacraments of God unto them; and by the same to confer and give the grace of the Holy Ghost, to consecrate the blessed body of Christ in the Sacrament of the Altar, to loose and absolve from sin, all persons which be duly penitent and sorry for the same; to bind and excommunicate such as be guilty in manifest crimes and sins, and will not amend their defaults; to order and consecrate others in the same room, Order and Office, whereunto they be called and admitted themselves; and finally to feed Christ's people like good Pastors, and Rectors, as the Apostles calleth them, with their wholesome doctrine, and by their continual exhortations and monitions to reduce them from sin and iniquity, so much as in them lyeth, and to bring them unto the perfect knowledge, and perfect love and dread of God, and unto the perfect charity of their neighbours.

Item, That this Office, this Ministration, this Power and Authority is no tyrannical Power, having no certain Laws or Limits, within the which it ought to be contained, nor yet none absolute Power, but it is a moderate Power, subject, determined, and restrained unto those certain Limits and ends for the which the same was appointed by God's Ordinance; which, as was said before, is only to administer and distribute unto the members of Christ's Mystical body, spiritual and everlasting things; that is to say, the pure and heavenly doctrine of Christ's Gospel, and the graces conferred in his Sacraments: And therefore this said Power and administration is called in some places of Scripture, *donum et Gratia*, a gift and a grace; in some places it is called *Clavis sive potestas*

clavium, that is to say, the keys or the Power of the keys, whereby is signified a certain limited Office restrained unto the execution of a special Function or Ministration, according to the saying of St. Paul in his first Chap. of his Epistle to the Romans, and in the fourth Chap. of his first Epistle to Timothy, and also in the fourth Chap. of his Epistle to the Ephes. Where he writes in this Sentence; *Quum ascendisset Christus in altum, captivum duxit captivitatem, et dedit dona hominibus, dedit autem, alios quidem Apostolos, alios vero Prophetas, alios vero Evangelistas, alios autem pastores ac doctores, ad instaurationem sanctorum, in opus administrationis, in ædificationem corporis Christi, donec perveniamus omnes in unitatem fidei et agnitionis filii Dei, in virum perfectum, in mensuram ætatis plene adultæ Christi.* That is to say, "when Christ ascended into Heaven, he subdued and vanquished very captivity her self, and led or made her thrall and captive, and distributed and gave divers heavenly gifts and graces unto men here on earth; and among all he made some the Apostles, some Priests, some Evangelists, some Pastors and Doctors, to the intent they should execute the work and office of their administration, to the instauration, instruction, and edifying of the members of Christ's Mystical body: And that they should also not cease from the Execution of their said Office, until all the said members were not only reduced and brought unto unity of the Faith, and the knowledge of the Son of God, but also that they were come unto a perfect state, and full age therein; that is to say, until they were so established and confirmed in the same that they could no more afterwards be wavering therein, and be led or carried like children, into any contrary doctrine, or opinion, by the craft or subtle perswasion of the false Pastors and Teachers, which go about by craft to bring them into erroneous opinions, but that they should constantly follow the true Doctrine of Christ's Gospel, growing and encreasing continually by charity unto a perfect member of that body, whereof Christ is the very head, in whom if the whole body, that is to say, if every part and member be grown and come unto his perfect estate, not all in like, but every one according to the gift and quality which is deputed unto it, and so to be compacted, united, and corporated together in the said body, no doubt but that whole body and every part thereof shall thereby be made the more perfect and the more strong, by reason of that natural love and charity, which one member so united in the body hath unto the other:" by which words it appeareth evidently not only that St. Paul accounted and numbred this said Power and Office of the Pastors and Doctors among the proper and special gifts of the Holy Ghost, but also it appeareth that the same was a limited power and Office, ordained specially and only for the causes and purposes before rehearsed

Item, That this Power, Office, and Administration is necessary to be preserved here in Earth for three special and principal causes. First, for that it is the Commandment of God it should be so, as it appeareth in sundry places of Scripture. Secondly, for that God hath instituted and ordained none other ordinary mean or instrument, whereby he will make us partakers of the reconciliation which is by Christ, and confer and give the graces of his Holy Spirit unto us, and make us the right inheritors of everlasting Life, there to Reign with him for ever in glory, but only his words and Sacraments; and therefore the Office and Power to Minister the said Word and Sacraments, may in no wise be suffered to perish, or to be abolished, according to the saying of St. Paul, *Quomodo credent in eum de quo non audierunt? quomodo autem audient sine prædicante? quomodo autem prædicabunt nisi missi fuerint? sicut scriptum est, quam speciosi super montes pedes Evangelizantium pacem, annunciantium bona!* Thirdly, because the said Power and Office or Function hath annexed unto it assured promises of excellent and inestimable things; for thereby is conferred and given the Holy Ghost with all his graces, and finally our justification and everlasting life, according to the saying of St. Paul, *Non me pudet Evangelii Jesu Christi, potentia si quidem est Dei ad salutem omni credenti*; that is to say, I am not ashamed of the room and Office which I have, given unto me by Christ, to preach his Gospel, for it is the Power of God, that is to say, the elect Organ or Instrument ordained by God and endued with such vertue and efficacy, that it is able to give and Minister effectually everlasting Life unto all those that will believe and obey unto the same.

Item, That this Office, this Power and Authority was committed and given by Christ and his Apostles unto certain persons only, that is to say, unto Priests or Bishops, whom they did elect, call, and admit thereunto by their Prayer and Imposition of their hands.

Secondly, We will that all Bishops and Preachers shall instruct and teach our people committed unto their Spiritual charge, that the Sacrament of Order may worthily be called a Sacrament, because it is a holy Rite, or ceremony instituted by Christ and his Apostles in the New Testament, and doth consist of two parts, like as the other Sacraments of the Church do; that is to say, of a spiritual and an invisible grace, and also of an outward and a visible Sign. The invisible gift or grace conferred in this Sacrament, is nothing else but the Power, the Office and the Authority before mentioned: the visible and outward Sign, is, the Prayer and Imposition of the Bishop's hands, upon the person which receiveth the said gift or grace. And to the intent the Church of Christ should never be destituted of such Ministers, as should have and execute the said power of the keys, it was also Ordained

and commanded by the Apostles, that the same Sacrament should be applied and ministered by the Bishop from time to time, unto such other persons as had the qualities, which the Apostles very diligently describe; as it appeareth evidently in the third Chapter of the first Epistle of St. Paul to Tim. and his Epistle unto Titus. And surely this is the whole vertue and efficacy, and the cause also of the institution of this Sacrament, as it is found in the New Testament; for albeit the Holy Fathers of the Church which succeeded the Apostles, minding to beautifie and ornate the Church of Christ with all those things, which were commendable in the Temple of the Jews, did devise not only certain other ceremonies than be before rehearsed, as Tonsures, Rasures, Unctions, and such other observances to be used in the administration of the said Sacraments, but did also institute certain inferiour orders or degrees, as Janitors, Lectors, Exorcists, Acolits, and Subdeacons, and deputed to every one of those certain Offices to Execute in the Church, wherein they followed undoubtedly the example and rites used in the Old Testament; yet the truth is, that in the New Testament there is no mention made of any degrees or distinctions in Orders, but only of Deacons or Ministers, and of Priests or Bishops: nor is there any word spoken of any other ceremony used in the conferring of this Sacrament, but only of Prayer, and the Imposition of the Bishops' hands.

Thomas Cromwell.

T. Cantuarien.

Edwardus Ebor.

Joannes London.

Cuthbertus Dunelmensis.

Joannes Lincoln.

Joannes Bathoniens,

Thomas Elien.

Joannes Bangor.

Nicolaus Sarum.

Edwardus Hereforden.

Hugo Wygorn.

Joannes Roffen.

Rich. Cicestr.

Richardus Wolman.

Joannes Bell.

Willielmus Clyffe.

Robertus Aldridge.

Gilfridus Downes.

Joannes Skip.

Cuthbertus Marshall.

Marmaduke Waldeby.

Robertus Oking.

Nicolaus Heyth.

Rodolphus Bradford.

Richardus Smith.

Simon Matthew.

Joannes Pryn.

Gulielmus Buckmaster.

Willielmus Maye.

Nicolaus Wotton.

Richardus Cox.

Joannes Edmondes.

Thomas Robertson.

Thomas Baret.

Joannes Nase.

Joannes Barbar.

(Some other hands there are that cannot be Read.)

Sacra Theologia, Juris Ecclesiastici et Civilis Professores.

VI.—A Letter of Melanthon's, to perswade the King to a further Reformation. An Original.

[Cotton Libr. Cleop. E. 5.]

S. D. Serenissime et Inclyte Rex, Etsi audieramus Romanum Episcopum omnibus ar-

tificiis incendere Cæsaris Caroli et Regis Gallici animos adversus Britannos et Germanos, tamen quia spero Deum hæc pericula gubernaturum esse, et defensurum tranquillitatem tuam, scripsi in alteris literis de Ecclesiarum emendatione, quam si tempora sinent rogo ut Regia Majestas tua suscipiat. Postea adjeci hanc Epistolam, non impudentia, sed optimo studio, et amore cum Ecclesiarum, cum Regiæ Majestatis tuæ incitatus: quare per Christum obtestor Regiam Majestatem tuam ut meam libertatem boni consulat. Sæpe cogito Britannicæ Ecclesiæ primordia, et cæteras laudes: hinc enim propagata est doctrina Christiana in magnam Germaniæ et Galliæ partem; imo Britannicæ Ecclesiæ beneficium fuit, quod primum Romanæ Provinciæ liberatæ sunt persecutione. Hæc primum nobis Imperatorem pium Constantinum dedit: magna hæc gloria est vestri nominis. Nunc quoque Regia Majestas tua primum heroica magnitudine animi ostendit se veritati patrocinaturum esse excussit Romani Episcopi tyrannidem, quare veterem puritatem Ecclesiæ vestræ maxime optatim restitui integram. Sed animadverto istic esse quosdam qui veteres abusus ortos aut confirmatos a Romano Episcopo adhuc mordicus tenent. Mirum est autem Autore abusu ejectione ipsa tamen venena retineri; qua in re illud etiam periculi est, quod illi ipsi aut eorum imitatores aliquando revocaturi potestatem Romani Episcopi videntur, si populus hunc putavit esse Magistrum Ecclesiarum, incurrunt enim ritus in oculos et admonent de autore, ut Solonis memoria cum legibus Athenis et propagata et jucunda fuit.

Gaudebam igitur in Edicto recens istis proposito de Religione, promitti publicam deliberationem et emendationem de Ecclesiarum ritibus et legibus, eaque sententia mitigavit Decreti acerbiter: quanquam enim laudo pietatem, quod errores prohibentur, qui pugnant cum doctrina Catholicæ Ecclesiæ quam et nos profitemur; tamen doleo ad eas causas adjectum esse articulum, in quo precipitur omnium rituum usitatorum et cælibat observatio. Primum enim multi transferrent Edicti Autoritatem ad stabiliendos abusus Missæ. Deinde in universum confirmatur pertinacia eorum qui Doctrinæ nostræ sunt iniquiores, et debilitantur studia piorum. Augustinus queritur sua ætate jam duriorum fuisse servitutem Christianam quam Judæicam, quanto erit asperior servitus, si superstitiones ineptiæ, ut reptatio ad crucem aut res similes, munierunt corporum suppliciis? Gerson scribit prodesse piis, qui tamen superstitionis observant ritus, ut invitentur ad eos violandos, ut usu et exemplo dediscant superstitionem.

Sed munio tranquillitatem, dices, et nolo dissimilitudine rituum excitari discordias. Ego de piis et modestis loquor qui humanas traditiones sine tumultibus violant, non de his qui in cætu publico seditiose tranquillum populum aut concitant aut perturbant. Ex-

tant autem antea leges de seditiosis, nec statim violatio inepti et non necessarij ritus judicanda est seditiosa, attamen hac in re non solum tranquillitatis, sed etiam piarum conscientiarum ratio habenda est: est enim tenera res conscientia, facile languescit percussa potentum judiciis.

Nec ignoro quosdam novo jam uti genere sapientiæ, excusant abusus et leniunt eos astute affectis interpretationibus, ut habeant speciosam causam cur eos retineant; sicut nefarios abusus excusat Autor reformationis Coloniensis, ut campanarum consecrationem et similes imposturas. Quam multa sunt in fabulosis historiis sanctorum, ut Christophori, Georgii, quæ, ut poemata, continent venustissimas Allegorias; nec tamen propter has cogendæ sunt Ecclesiæ ut illas poeticas personas colant.

Erat in Egypto sacrum cum fici maturiscent, populus enim in templo edens recentes ficus, addebat canticum his verbis, Dulcis veritas. Huic ritui facile est bellam significationem addere, eumque accommodare ad laudem Verbi Dei, nec tamen propterea hic mos in Ecclesiis revocandus est; atqui hanc novam sophisticam exoriri passim videmus. Sic in Italia dicuntur abusus patrocinari, Contarenus, Sadoletus, et Polus Cardinalis; nam hi præcipue susceperunt sibi jam has partes defendendæ Romanæ impietatis, et hanc ducunt esse magnam ingenii laudem fucos illinire vitiosis ritibus, putantque se his ineptiis Dionysii Theologiam Mysticam renovare. Hæc Sophistica, nisi prudentes gubernatores Ecclesiarum obissent, pariet horribilem confusionem religionum, et rursus obruet veritatem. Donec flagitantur humani ritus tanquam necessarij, confirmatur prava opinio de cultu; ideo Paulus tam vehementer non modo opinionem, sed ritus ipsos Leviticis insectatus est, prævidebat enim non excuti posse superstitionem, si ritus manerent, quare gravissime inquit, *si circumcidimini, Christus vobis nihil proderit.*

Retineatur ergo simplex et perspicua sententia de libertate in adiaphoris, et doceant concionatores quæ scandala vitanda sint; retineantur ritus divinitus instituti, et aliquæ humanæ traditiones utiles ad bonum ordinem, ut Paulus loquitur, et sit modus cæremoniarum quæ habeant conjunctam gravitatem et elegantiam; decet autem abesse ab Ecclesiis barbariem: Cæteri inutiles et inepti ritus non duriter flagitentur.

Deinde quantum periculi adfert conscientijs prohibitio conjugij, nec ignorat Regia Majestas tua, legem de cælibatu perpetuo tantum Romæ natam esse: extant Epistolæ Episcopi Tarraconensis defendentes conjugia Presbyterorum in Hispania contra Romanum Episcopum. In Germania ante annos quingentos adhuc Sacerdotes fuerunt mariti, adeoque ægre tulerunt sibi eripi hanc libertatem, ut in Episcopum Moguntinum recitantem edictum Romanum tumultuantes impetum fecerint, quare Episcopus fugere coac-

tus recitationem omisit. Erat Autor Edicti Gregorius septimus qui cuilibet tyrannorum veterum audacia et impietate par fuit. Hic cum longo et funesto bello civili nostros Germanicos imperatores implicuisset, simul etiam Ecclesias Tyrannide oppressit. Audio et in Anglia Sacerdotes fuisse maritos: denique notæ sunt Historiæ, quæ exempla satis multa continent, quare miror in Edicto citari Epistolam ad Corinthios, cum hæc longe aliud tradat de conjugio, ac præcipiat conjugium iis qui non sunt idonei ad cælibatum.

Nec obijcienda sunt vota quæ et expresse pugnant cum divinis mandatis, et trahunt secum multiplicem superstitionem et morum corruptionem; videmus enim qualis sit vita multorum Sacerdotum cælibum: itaque non sine dolore aliquo legi in Edicto, quod hi qui Uxores duxerunt accusantur Levitatis, nam hoc convicio causa nostra prægnavi videtur, quæ tamen Ecclesiæ necessaria est, ut conjugii dignitas clarius conspiciatur, ut superstitionis cultus votorum reprehendantur, ut arceantur libidines. Non enim impurus cælibatus, sed honesta et pia conjugum consuetudo, est castitas Deo grata, sicut Christus sua voce divinam conjunctionem appellat conubium, inquit, *Quos Deus conjunxit, &c.* Discamus Dei Ordinationem in natura magnificare, eaque reverenter uti, non fingamus ipsi novos cultus sine Verbo Dei; de quo genere Paulus nominatim concionatur, cum ad Timotheum scribens duriter reprehendit eos qui prohibent nuptias.

Propheta Daniel insignes notas addidit Antichristo duas, cum ait, colet Deum Maosim argento et auro, et Deum patrum suorum non intelliget, et mulieres non curabit. Hæc quadrant maxime ad Romanos mores: Missarum abusus et Sanctorum cultus pepererunt immensas opes et Regiam potentiam. Nova numina confecta sunt, adorantur aureæ et argentæ statuae, et auro atque argento ornantur. Deinde accedit Lex de cælibatu, unde magna corruptio morum orta est. Hæ notæ cui genti, cui Regno usquam competunt nisi factioni Episcopi Romani? qui cum sit Antichristus, pio et forti animo ipsius auctoritati et legibus adversandum est.

Porro feliciter cæpit Regia Majestas tua quædam emendare, sustulit aliqua idola quæ impie colebantur: Obtestor ergo Regiam Majestatem tuam, ut reliquam impietatem Romanam etiam ex Ecclesiis tollat. Exempla testantur ingentibus victoriis ornatos esse Reges qui sustulerunt Idololatriam, ac sæpe testatur Deus quantopere requirat hunc cultum ut removeantur superstitiones, et pro hoc officio ingentia præmia pollicetur: quare Deus etiam defendet Regiam Majestatem tuam, si ut Ezechias et cæteri pii Reges impios ritus sustuleris. Audit Regia Majestas tua in Belgico et alibi immanem sævitiam exerceri adversus pios; et hæc Tyrannis gignit alia multa vitia, stabilit idololatriam, delet veram invocationem, extinguit penitus veram Religionem; cumque desint boni Doctores, multi

in populo fiunt palam æthei. Constat enim pæne Ethnicam licentiam esse in Belgico, alii superstitiosi natura, alii fanaticas opinionones Anabaptistarum amplectuntur. Talis est in Belgico status, quod quidem floret pace, otio, opibus; adfluunt luxu ditiores, ita se beatos esse putant, nec interea prospiciunt quot pænae ipsis impendant: Deus autem haud dubie tantam impietatem et crudelitatem atrociter puniet. Nollem igitur in Regno tuo renovari asperitatem adversus pios, quam ita prohibebit Regia Majestas tua si Edictum leniet et Ecclesias constituere perget. Deinde ut etiam ad posteritatem, animi abhorreant a Tyrannide Romani Episcopi, plurimum refert illas leges tolli, quæ sunt nervi autoritatis ipsius; magna vero adminicula potentiae Romanorum Episcoporum fuerunt, Missarum abusus, et Cælibatus, quæ si durabunt aliquando poterunt præbere occasionem iis qui depravatæ sunt opinionis Romanæ Aulæ, ut ad eam rursus inclinationem faciant. Id caveri quantum referat, si doctrinæ puritas conservanda est, satis intelligit Regia Majestas tua. Verum adhuc est quod Juvenalis de Romana aula scripsit, *hic fiunt homines, &c.* imbuti eo loci malis artibus, contumaciam singularem adversus Reges inde referunt, ut multa exempla testantur. Hanc Epistolam loquaciorem ac liberiores ut Regia Majestas tua boni consulat oro. Precor autem Deum et Dominum nostrum Iesum Christum, ut Regiam Majestatem tuam servet et defendat, ac gubernet ad salutem Ecclesiæ. Bene et feliciter valeat Regia Majestas tua. Ex Francofordia.

Cal. Aprilis 1539.

Regiæ Majestatis tuæ Addictissimus
Philippus Melanthon.

Directed thus on the back;

Serenissimo et Inclyto Angliæ et Franciæ Regi D. Henrico Octavo Walliæ et Cornubiæ Principi, Capiti Anglicæ Ecclesiæ post Christum Supremo.
Principi Clementissimo.

VII.—*A Letter written by the German Ambassadors to the King, against the taking away of the Chalice, and against private Masses, and the Celibate of the Clergie, &c.—An Original.*

[Cotton. Libr. Cleop. E. 5.]

SERENISSIME et Potentissime Rex, Domine Clementissime, Etsi Serenissimam Regiam Majestatem vestram maximorum negotiorum mole, tum ad Regnum ac Provincias proprias Majestatis Vestræ pertinentium, tum etiam exterorum Regum, Principum, et Potentatum gravissimis causis, quæ ad Regiam Majestatem Vestram pæne quotidie devolvuntur, obrui non ignoremus; nosque pro nostra erga Regiam Majestatem Vestram debita observantia ut par est, nihil minus velimus aut cogitemus, quam Serenissimam Regiam Majestatem Vestram vel mittendis literis crebrioribus, vel ulla alia re interturbare et a Reipublicæ curis impedire, tamen

certis quibusdam de causis, quas Serenissimæ Regiæ Majestati Vestræ probaturos nos speramus, duximus iterum ad Serenissimam Regiam Majestatem Vestram literas dandas esse, nihil dubitantes quin Vestra Serenissima Regia Majestas eas pro sua insigni bonitate, sapientia, doctrina, atque favore sincerioris Religionis, benigne acceptura sit. Cum enim ab Illustrissimis Principibus nostris nobis injuncta mandata Vestræ Serenissimæ Majestati jampridem exposuerimus, et præterea postulante Majestate Vestra cum quibusdam ejusdem Reverendissimis et eruditissimis Episcopis et Theologiæ Doctoribus, de articulis Religionis Christianæ per duos pæne menses sermones contulerimus, ac Dei beneficio res eo perducta fuerit, ut nihil ambigamus, quin inter Serenissimam Regiam Majestatem Vestram et Principes nostros, ac eorum in causa religionis confederatos utrorumque; Episcopos, Theologos et Subditos firma atque perpetua concordia in sinceriore Evangelii Doctrina, in laudem Dei Optimi Maximi, salutem Ecclesiæ Christianæ, ac perniciem Romani Antichristi, secutura sit, nosque reliquam disputationem de abusibus non expectare queamus, existimavimus non esse alienum ab officio nostro, ut ante discessum nostrum Serenissimæ Regiæ Majestati Vestræ, quæ per Dei Gratiam indefessa cura et diligenter sinceram Evangelii Doctrinam promotam cupit, debitam observantiam, atque perpetuum studium nostrum literis nostris testatum relinqueremus, et Majestati Vestræ nostrorum etiam sententiam de quibusdam Articulis abusuum, de quibus Majestas Vestra post abitum nostrum haud dubie curabit eosdem Episcopos et Theologos pro inquirenda veritate, sermones conferre et disputare, declararemus: nihil ambigentes, quin ea etiam in re Serenissima Regia Majestas Vestra pro Christi gloria id præstitura sit, ut non tantum doctrinam puram habeat, verum etiam abolitis, aliquando impiis cultibus, et abusibus per Romanum Episcopum in Ecclesiâ introductis, cultus ac caeremonias consentaneas Verbo Dei constituat: facile enim Serenissima Regia Majestas Vestra pro sua summa sapientia perspicit, non posse unquam Doctrinæ puritatem, vel constutui, vel conservari, nisi tollantur ei medio etiam hi abus, qui prorsus et ex diametro, ut dici solet, cum Verbo Dei pugnant, et Romani Antichristi tyrannidem ac idololatricam, tum pepererunt, tum etiam hactenus conservarunt; nam ut radicibus demum resectis, necesse est arbores et herbas penitus exarescere et perire, ita dubium non est, quin impiis Romani Episcopi abusibus et idololatriâ, ut fundamento stabilitatis ipsius, labefactis et eversis, etiam Tyrannis ejusdem prorsus ruitura et interitura sit; quod nisi fiat perpetuo metuendum est, ne levi aliqua occasione iterum repullulescat et tanquam a radice reviviscat.

Sunt vero hæc tria pæne capita et fundamentum Tyrannidis et Idololatriæ Pontificiæ.

quibus stantibus, neque Doctrina Religionis integra permanere, neque unquam Romani Episcopi improbissimus dominatus, penitus extirpari poterit: nempe, Prohibitio utriusque speciei Sacramenti in cæna Domini, Missa Privata, et Interdictio conjugii Sacerdotum, quæ quidem usque adeo Dei Verbo adversantur, adeoque etiam honestati publicæ repugnant, ut vel ex his solis apertissime intelligi possit Romanum Pontificem verum Antichristum, et omnis idololatriæ, impietatis, erroris, et turpitudinis, in Christi Ecclesiâ introductæ auctorem esse; de quibus sane articulis nos pauca quedam Serenissimæ Regiæ Majestati Vestræ optimo studio scribamus, et ejusdem ut Regis summa sapientia, acerrimo judicio, et excellenti doctrina præditi, censuræ commitemus, persuasissimum nobis habentes Vestram Majestatem Illustrissimam Principum nostrorum, et Statuum confederatorum consilium et institutum, in hisce articulis non improbatum esse.

De utraque specie.—Primum enim, Serenissime ac Potentissime Rex, non existimamus quenquam inficias iturum, quin Christi Doctrina, mandata, et ordinationes omnibus aliis præceptis, traditionibus aut caeremoniis humanis præferri debeant; hic enim cum ipse sit vita et veritas, errare non potest, humana vero omnia, præcipue in rebus divinis, incerta et dubia sunt. Porro constat Christum ipsum utramque speciem instituisse, cum ait, Bibite ex hoc omnes: et Paulum idem docuisse, cum inquit, 2 Cor. 11. probet seipsum homo, et sic de pane comedat et poculo bibat. Quibus sane locis, non de una parte Ecclesiæ, id est, de Sacerdotibus tantum, sed de tota Ecclesiâ mentio fit: Nam quod quidam ita Argumentantur solis Apostolis Christum id dixisse, eaque de causa utramque speciem ad solos Sacerdotes pertinere, infirmum admodum est Argumentum; quia eadem ratione sequeretur, quod Laicis ne altera quidem species danda esset; neque enim alio loco Christus mandavit solum corpus laicis dari, et utramque speciem pro Sacerdotibus instituit: sed hoc fatendum est, quod illud mandatum Christi de Sacramento, aut ad omnes, hoc est, Laicos et Sacerdotes pertineat, aut Laici prorsus a Sacramento Corporis etiam arcendi fuerint, cum nusquam alibi in Evangelio, nisi tunc cum dedit Apostolis simul corpus et sanguinem, Sacramentum pro Laicis institutum reperiatur; idque ad omnes pertinere Paulus declarat, cum addit, et de poculo bibat, &c. Quod enim dicunt Sacramenti divisionem, urgentibus quibusdam causis, ab Ecclesiâ institutum esse, et sub una specie, non minus quam sub utraque contineri, non multum ad rem facit: Quis enim non intelligit hic de Christi instituto et mandato agi, idque humanæ auctoritatis et opinionibus longe præferendum esse; neque enim Ecclesiâ sumit sibi hanc libertatem ex Christi Ordinationibus res indifferentes constituendi; et rationes illæ vel de discrimine ordinum, seu dignitate Sacerdotali, vel periculo

effusionis et similes, nullo modo tantam queunt vim habere, ut propterea Divinæ Ordinationes mutandæ sint; neque ulla etiam consuetudo contra mandata Dei introducta, ipsis canonibus Pontificiis attestantibus, probanda est. Constat vero usum utriusque speciei, et clarum habere mandatum Christi, et approbationem Sanctorum Patrum, ac consuetudinem veteris Ecclesiæ; sic enim, inquit Divus Hieronymus, Sacerdotes qui Eucharistiæ serviunt, et sanguinem Christi populis distribuant: et Gelasius Pontifex, Sacramenti Corporis et Sanguinis Domini divisionem prohibet, eamque grande Sacrilegium appellat.

Adhæc, durat hodie hic mos Communionis utriusque speciei in Græcis Ecclesiis, quæ hac in re Romani Pontificis tyrannidi semper resisterunt, neque ejus jugum recipere voluerunt, et testantur Historiæ tum in Germania, tum in multis aliis regionibus ac provinciis, verum Communionis usum diu conservatum fuisse, sed tandem fulminibus Romani Antichristi, quibus totum pœne orbem terrarum conterruit et subjugavit, homines, ut verisimile est, victi verum Eucharistiæ usum mutarunt, ad quem tamen, per singularem Dei Gratiam, agnita iterum veritate Evangelica cum Principes nostri, tum alii Evangelii Doctrinam profitentes, jam redierunt, et sese ac suos in re Universæ Ecclesiæ maxime salutifera, tanquam in libertatem, excurso jugo Pontificio, vendicarunt et adseverunt. Nam quæ causæ Pontificem permoverint, ut contra Christi mandatum et institutum, contra sententiam Sanctorum Patrum, contra consuetudinem Universæ Ecclesiæ Christianæ, Sacramentum divideret, et Laicos Sanguine Domini nefarie spoliaret, facile serenissima Regia Majestas Vestra perspicit. Verisimile quidem videtur, eum voluisse suam, suique ordinis auctoritatem ac dignitatem, ea ratione augere, et hoc discrimen inter Laicos et Sacerdotes constituere; nam etiam nunc clamitant adversarii, laicos debere esse altera specie contentos; quasi regnum aliquod possideant, et ita imperare ipsis liberum sit, ut etiam Christi beneficium hominibus eripere queant, ad quod potius, si suo officio fungi vellent, omnes invitare et pellicere deberent. Sed quid Christo cum Belial? quid Pontifici cum Christi instituto, cujus ipse se summum adversarium esse satis declarat, ideoque tum in hoc, tum aliis salutaribus Religionis Christianæ Articulis oportuit ipsum a scriptura discedere, imo Doctrinam Evangelio consentaneam damnare, ut manifestum fieret, eum esse Antichristum, de quo passim Scriptura talia prædixit.

De Missa privata.—Porro in altero Article, De Missa Privata, adhuc magis adparet a Romano Pontifice Religionem Christianam adeo oppressam et obscuratam, ut Christi Beneficium qui sua morte nos redemit, solusque est hostia et satisfactio pro peccatis nostris, pœnitentia sustulerit, et in ejus locum idololatriæ cultum pro abolendis peccatis in Ecclesiam invexerit eamque suis erroribus et

prophanationibus miserabiliter implicaverit, turbaverit et deformaverit. Cum enim Missa nihil aliud sit, nec esse debeat, quam communio sive Synaxis, ut Paulus appellat, neque etiam alius ejus usus fuerit tempore Apostolorum et veteris Ecclesiæ, quemadmodum hoc clare ex S. Patribus probari potest, plane diversum quoddam opus, prorsus pugnans cum communione et vero Missæ usu inde factum est, quod docent ex opere operato, ut loquuntur, mereri gratiam, et tollere peccata vivorum et mortuorum.

Hæc opinio quantopere distet a Scripturis, ac gloriam Passionis Christi lædat, Sereniss. Regia Majestas Vestra facillime judicabit. Si enim hoc verum est, quod Missa pro aliis applicari potest, quod peccata tollit et prodest tam vivis quam mortuis, sequitur Justificationem ex opere Missarum contingere, non ex fide; verum hoc omnino Scripturæ repugnat, quæ tradit nos gratis propter Christum per fidem justificari, ac peccata nobis condonari, et in gratiam nos recipi, atque ita non alieno opere, sed propria fide propter Christum, singulos justos fieri: At illi docent alienum opus pro remittendis peccatis alteri, quod quidem merum est somnium et figmentum humanum, repugnans Evangelicæ Doctrinæ; nam tunc demum applicatur gratia per Verbum et Sacramentorum usum, cum ipsi utimur Sacramentis, sed isti pro aliis utuntur, quod perinde est ac si pro aliis Baptizarentur. Neque vero potest dici quantopere deformet Christi Gloriam opinio illa de Missa, quæ ex opere operato conferat gratiam, aut applicata pro aliis mereatur eis remissionem venialium et mortalium peccatorum culpæ et pœnæ; idque aperte adversari Scripturæ, et a vero usu Missæ sive communionis longe discedere, vel inde liquet, quia Missa sive Synaxis ideo est instituta, ut fidelis qui utitur Sacramento recordetur quæ beneficia accipiat per Christum et erigat ac soletur pavidam conscientiam; ideoque ibi porrigi debet Sacramentum, his quibus opus est consolatione, sicut Ambrosius ait, quia semper pecco, semper debeo accipere Medicinam. Atque hic usque ad tempora Gregorii in Ecclesia Missæ usus fuit, neque antea privata Missæ cognitæ fuerunt; quod quidem cum multis aliis Patrum Sententiis patet, tum Chrysostomi, qui inquit, Sacerdotem stare ad altare et alios ad Communionem accersere, alios arcere: Et ex veteribus Canonibus constat, unum aliquem celebrasse Missam, a quo reliqui Presbyteri et Diaconi sumpserunt corpus Domini, sic enim inquit Canon Nicænus, Accipiant Diaconi secundum Ordinem post Presbyteros ab Episcopo vel Presbytero, Sacram Communionem. Et scribit Epiphanius, in Asia Synaxim ter celebratam singulis septimanis, nec quotidianas fuisse Missas, eumque morem ab Apostolis traditum esse; qui quidem Missæ usus etiam hodie in Græcis Parochiis durare dicitur, nam tantum singulis dominicis diebus et festis, fit ibi una publica Missa, privatas vero non habent: fuitque

Græca Ecclesia hoc nomine longe felicior quam Latina, quæ meliorem usum cœnæ Domini, Synaxis, sive Missæ retinuerit, neque vel Sacramentum Corporis et Sanguinis Domini, contra claram Evangelii Doctrinam divisisset, ut paulo ante diximus, neque etiam privatas Missas Sacræ Scripturæ acerrime repugnantes, receperit; cuius quidem rei hanc potentissimam causam fuisse arbitramur, quod Græca Ecclesia Romanum Episcopum auctorem perversæ et Idololatricæ Doctrinæ, et omnium pœne abusuum qui in Ecclesiam introducti sunt, pro summo Ecclesiæ Universalis sive Catholicæ capite, nunquam agnovit.

Sed concedunt quidam adplicationes quæ fiunt in Missa pro vivis et mortuis, et item opiniones, quod ex opere operato gratiam mereri traduntur, non esse probandas, et disputant abolitis illis opinionibus impiis, alia ratione Missas privatas retinendas, nempe quia sunt gratiarum actiones, quæ possint ab uno vel a pluribus fieri. Hæc sane ratio videtur aliquam habere speciem, estque *σφὸν φερµανδὸν*, ut inquit Sophocles, quo in causis invalidis, et ut ipse ait, morbidis, utendum sit. Si Missa tantum esset gratiarum actio, possit fortassis tali aliquo prætextu colorari; verum constat eam principaliter institutam esse, ut sit Sacramentum quod per ministrum alteri exhibeatur, ut accipiens et credens consequatur gratiam. Et hoc quidem principali fine posito, accedit alter de gratiarum actione; quare nullo modo ab institutione Christi recedere, sed modum et formam illius Institutiones, et exemplum veteris Ecclesiæ sequi et retinere debemus: Nulla enim novitas, præsertim in Sacramentis, recipienda est, contra formam a Christo traditam, et contra exempla veteris Ecclesiæ.

Porro constat privatas Missas esse recentes, et a Romanis Pontificibus introductas, et ne hodie quidem, ut paulo ante dictum est, in Græcis Ecclesiis esse, nisi Parochiales diebus festis, cum quibus adhuc manet vestigium Communionis: Cum igitur contra Dei Verbum Missa privata introducta sit, eamque humanum tantum et commentitium cultum esse adpareat, quis dubitat quin talis Missa, sine ullo periculo omitti possit, imo debeat, cum repugnet Evangelio? Estque pium et sanctum opus verum Missæ sive Synaxis usum Ecclesiæ restituere ac reddere, quo per Romanum Pontificem, hoc est Antichristum, multis jam annis miserabiliter privata fuit, qui quidem adhuc mordicus privatas Missas tenet, adserit, et defendit. Neque id immerito, facile enim sentit quod labefactata Missa privata, labefactetur, imo ruat Universum ejus Regnum et Tyrannis, quæ Missis illis nititur; ut enim in seminibus causa est Arborum et stirpium, ita hujus luctuosissimi dominatus, imperii, tyrannidis, nundinationis et idololatricæ Pontificiæ semen fuit superstitio Missarum privatarum: Nam hæc pepererunt, et sustinuerunt, veluti Atlas quidam, totum Papatum; ad harum normam omnia redacta

sunt, siquidem nihil fuit, quod non Missa aliqua expiari posse creditum est. His aucupatus Pontifex Romanus indulgentias, quibus immensam pecuniam ex toto orbe terrarum prædatus est; hæc Monachorum turbas infinitas coacervavit, cum eorum nullas alias esset usus, quam demurmurandi Missas privatas, et alioquin inutile terre pondus forent. Hæc sunt et fuerunt universa pietas, quam Pontifex Romanus profitetur, hanc solam novit ille Religionem, quæ in Missis privatis consistit; Doctrinam enim Evangelii non modo non habet, verum acerrime odit et prosequitur, et in summa his Missis ipsam prædicationem Verbi Divini Pontifex exterminavit, ut per omnia Antichristi munere fungeretur: Nam in loco unius concionis Verbi, amplius mille Missæ privatæ, hoc est, humani et commentitii cultus, contra Divinum Verbum successerunt; cum non Missas fieri sed Evangelium prædicare, et Sacramenta rite distribuere et administrare, Christus Apostolis, quorum illi volunt esse successores, mandaverit.

Curarunt igitur Illustrissimi Principes nostri, et alii Evangelii Doctrinam profitentes, Principes et Status, privatas Missas penitus aboleri, et verum Missæ usum sive Synaxim Christi institutioni, exemplo Apostolorum, veteris Ecclesiæ ac Patrum sententiis conformem, in Ecclesiam revocantur et restituerunt. Quæ quidem Missa sive Synaxis summa cum reverentia celebratur, servatis pœne omnibus usitatis Cæremoniis, quæ non repugnant pietati; et admissentur Germanicæ sive vernaculæ cautiones ad docendum populum, præcepit enim Paulus, in Ecclesia uti lingua intellecta a populo. Porro, quia propter communionem sive usum Sacramenti Missa instituta est, hi qui sunt idonei et antea explorati, sacramento utuntur; ac dignitas et usus Sacramenti, summa diligentia ac cura ex Verbo Dei populo commendatur, ut scient et intelligant homines, quantam consolationem pavidis conscientiiis adferat, ac discant Deo credere, et optima quæque ab eo expectare et petere.

Et hunc quidem Sacramenti et Missæ usum, Scripturæ consentaneum, Deo gratum, et pietati conducibilem esse, Serenissima Regia Majestas Vestra facile agnoscit; neque enim hic aliquid contra Dei Verbum admittitur, imo secundum Christi mandatum et ordinationem, qui hanc Sacram Communionem ad hunc finem instituit, omnia geruntur: Nulla est hic admixta, prava, aut impia opinio, ut in Missa privata Papistica, cuius finis et institutio cum Evangelio pugnat. Nihil hic etiam absque summa reverentia, ordine, et decoro, digno Ecclesiæ, fieri cernitur. Audemusque adfirmare, majore Religione hunc verum Missæ usum exhiberi apud nos, quam hactenus unquam sub Papatu privatæ Missæ celebratæ fuerint, provocamusque ad testimonia doctissimorum virorum, qui a Majestate Vestra missi in illis locis fuerunt, et hæc omnia coram fieri viderunt et audierunt.

Quod enim Adversarii clamitant, Nostros omnes cultus Divinos, omnes Cereemonias, omnem denique Religionem abolere et labefactare, ea in re Principibus nostris, et aliis Evangelii Doctrinam profitentibus, injuriam faciunt; et hæc eos insigni quadam malevolentia et odio plusquam Vatiniano, ut dici solet, confingere et comminisci clare adparet, cum ex Doctrina nostrorum, quam consentientem Sacris Literis in lucem ediderunt, et Scriptis suis universo orbi Christiano promulgarunt, tum etiam exemplis nostrarum Ecclesiarum, in quibus nolint velint coguntur fateri, omnia religiosius et sanctius fieri, quam apud ipsos; immo Dei beneficio universus populus non tantum in templis est religiosior, sed in tota disciplina publica modestius se gerit, majoremque erga Magistratum civilem, et eos qui Ecclesiis præsent reverentiam et honorem exhibet, quam unquam antea factum fuerit; et hoc sinceræ Evangelii Doctrinæ acceptum referre debemus, quæ singulos, rectius omnibus Pontificiis constitutionibus, sui officii admonet, et sola in quibus re vera pietas ac cultus divinus consistat, tradit ac docet.

Porro, quod Missæ collocatæ ad quæstum, ut sub Papatu accidit, turpiter prophaneantur, quodque hic abusus in omnibus pæne templis latissime pateat, non est obscurum: Nam Christi beneficium qui nos precioso suo sanguine redemit, idque gratuito pro vili stipe et mercede vendere, et tale etiam opus inde constituere velle, quod ex sui natura, hoc est ex opere operato, mereatur gratiam, et possit adplicari pro peccatis aliorum, mortuorum et vivorum, quis non videt summam esse impietatem? Quid enim est corpus Domini indigne tractare et sumere, si hoc non esset? An potest etiam magis impium quidquam dici, quam illi de Missis istis docuerunt? Nempe quod Christus sua passione satisfecerit pro peccatis Originis, et instituerit Missam, in qua fieret Oblatio pro quotidianis delictis mortalibus et venialibus: cum Christus pœnitentiam et remissionem peccatorum prædicari mandaverit: Missam vero, hoc est Synaxim, ad alium plane finem instituerit, viz. ut porrigatur Sacramentum his quibus opus est consolatione, et ut per Verbum et Sacramentum credentes gratiam recipiant, et remissionem peccatorum consequantur, non ut ipsi suum opus, quod quale quale sit, humanum figmentum, humanus cultus est, contra Scripturam Deo offerant ac sacrificent. Hoc enim non placat Deum, ut Christus ipse inquit, se frustra coli mandatis hominum: Nam Missam non esse tale opus sive Sacrificium, quod mereatur gratiam et prosit etiam aliis, inde adparet, quia Missa sive Synaxis ad hoc est instituta, non ut Deo aliquid offeratur, sed ut communicantes consolationem hauriant, et veluti pignus seu certum signum gratiæ ac bonæ voluntatis Dei erga se recipiant, atque ita recordentur mortis Christi, hoc est, beneficiorum quæ per Christum accipiunt, qui quidem pro nobis mortuus est, solusque pro

peccatis nostris satisfecit, idque probant Verba ipsa quibus et Christus et Paulus de Missa sive Synaxi usi sunt.

Primum enim inquit Christus, hoc est Corpus Meum, quod pro vobis traditur. Hæc sunt Verba promissionis Divinæ quæ solam fidem exigunt, quibusque offertur nobis gratia et remissio peccatorum, ergo non est Sacrificium, hoc est, opus quod Deo offeratur et quidem pro abolendis peccatis. Item Paulus ait, Annunciantes mortem Domini: Annunciare autem non est Sacrificare, hoc est tale opus Deo reddere, quod peccata deleantur. Præterea Evangelii textus ita sonat, Fregit et dedit Discipulis, inquit, accipite et comedite te item bibite ex hoc omnes de accipere autem, comedere et bibere, non est sacrificare, quia hæc opera ex opere operato non delent peccata.

Neque mandatur hisce verbis, ut nos Deo aliquid offeramus, sed potius ut ab eo accipiamus, quia addit, pro vobis traditum, et sanguis qui pro vobis effunditur; quæ Verba ostendunt, non exhiberi a sumentibus Eucharistiam Deo Sacrificium, sed donum hominibus datum. Præterea vero nemo dicit Laicos cum sumunt Sacramentum, Sacrificare: at quantum ad hanc Sacram Communionem, Missam, sive Synaxim pertinet, nulla est ratio diversitatis, cum idem Christus uno eodemque tempore ac momento, propter eundem finem et usum, hoc Sacramentum absque differentia utentium Sacerdotum vel Laicorum instituerit. Et quemadmodum prohibitio utriusque speciei, humanum tantum commentum et mandatum est; ita quod de Sacrificio Missæ ex opere operato gratiam promerente traditur, humana tantum opinio est, contra Verbum Dei, à quo in rebus maximis, nempe ad remissionem peccatorum, salutem animarum, et vitam æternam pertinentibus, nullo modo est discedendum: Non enim frustra Paulus inquit et bis repetit, si nos, aut Angelus de Cælo Evangelizet vobis præter id quod Evangelizavimus et accepistis, Anathema sit.

Præterea nec potest ratio diversitatis assignari ex Sacris Literis, cur magis dicant eos qui Sacramento Eucharistiæ fruuntur Sacrificare, quam illos qui alio Sacramento, ut Baptismo, utuntur, cum utrumque nihil aliud sit, quam Sacramenta, quæ Christus horum institutor et auctor prorsus ad alium finem, quam ut sint talia Sacrificia, qualia illi comminiscuntur, ordinavit. Sed oportuit, Romanum Pontificem Missas privatas, ad opprimendam Christi, cum ipse hostis est, gloriam attollere, ut populum Christianum a veritate Evangelica et agnitione Christi, et Sacramentorum legitimo usu, prorsus abduceret, Christique bonitatem et misericordiam obliteraret. Qui enim Missam tale Sacrificium esse cogitant, quo Deus placetur, hi non queunt Christi beneficium expendere pro dignitate, et in terroribus ac doloribus iræ et iudicii Dei nen habebunt refugium, neque bona conscientia poterunt dona et signa amoris divina agnoscere, si alieno opere Deum placari et peccata remitti sibi persuasum ha-

beant : Nam illi ipsi qui nituntur impias opiniones de Missa privata excusare, hoc prætextu, quasi Missa ideo vocetur Sacrificium, quia sit gratiarum actio et sacrificium laudis, hi convincuntur propriis ipsorum testimoniis et Scriptis quæ de Missis extant, hæque persuasiones hominum animis hodie de Missis privatis inhaerent : sic enim Thomas inquit in Opusculo de Sacramento Altaris, cur Missa instituta sit ? Corpus Domini semel oblatum est in cruce, pro debito originali, sic offeratur jugiter pro quotidianis delictis in Altari, ut habeat in hoc Ecclesia munus ad placandum sibi Deum super omnia legis Sacrificia preciosum et acceptum.

Alexander Papa, nihil in Sacrificiis Ecclesiæ majus esse potest, quam Corpus et Sanguis Christi, nec ulla oblatio hac potior est, sed omnes præcellit : item ipsa veritas nos instruit, Calicem ac Panem in Sacramento offerre quando ait, accipite et comedite, nam crimina atq; peccata, oblatiis his Domino Sacrificiis, delentur. Et rursus, inquit, talibus hostiis delectabitur et placabitur Deus, et peccata dimittet ingentia. Gabriel de Canon. Missæ, Sacramentum Eucharistiæ veluti Sacrificium summo patri oblatum, nedum, veniale sed etiam mortale, non dico summentum sed omnium eorum pro quibus offertur, et quantum ad reatum culpæ et pænæ, plus vel minus secundum dispositionem eorum pro quibus offertur, tollit : unde Thomas in Quarto Dist. 1, 2. q. 2. Eucharistia in quantum est Sacrificium, habet effectum etiam in aliis pro quibus offertur, in quibus non præ-exigit vitam spirituales in actu, sed in potentia, et ideo si eos dispositos inveniatur, eis gratiam obtinet, virtute illius veri Sacrificii a quo omnis gratia in nos fluxit, et per consequens peccata mortalia in eis delet, non sicut causa proxima, sed in quantum gratiam contritionis eis impetrat.

His et similibus omnes libri Scholasticorum pleni sunt, quibus uno ore docent, Missam tale esse Sacrificium, quo gratiam homines mereantur ex opere operato, quod ad delenda aliorum peccata applicari possit. Quæ Doctrina aut potius perversum et impium figmentum, an pugnet cum Sacris Literis necne ? An verum Missæ seu communionis usum tradat necne ? An Christi beneficium non magis obscuret quam illustret, imo etiam prorsus tollat ? Vestræ Serenissimæ Regiæ Majestati dijudicandum relinquimus quæ pro sua sapientia, et non tantum in rebus politicis, sed etiam Sacris et in omni genere doctrinarum acerrimo judicio, facile censebit, justissimam causam habuisse Principes nostros et alios Evangelii Doctrinam profitentes, Missas privatas abrogandi, et verum Missæ sive Communionis usum, pro Christi gloria et consolatione totius Ecclesiæ Christianæ, restituendi et revocandi, postquam ex Dei Verbo cognoverunt, quantum privatæ Missæ à veritate Evangelica distent, quantumq; in iis insit impietatis et idololatriæ : fuit enim unicum Sacrificium propitiatorium in mundo, viz.

Mors Christi, qui, ut Paulus inquit, semel est pro nobis oblatum, et factus hostia pro peccatis nostris, quod cætera legis Sacrificia propitiatoria significaverunt, quæ similitudine quadam, erant satisfactiones redimentes justitiam legis, ne ex politia excluderentur illi qui peccaverant, eaq; cessaverunt post Revelatum Evangelium : in Novo Testamento, necesse est cultum tantum esse Spirituales, hoc est, justitiam fidei et fructus fidei, quia adfert justitiam et vitam spirituales et æternam, juxta, Dabo legem meam in cordibus eorum; et Christus ait, veri adoratores adorabunt Patrem in spiritu et veritate, id est, vero cordis affectu, quæ de causa abrogati sunt Levitici cultus, quod debeant succedere cultus Spirituales mentis, et horum fructus ac signa, ut in Epistola ad Hebræos manifeste docetur.

Ex quibus omnibus sequitur Missam non esse Sacrificium, quod ex opere operato mereatur, faciente vel aliis remissionem peccatorum, ut illi docuerunt. Et quocunq; quidam furo nitantur excusare Missas privatas, semper eis refragatur et reclamatione Doctrina ipsorum de Missa, quæ eam aliis posse applicare tradiderunt, et peccata delere hominibus persuaserunt. Hæc opinio nisi restituta vero Missæ usu, nunquam ex animis hominum delebitur, sed perpetuo manet et redit is error, quod oporteat talem esse cultum in Ecclesia, quo Deus pacetur.

Et ut videatur fictione juris ; ut Jureconsulti loquuntur, Missam posse vocari sacrificium memoriale sive laudis : at cum id non sit satisfactorium pro facientibus, vel applicabile pro aliis, quo quis mereatur remissionem peccatorum, quorsum attinebit, relicto vero ejus usu et institutione, id in Ecclesiam introducere, ubi propter nullam humanam rationem, commentum, aut opinionem, à Christi mandato et ordinatione, est discedendum ? Eadem enim ratione ; Natalis Domini et similia festa, quæ in Christi memoriam celebrantur, sacrificia memorialia sive Eucharistica dici possent ; imo talia Sacrificia verius sunt, Evangelii prædicatione, fides, invocatio, gratiarum actio, adflectiones aut applicationes pro aliis ; et Missæ principalis finis, ut supra disseruimus, is est, ut sit Sacramentum, quod per ministrum alteri exhibeatur, quare non potest dici Sacrificium ; cum nemo ignoret magnum inter Sacrificia et Sacramenta discrimen esse, his enim nos dona à Deo oblata accipimus, illis vero nostrum Deo reddimus et offerimus.

Neque vero habent privatæ Missæ alios auctores quam Pontifices, qui à tempore Gregorii, nunc hanc, nunc illam cæremoniam, cantionem, aut orationem, singuli pro sua sanctitate et opinione adjecerunt, ut historia uno consensu testantur, donec eandem, egregium illud opus, dignum istis auctoribus exedificaverunt, et relicto vero Missæ sive Communionis usu, ac obliterata doctrina de Christo, Universa Ecclesia Missis privatis in qua sola omnem pæne sanctitatem posuerunt, repleta et obruta fuit.

Hæc Serenissime ac Potentissime Rex

nostrorum Principum et aliorum Imperii ordinum, Evangelicam Doctrinam profitentium, Theologi et Doctores, justis voluminibus explicarunt, quæ quidem hac Epistola nos breviter attingenda duximus; non quod Serenissimam Regiam Majestatem Vestram hæc latere penitus putemus, neque enim ignoramus Serenissimæ Regiæ Majestati Vestræ et veterum et recentium scripta, de his et aliis Controversiis Ecclesiasticis diligentissime cognita esse, de quibus etiam Majestas Vestra sapientissime eruditissime sæpe cum doctis viris conferre et disputare solet: Sed hæc ideo fecimus ut Majestati Vestræ quam posset fieri brevissime, occasionem et causas quasdam abolitarum privatarum Missarum apud nos, summa cum observantia ut decet exponeremus; et adversariorum calumnias, quibus cum apud Regiam Majestatem Vestram tum alias, undecunque quæsita et arrepta occasione, variis technis et figmentis, doctrinam sinceriores gravare et in odium omnium perducere conantur, declinaremus.

Neque vero ambigimus quin Majestas Vestra, ut Rex eruditissimus et veritatis Evangelicæ amantissimus, facillime judicabit, quod non temere privatarum Missarum apud nos abrogatarum sint, sed justissimis et firmissimis rationibus, ex Dei Verbo quod solum errare non potest, sincere et absque sophistica deductis, pro conservanda et illustranda Christi Gloria, et hominum salute id factum esse: Et opponantur qualescunque excogitari possint cavillationes et sophismata, tamen adparebit nostros hoc agere quod sit tutius, dum retinent modum et formam institutionis Christi. Ac maxima pars Sacerdotum sua sponte apud nos desiit Missas privatas celebrare, posteaquam intellexerunt ex Evangelica Doctrina, quantum in iis erroris et impietatis esset; et plurimi ac doctissimi quique, qui Sacerdotia aut Parochias sub Magistratibus alienis a sincera Evangelii Doctrina tenebant, eas deservierunt, ne cogentur facere contra suas conscientias, seque ad ea loca in quibus Evangelii Doctrina libere prædicatur contulerunt; gravissimum enim est quenquam in re præsertim tali, quæ Dei gloriam lædit, ac Divino Verbo repugnat, tanquam ad cultum divinum adigi, et compelli.

Sed ne Serenissimæ Regiæ Majestati Vestræ prolixitate litterarum nimis molesti, desinemus plura de hoc articulo in præsentiarum disserere.

De Conjugio Sacerdotum.—Restat tertius locus instituti Argumenti, viz. de Conjugio Sacerdotum, quod itidem Romanus Episcopus contra Scripturam, contra leges naturæ, et contra omnem honestatem prohibuit, ac multorum peccatorum, scelorum et turpitudinis occasionem præbuit: sed fortassis ne possit dubitari eum esse Christi adversarium, de quo cum illam ipsam prohibitionem, tum alia quedam quæ in illum solum adperte quadrant, Scriptura clare prædixit, oportuit eum talem legem Cælibatus Sacerdotalis sancire, ut sicut leo ex unguibus, ita Papa, hoc est

Antichristus, ab hac prohibitionem Sanctissimi et in omnibus honorabilis conjugii, agnosceretur; sic enim Paulus inquit, Spiritus autem manifeste dicit, quod in novissimis temporibus discedent quidam a fide, attendentes Spiritibus Erroris et Doctrinis Dæmoniorum, in hypocrisi loquentium mendacium, cauteriatam habentium conscientiam suam. prohibentium nubere: hæc si non in Romanum Episcopum congruunt, in quem alium convenient? nemo enim alius quam ipse conjugium Sacerdotibus injustissime eripuit, et cælibatum impurissimum sub specie Sanctitatis, et ut Paulus ait in Hypocrisi et per mendacium introduxit.

Scriptura non minus Sacerdotibus, quam alterius sortis hominibus matrimonium liberum permittit, sunt enim de eadem carne, quæ totum genus humanum vestit et continet, nati: non possunt igitur naturam suam mutare, non possunt carnem abjicere, nec absque singulari Dei dono cælibes vivere, nam non quilibet, ut Christus inquit, capit Verbum hoc: et Paulus, propter Fornicationem unusquisque suam Uxorem habeat; et peculiariter de Sacerdotibus ait, constituas pro civitates Presbyteros sicut disposui tibi, si quis sine crimine est, unius Uxoris vir, Filios habens fideles, non in accusatione luxuriæ; item, oportet Episcopum esse irreprehensibilem, unius Uxoris virum: patet igitur hanc prohibitionem non ex jure Divino, sed potius contra Sacram Scripturam decretum esse.

At solet a quibusdam Pontificiis defensoribus opponi, quod licet conjugium Sacerdotum non videatur vetitum Divinis Literis, tamen Sacerdotes a veteribus temporibus in hunc usque diem in cælibatu vixisse, eaque de causa addunt non esse discedendum hac in re a tali exemplo, neque permittendum conjugium Sacerdotibus. His, Serenissime ac potentissime Rex, adperte refragantur historiæ, tum Ecclesiasticæ tum aliæ, ex quibus clare patet, Episcopos et Sacerdotes veteribus temporibus conjugatos fuisse.

Primum enim Spiridion Cyprius Episcopus, vir unus ex ordine prophetarum, ut Historia Ecclesiastica ait, Uxorem habuit ex qua filiam nomine Irenen suscepit; deinde ordine pene omnes Episcopi Uxorati fuerunt, quorum plurimi Filii postea, tum Romani, tum alii Episcopi creati sunt: fuit enim Sylverius Papa Hormisdæ Episcopi Filius, Papa Theodorus Theodori Episcopi Hierosolymitani, Papa Adrianus secundus Talarî Episcopi, Joannes decimus Papa Sergii Papæ, Gelasius Valerii Episcopi, Papa Joannes decimus quintus Leonis Presbyteri Filius; et ne omnes enumeremus, patet vel unica historia Polycrati, ex cujus parentibus septem fuerunt per ordinem Episcopi, ipse vero fuit octavus: at non est credibile omnes illos ex illegitimis nuptiis prognatos esse, cum ipsi canones et decreta Synodorum doceant, conjugia Sacerdotum esse licita; sic enim inquit Canon Apostolorum, si quis docuerit Sacerdotem sub obtentu Religionis propriam Uxorem contemnere, Anathema sit.

Item extat præclarum exemplum de Paphnutio confessore, qui universæ Synodo Nicenæ prohibitionem conjugii dissuasit, et obtinuit ne hac ex parte sancitum, sed hoc in unuscujusque voluntate non necessitate permissum fuerit. Quæ Historia etiam in jure Pontificio recensetur, extatque decretum quoddam sextæ Synodi, in quo palam damnatur prohibitio conjugii Sacerdotalis.

Sed obijcitur iterum, propter votum castitatis, quod Sacerdotes præstiterunt, non posse eis permitti nuptias. Hoc quale votum sit, quamque obligatorium, quod sine peccato servari non potest, Serenissima Regia Majestas Vestra pro summa sapientia et Doctrina, facile æstimabit: neque enim donum castitatis omnibus datum est, idque cælibatus ipse Sacerdotum, et quotidiana experientia etiam nunc testatur; et quid de tali voto sentiendum sit, Sanctorum Patrum sententia declaravit, sic enim Augustinus ait, quidam nubentes post votum adserunt adulteros esse, ego autem dico vobis quod graviter peccant qui tales dividunt. Et Cyprianus de virginibus qui continentiam voverunt, sic inquit, si perseverare nolunt, vel non possunt, melius est ut nubant, quam ut in ignem delitiis suis cadant.

Censent itaque prædicti Sancti Patres, tale votum non debere impedire Matrimonium, sicut revera etiam non potest ob stare quo minus hi quibus donum continentiae non contigit, matrimonium contrahant: nam melius est nubere quam uri, ut inquit Paulus; Quid autem est impurius cælibatu illo Sacerdotali? quam pauci vero continent? quam plurimi in fornicationibus, adulteriis, et id genus similibus ac gravioribus peccatis et flagitiis pene quotidie deprehenduntur, contra quod si leges severe animadverterent, non habituri essent, quo de illo ficto et hypocritico cælibatu adeo gloriarentur?

Ac tradunt Historiæ in Germania triennium aut amplius, Sacerdotes acerrime restitisse Sanctioni Pontificis Hildebrandi de cælibatu, qui summa vi eis Uxores adimere conatus est, hique justissimas causas contra illam constitutionem ac tyrannidem Pontificiam, pro Matrimonio defendendo allegarunt, in qua re cum nihil æqui obtinere potuerint, tandem ingens orta est seditio contra Archiepiscopum Moguntinum, qui decretum pontificium detulit, adeo ut is ab incæpto destiterit; et vix tandem Papa post multas diras execrationes et bullas, quibus etiam cælum ipsum expugnare conatus est, miseris Sacerdotibus facultatem liberam conjugii, contra divina et humana jura abstulerit, et omnis generis libidinis et impuritatis exercendæ occasionem præbuerit: Extat quoque Epistola ad Nicolaum Episcopum Romanum I. Divi Udalrici Episcopi Augustensis, qua is gravissimis et optimis argumentis dissuadet et damnat prohibitionem conjugii Sacerdotum.

Cum igitur Principes nostri, et alii proficentes Evangelii Doctrinam, patefacta per Dei Gratiam iterum veritate, intellexerint quid de prohibitionem illa pontificia conjugii

Sacerdotalis sentiendum esset, et palam viderent et experirentur, quod non posset cælibatus ille sine peccatis et scandalis consistere, ruperunt in ea etiam vincula pontificia, ac Matrimonium Sacerdotibus, sicut hoc Scriptura Sacra et exempla Sanctorum Patrum ac veteris Ecclesiæ exigunt et testantur, liberum permiserunt. Existimarunt enim hoc quoque ad suum officium pertinere, ut infinitorum scandalorum et scelerum, quæ necessario secum trahit cælibatus Sacerdotalis, occasionem et materiam præcinderent et auferrent, publicæque honestati hac quoque in re consulere; maxime cum animadverterent quantæ etiam abominationes, et in ordine Sacerdotali, et in Monasteriis Vestalium ac Monachorum evenirent, in quibus compertum est sæpe infantes crudeliter necatos, pharmacis fœtus depulsos, et similia nefaria crimina commissa, quos solos fructus cælibatus ille protulit: ideoque plurimi nunc sunt conjugati Sacerdotes apud nos, multi etiam cælibes, idque cujusque conscientia ut vel ducat uxorem, vel a conjugio absteineat, permittitur; modo ita vivat ne sit aliis offendiculo, aliqui enim non minus in Sacerdotes quam reliquum vulgus, hac quoque parte, secundum leges politicas animadvertitur. Ac per Dei Gratiam, hoc inde secutum est, quod eorum conscientia, quibus continentia donum non contigit, consultum fuerit, plurimorum flagitiorum et scelerum occasio cessaverit, matronis ac puellis quibus plerique istorum sub specie pietatis sæpissime inhiabant, et laqueos nectebant, nihil ejusmodi periculi sit; et in summa, quod quum tum Officia Ecclesiastica tum politica majore reverentia et honestate tractentur, quodque ad universis in majore honore et favore habeantur Sacerdotes, quam antea in illo pleno scandalis cælibatu acciderit, id quoque magna ex parte honestum conjugium Sacerdotum præstat.

Adhæc, nulli acrius et constantius oppugnant Romanum Pontificem, et tum Matrimonii libertatem, tum sanam Doctrinam ab illo obscuratam et oppressam defendunt, quam hi qui ab ejus jugo impuri illius cælibatus liberati sunt: et honeste etiam suos liberos, quos ex conjugio suscipiunt educare solent, quibus haud dubie Deus etiam post mortem parentum, ubi in timore Domini aliti et edocti fuerint, prospiciet; gravissimum enim esset, Sacerdotes ideo a conjugio arcere, quia sua munia sive officia tantum ad vitam suam, non autem jure hæreditario tenent; eadem ratione multis aliis qui sunt aut in publicis muneribus, aut in privatis Ministeriis, Matrimonium interdicendum foret. Quod quidem si fieret, Reip. plus incommodi quam boni allaturum esset; cum et Sacrarum Literarum Auctoritate, Sanctissimorum Patrum Sententiis, legum naturæ et gentium testimonio, et omnium sapientissimorum virorum judicio ac suffragiis constet, Matrimonium semper iis qui cælibes vivere non queant, ad vitanda graviora pericula, concessum et liberum esse debere.

Hæc, Serenissime ac invictissime Rex,

coram Serenissima Regia Majestate Vestra, breviter disserenda duximus, ut Majestati Vestrae rationes quasdam commemoraremus, cur Illustrissimi Principes nostri, et alii Evangelii Doctrinam profitentes Principes et Status Imperii, in his tribus Articulis adeo dissentiant a Romano Pontifice, ut sicut in reliquis Doctrinae Christianae partibus, a veritate vel latum digitum non discedendum esse existiment, ita in his etiam decreverint, abjecta ejus tyrannide, pro Gloria Evangelii, et ad vitanda infinita scelera, perdurare: neque vero hic dicemus de aliis abusibus a Romano Pontifice introductis, in quos imprimis Confessio Auricularis recenseri meretur, qua ille, et Potestatem clavium tantum ad turpissimum quæstum et tyrannidem redegit, et Confessionem ipsam, quæ informandarum et consolandarum conscientiarum gratia salubriter instituta fuit, carnificinam tantum Conscientiarum reddidit, perque eam tum omnes Reges, Principes, et Potentatus sub suo jugo tenuit, tum multorum malorum auctor extitit; de qua quid nostri sentiant, ac qua reverentia in Ecclesiis retineant, edita ipsorum scripta testantur.

Ac gratulamur nobis datam occasionem hæc Serenissimæ Regiæ Majestati Vestrae exponendi, ejusque censuræ committendi: Cum enim Majestas Vestra et summa Doctrina, sapientia ac studio veritatis prædita sit, et Romani Episcopi tyrannidem (haud sine mente deum, sive numine divum, ut Poeta inquit) itidem ex suis amplissimis Regnis exterminari curaverit, neque amplius per Dei Gratiam illius impiis opinionibus captiva teneatur; persuasissimum nobis habemus Vestrae Serenissimæ Regiæ Majestatis hisce de rebus maximis, quæ ad Dei Gloriam, salutem Ecclesiæ, et perpetuam profligationem Romani Antichristi pertinent, æquissimum ac liberrimum fore judicium, quod sane ii, quibus vel Doctrina aut veritatis studium deest, vel animum habent addictum Pontificiis Opinionibus, vel metu interdum prohibentur, aut etiam ab affectibus diverse trahuntur, non adeo facile præstare possunt; et plurimi interdum inservientes tempori, fingunt se odiisse pontificem, simulantque studium veritatis, quibus tamen revera aliud est cordi, hi vero quum non possint nec debeant de hisce controversiis ferre sententiam, Serenissima Regia Majestas Vestra nequaquam ignorat.

Non autem dubitamus, quin ut quisque est eruditissimus, et veritatis Evangelicæ amatissimus, ita facillime eum causam nostram immo Christi et Ecclesiæ adprobaturum esse, neque enim ea ullum commodum aut emolumentum privatum queritur, sed solum agitur de abolendis impiis abusibus in Christi Ecclesiam per Antichristum invectis, et Christi Gloria illustranda, ac veris cultibus restituendis, et ut hominum Conscientiæ jugo ac tyrannide pontificia liberentur, ac scandala publica, quantum fieri possit è medio tollantur. Quarum quidem rerum studium quo jure reprehendi queat, ut etiam magis favore et

imitatione dignum censendum sit: Cum enim omnium bene constitutarum Rerumpub. hic præcipue finis et scopus esse debeat, ut et Dei Gloria ornatur, et publica salus, honestas, pax, et tranquillitas conservetur, quis dubitat eos qui sedent ad gubernacula Rerumpub. et ad hæc tanquam ad Cynosuram ut dici solet, cursum suum et omnem rationem regendi Rempublicam instituunt, maximis laudibus dignos esse? Et quoniam Serenissima Regia Vestra Majestas, ut Rex sapientissimus et eruditissimus, hunc quoque scopum in gubernandis amplissimis et laudatissimis Regnis et Provinciis suis, ob oculos habere luce meridiana clarius adparet, non possumus non nobisipsis, quum in hac honestissima causa promovendæ Christi gloriæ et publicæ utilitatis ad Serenissimam Regiam Majestatem Vestram Oratores missi sumus, non gratulari; non possumus etiam non fælices judicare universos subditos Majestatis Vestrae, quibus divina bonitate talis Rex et Princeps contigerit, qui cum aliis regis virtutibus excellit, tum studio veræ pietatis et veritatis Evangelicæ omnibus modis admirandus conspicitur.

Sunt quidem illa maxima Remp. certis et justis legibus civilibus constituere, bonos tueri et juvare, improbos penis adficere, arcere injurias, pacem et concordiam subditorum conservare; quis enim non tanquam Deum aliquem talem Principem amplectendum et honorandum putet, a quo ista præstentur: sed adhuc sunt majora, si vera pietas accesserit, si Christi Gloria ornatur, si Dei Verbum in pretio habeatur, si cultus Divinæ voluntati consentaneus instituantur, si hominum conscientias consulatur, et publica scandala e medio tollantur; illa enim tantum hanc civilem vitam attingunt, quam unumquemque quum tempus præfinitum advenerit, deserere oportet; hæc vero ad æternam salutem pertinent quæ bonos et pios, cessante hac misera conditione humanæ vitæ, expectat, quibusque; et in hoc, et in futuro sæculo, maxima præmia proposita sunt. Hoc est cur Deus Reges honore sui nominis ornat, cum ait, ego dixi Dii estis, maxime ut res divinas intelligant, et veram Religionem in mundo conservent; huc præcipue Scriptura hortatur, cum inquit, nunc Reges intelligite, et erudimini qui judicatis terram, servite Domino, &c. huc invitant exempla præstantissimorum regum in Sacris Literis, qui summa cura, opera, ac studio veram Religionem promoverunt, et impios cultus abrogarunt: hoc David, hoc Josias, hoc Josophat, hoc Ezechias, et deinceps omnes Sanctissimi Reges præstiterunt. Eadem cum Sereniss. R. M. Vestra haud dubie etiam cogitet, imo jam nunc in hoc totis viribus incumbat, ut sincera Evangelii Doctrina Papæ Tyrannide oppressa restitatur, Gloria Christi itidem a Pontifice obscurata iterum illustretur, et impii abusus ab illo ipso Antichristo in Ecclesiam tanquam venenum quoddam pestilentissimum sparsi et introducti aboleantur, ac veri et Divinis Literis consentanei cultus et cæremoniæ constituentur, non dubitabimus

quin Deus Opt. Max. Sereniss. R. Majestatis Vestræ conatus et consilia, in hisce rebus Sanctissimis et Honestissimis fortunaturus sit, et pro sua bonitate clementer effecturus, ut inter Sereniss. R. M. Vestram et Principes nostros, ac eorum in causa Religionis confæderatos, talis concordia constituatur, quam et in laudem Evangelii, et publicam totius Christiani Orbis utilitatem cessuram, et majori exitio Romano Antichristo futuram esse, minime ambigimus; estque optima spes, ut volente Deo, plures Reges, Principes, et potentatus, ad hanc Sanctissimam causam accedant, ac Evangelicæ veritatis Doctrinam agnoscant et recipiant, sicut etiam hætenus per Dei Gratiam, maximi progressus facti sunt, et non tantum in Germania, verum etiam extra Germaniam, Potentissimi Reges, Principes et civitates, Divini Verbi Doctrinam receperunt.

Adparetque homines passim agnita veritate, ex Scriptis eorum qui Evangelii Doctrinam profitentur et docent, per totum pene orbem terrarum sparsis, sanioris Doctrinæ admodum cupidos esse, quorum preces aliquando Deus pro sua benignitate exaudiet, ac suum Verbum illuminatis mentibus Regum et Principum latissime propagabit, ut sit unus pastor, hoc est Dominus noster Iesus Christus, et unum ovile quod est Ecclesia Catholica, quæ profitetur sincerum Christi Evangelium, et illi consentaneum usum Sacramentorum retinet, non Papistica aut Romana, quæ utrumque reprobatur, odit, et oppugnat.

Quod reliquum est, Serenissime ac Potentissime Rex, Domine Clementissime, precamur et optamus ut Sereniss. Regia Majestas Vestra in cæpto negotio veritatis Evangelicæ pro illustranda Christi Gloria et salute publica, per Dei Gratiam fortiter pergat, quod quidem Majestatem Vestram, ut Regem veræ pietatis et omnis virtutis ac Doctrinæ amatissimum, facturam nihil dubitamus: Oramusque ut Serenissima Regia Majestas Vestra dato benigno responso, ad Illustratissimos Principes nostros, quam primum fieri queat, ne commodam præsentis Navigationis occasione negligamus, clementer nos dimittat; et ut Serenissima Regia Majestas Vestra, erga quam nostra debita officia atque servitia summa cum observantia perpetuo constabunt, has nostras literas pro sua insigni humanitate, bonitate ac clementia, in optimam partem accipiat, nosque etiam clementer commendatos habeat. Bene valeat Serenissima Regia Majestas Vestra, quam Deus Opt. Max. pro illustranda et propaganda nominis sui Gloria et publica salute, diu servet incolorem. Datæ Londini quinto die Augusti Anno Dom. 1538.

Vestræ Serenissimæ Regiæ Majestatis
Addictissimi et obsequentissimi,
Franciscus Burgratus Vicecancellarius.
Georgius a Boyneburgh
D. Oratores.
Friderichus Myconius
Ecclesiastes Gothanus.

VIII.—*The King's Answer to the former Letter.*

[Cott. Libr. Cleop. E. 5.]

LITERAS Vestras, Egregii ac præstantissimi Oratores, per ministrum vestrum nuper ad nos missas summa humanitate plenas, atque ingentem erga nos benevolentiam spirantes, tum libenter accepimus, tum magna cum voluptate legimus; quibus significatis vos, post exposita nobis mandata, cum quibusdam Episcopis et Theologiæ Doctoribus a nobis designatis de Christianæ Religionis nonnullis articulis per duos menses contulisse; non dubitare quoque quia inter Principes vestros et nos, atque utrorumque; Episcopos Theologos et subditos, firma perpetuaque concordia in Evangelii Doctrina ad laudem Dei, et Romani Antichristi perniciem sit sequutura: Verum quia reliquam disputationem de abusibus expectare non potestis, cum jam naves appulerint vos in patriam deportaturæ, ante discessum vestrum existimatis vestri officii esse ut sententiam vestram de quibusdam abusuum articulis nobis declaratis, de quibus nos post discessum vestrum cum Episcopis et Theologis nostris conferre possemus. Et quia tria capita præcipua putatis quæ fundamentum Pontificiæ Tyrannidis sustentare videntur, nempe Prohibitionem utriusque speciei in cæna Domini, Missas privatas, et Prohibitionem Conjugii Sacerdotum; de his articulis sententiam vestram ingenue aperitis, atque eam judicio nostro quantumcumque; id sit, et censura committitis: Quis non hanc vestram benevolentiam, Egregii Oratores, summopere amplectatur, Quis non hanc Vestram gratitudinem modis omnibus admiretur? Qui nobiscum ea communicare studetis, quæ non modo ad præsentem vitam transigendam sed ad futuram quoque assequendam conferunt? Enimvero si illos non abs re existimamus amicos, qui in Regionum commerciis ea quæ sunt grata atque commoda important, ne quid usquam desit quod ad præsentem vitam degendam pertinet, quanto magis illi sunt amici judicandi, qui quæ ad æternam vitam conferunt impertiri non gravantur! nam quæ præsentis vitæ subsidia parantur durabilia diu non sunt, quæ vero ad æternam promovent nunquam intermoriuntur; quinimo amicitia ipsa terrena, quantumvis ingens, quantumvis firma, finem habet è vita excessum, charitas vero quæ nunquam excidit post hanc vitam splendescit magia. Et quia nostrum iudicium non aspernari videmini, quod nos ipsi indignum existimamus, si de rebus tam arduis iudicemus, atque ea proponitis quæ putatis imprimis amplectenda, qua in re non vulgarem sed ingentem vim erga nos amoris ostenditis, ne nos non respondere huic vestræ tantæ gratitudini videremur, si quæ nobis ad præsens videntur vobiscum non communicaremus, decrevimus itidem de his tribus Articulis nonnihil attingere, et pectus nostrum ingenue vobis aperire: Quo fiet ut mutui inter nos et Principes vestros amor eo magis augeat, eo diu-

tius foveatur, si nihil occultum inter amicos retentetur, sed summa sinceritate gerantur omnia, id quod nos cum omnibus amicis semper facere consuevimus; quod nostrum perpetuum institutum in præsentia apud Amicissimos, eosque quos habemus charissimos, mutare nequaquam libuit. Verum de Articulis ipsis tandem agamus.

De utraque Specie.

Quod imprimis sub utraq; Specie semper Eucharistiam populis secundum primariam Christi institutionem dandam esse existimetis, et nullo pacto sub altera tantum, non possumus quovis pacto adduci, egregii et præstantissimi Oratores, ut putemus vos id serio affirmasse, sed forsitan probandi causa nobis id protulisse, ut quid sentiamus intelligeretis; nam ipsa opinio tam aliena est a recta Scripturæ intelligentia, ut vix quis id serio affirmare præsumeret, quod latius in hac Epistola declarabimus. Nec nobis persuadere possumus, etsi occasio sit, vos non nobiscum credere, quod sub specie Panis sit realiter et substantialiter verum et vivum Corpus Christi, et una cum Corpore Sanguis verus, alioqui fatendum esset Corpus ibi exsangue esse, quod nefas esset dicere, cum Caro illa Christi non modo viva, sed et vivificatrix sit; et quod sub specie vini non modo vivus et verus Christi Sanguis sit, sed etiam una cum vero Sanguine viva et vera etiam Corporis sit Caro. Quod cum ita sit, necessario consequetur etiam eos qui sub altera specie communicant, et solum sub specie Panis Corpus Christi sumunt, non fraudari Communionem Sanguinis Christi, atque etiam qui sub specie vini Communicant non fraudari communionem Corporis Domini; Quocirca cum sub alterutra specie utrumq; contineatur, viz. et Corpus et Sanguis Christi, utraque solum species porrigatur populis, utrumque, id est tam Sanguis quam Corpus Christi, per hoc eisdem exhibeatur. Nam Christus ipse sub altera specie dedisse legitur in Evangelio Lucæ Discipulis duobus in Emaus euntibus, quando agnitus est in fractione Panis; scribitur enim, quod cum recumberet cum eis, accepit panem et benedixit, ac fregit et porrigebat illis, et aperti sunt oculi eorum, et cognoverunt eum fractione panis. Ubi de Eucharistia eum locum vetustissimi Authores Chrysostomus, Theophylactus, et Augustinus intelligunt, et tamen de vini poculo nulla ibi fit mentio: Unde Christus qui in altera specie ministravit Eucharistiam, libertatem Ecclesiæ sponsæ suæ reliquisse videtur, ut imitetur sponsi sui vestigia, ac similiter sub altera specie, sicut sub utraque, communicare libere possit. Nam Christus qui sub utraq; specie Communionem docuit, etiam de Communionem sub altera ipse exemplum reliquit, qui secum tamen nusquam vel in præceptis, vel in exemplis dissidet.

Simile idem Lucas in Actis Apostolorum citat, quando post adventum Spiritus Sancti, prædicante Petro, appositæ sunt animæ circiter tria millia, inquit, Erant autem per-

severantes in Doctrina Apostolorum et Communicatione et fractione panis et orationibus; Ubi similiter de Eucharistia eum locum intelligunt veteres, et de poculo nulla fit ibi mentio. Jam si Christum ipsum Autorem, si Apostolos ab eo ad docendum orbem missos patronos habet, Communio sub una specie nempe Panis, usitata in Ecclesia non est tanquam Evangelicis præceptis contraria, statim repudianda; nam Apostoli, qui per adventum Spiritus edocti sunt omnem veritatem, nunquam in fractione Panis Communionem dedissent populo, si utraq; species de præcepto Christi semper necessario fuisset porrigenda, ne Christi jubentis parum memores institutum ejus mutasse viderentur.

Porro ipsa Christi Verba, quæ post Evangelistas Paulus totam cœnam dominicam Corinthiis enarrans citat, nos admonent Christum separatim de alterutra specie locutum esse; ait enim, Dominus Iesus in qua nocte tradebatur, accepit panem et gratias agens fregit, et dixit, accipite et manducate, Hoc est Corpus meum quod pro vobis traditur; hoc facite in mei commemorationem. Ecce Christus de Corpore suo sub specie panis sumendo separatim locutus est, inquit, Hoc facite, priusquam ullam de poculo faceret mentionem. Postea autem de Calice ait Paulus, Similiter et Calicem postquam cœnavit accepit dicens, Hic calix Novum Testamentum est in meo sanguine, hoc facite quotiescunq; bibetis in mei commemorationem: Nec dixit sicut de corpore dixerat simpliciter, Hoc facite in mei commemorationem, sed dixit, Hoc facite, cum hac adjunctione, nempe quotiescunq; bibetis in mei commemorationem, per hoc nobis indicans, non semper sub specie vini sumendum esse sanguinem una cum corpore sub specie Panis, sed quotiescunq; sumeretur Sanguis sub specie Vini in Commemorationem Christi, id faciendum.

Ecce rursum Christus post distributionem corporis sui, peracta cœna in qua corpus suum sub specie Panis separatim prius dederat, iterum separatim sub specie Vini Sanguinem suum offert, inquit, Hoc facite quotiescunq; bibetis in mei commemorationem, significans nobis et seorsum nonnunquam alterum porrigi posse, et tamen cum ita sit, utriusq; vim integram populis dari, alioqui suffecisset semel duntaxat de utroq; fuisse dictum, Hoc facite, nec de Calice adjecisset Hoc facite quotiescunq; bibetis, cum prius de specie Panis simpliciter dixisset Hoc facite, nisi separatim ea sumi posse judicaret.

Neque quisquam negare potest Discipulos in cœna sub specie panis sumpsisse Corpus Christi, nam cœnantibus illis, accepit panem et benedixit ac fregit deditq; illis, dicens, Hoc est Corpus meum; Calicem autem non nisi post intervallum ac peracta cœna porrexit, nisi quis adeo stupidus esset, ut crederet post sumptionem speciei panis non prius eos sumpsisse Corpus Christi, quum postquam cœnavit porrexisset Calicem; quasi

vero priora Verba Christi irrita fuissent, cum de specie panis diceret Hoc est Corpus meum, aut ipsa distributio facta Discipulis, nullam vim haberet, priusquam de Calice peracta Cena bibissent; Quod cum impium sit sentire, tunc ipsum Verbum et factum Christi, pro nefas! evacuatur. Denique ipse Paulus, postquam etiam de utraque specie conjunctum locutus est, rursum de ipsis speciebus disjunctum infert, inquit *ὥστε ὃς ἂν ἐσθῇ τὸν ἄρτον τοῦτον, ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἐστὶ τοῦ σώματος καὶ αἵματος τοῦ Κυρίου.*

Quæ verba latine sic transtulit Erasmus, Itaq; quisquis ederet panem hunc aut de Calice biberit indigne, reus erit corporis et sanguinis Domini; ubi ex Pauli verbis aperte liquet, Quisquis indigne panem hunc sumpserit, reum esse Corporis et Sanguinis Domini, aut si quis de Calice biberet indigne, similiter reum esse Sanguinis et Corporis Domini, quod tamen nullo modo crimini daretur, nisi seorsum sub specie panis esset et Corpus et Sanguis Christi, atq; itidem sub specie vini seorsum esset et Corpus et Sanguis Christi; nec disjunctum de specie panis locutus fuisset Paulus, si nunquam nisi conjunctum cum Calice sumeretur: Neq; rursum disjunctum de Calice dixisset, si nunquam nisi conjunctum cum specie panis esset sumendus. Quorsam enim ea disjuxisset si nunquam nisi conjuncta esse possent? At Verba ipsa Scripturæ singula sunt attendenda, nam Propheta inquit, Inclinate aurem vestram in Verba oris mei: et Moises in Deuteronomio ait, Ponite corda vestra in omnia verba quæ ego testifcor vobis hodie, quia non incassum præcepta sunt vobis. Et iterum, non addetis ad verbum quod vobis loquor, nec auferetis ab eo. Verba igitur Domini atque ipsius Pauli, et separatim de alterutra specie primum posita, et post utriusque conjunctionem etiam iterum disjuncta, significare nobis videntur, et posse alterutram speciem seorsum porrigi secundum Verbum Christi.

Nec per hoc quod Christus dixit, Bibite ex hoc omnes, statim consequetur Christum jussisse Communionem cuilibet de populo semper sub utraq; specie et nunquam sub altera dandam esse: Nam illorum Verborum sensum non alium esse apparet, quam quem ipse Dominus Apostolum suum Paulum, qui a Domino de hoc Sacramento omnia se accepisse testatur, edocuit, nempe quod quotiescunq; de Calice hoc quisquam biberet, id in Christi memoriam faceret, sicut fecerunt Discipuli, qui tunc aderant præsentibus et de eo biberunt omnes: Itaque quotiescunq; Sanguis Christi bibendus a quoquam esset, in memoria Passio Christi recordanda est; sicut similiter quisquis Corpus Christi sumpserit, ad memoriam passionem ejus revocare debet: Neque ex præcepto Christi toties bibendum esse de hoc Calice, quotiescunq; Corpus Christi sumendum est, apparet per ea quæ de verbis et de exemplo Christi su-

prædicta sunt. Certe quicquid Christus omnino observari præcepit, non posse ulla humana sanctione prohiberi putamus, cum humana lex divinam abolere non possit. Similiter etiam existimamus, nec morem ullum, nec ullam consuetudinem tantopere apud homines valere debere, ut Dei Verbum expugnet et Christi præceptum subvertat.

Veruntamen cum Christus nobis libere reliquerit ut eum tribus modis corporaliter sumere possimus, et quarto spiritualiter, nempe primo, sub utraque specie, secundo, sub Panis specie tantum; tertio, sub Vini; quarto, voluntate et desiderio solo cum aliter necessitate coacti eum sumere nequimus; existimamus pro primo, ut si quis fidelis ardenti in Deum amore flagrans, pietateq; ingenti aestuans, magnopere desideraret Sacramentum sub utraq; specie sumere, si nullum vel valetudinis vel imbecillitatis obstaret impedimentum, ei sub utraq; specie Communio præberi possit, dummodo neq; postulans neq; ministrans Sacramentum in scandalum populi, aut in contemptum Ecclesiæ id faciat, neque suo jure leges religionis in qua digit sive Ecclesiasticas sive laicas infringere præsumat.

Pro secundo et tertio sic, Quod si impedimentum aliquod hujusmodi intervenit, ut in utraque specie absq; periculo sumi non possit, ut si quis Paralysi correptus, aut ab alio quovis naturæ aut morborum impedimento utramq; speciem recipere commode non possit, hic si desideret Sacram Communionem sumere, ei sub altera tantum specie porrigatur. Pro quarto autem, Quod si quis nausea, vel alia corporis molestia adeo sit infestatus, ut nihil in stomachum receptum non rejectet, huic si id petat, Sacramentum saltem ostendi posset, ut viso eo mortem Christi redemptoris sui citius revocans in memoriam compunctus corde spiritualiter communicet.

Plurimum igitur demiror, quod hi qui Christianæ Libertatis assertores et acerrimi propugnatores videri volunt, libertatem hanc nostram in hoc uno Corporis et Sanguinis Domini Sacramento, quo nihil superexcellens, nihi celebrius, nihil incomparabilius, nihil deniq; ad consolandos fidelium animos solidius, Christus hinc abitus Ecclesiæ suæ reliquit, nobis tollere velint; Quid enim majus donare potuit Christus in hoc Sacramento sumendum quam seipsum? Deinde cum ipse omnino liberum nobis reliquerit, et posse aliquos sub utraq; specie Communionem accipere, et posse alios sub altera, nonnullos quoq; morborum necessitate impeditos, saltem in conspectum prolato Corpore Domini compuncto corde posse Spiritualiter communicare, quanta immodestia, quanta inclementia esset, libertate hac fraudare Christianos? Ut quibus sub utraq; specie, ob impedimenta quæ sunt innumera, Communio præberi non posset, his summi boni fruitione privatis sub neutra daretur! Nec adhuc fatentur et si non corporaliter sumatur, saltem Spiritualiter capi posse. Qua non servitute durior

esset hæc conditio, ut Christi redemptoris nostri corpus, quod ille a fidelibus sumi voluit, nobis id summopere desiderantibus violenter eripiat; quis ingenuus Christianus libertatem fruitionis hujus sibi extortam non omni morte intolerabiliorem putaret? Itaq; libertas hæc a Christo nobis relicta omni conatu retinenda est, omnibus viribus amplectenda, nec ipsis mea opinione fidendum est, qui eam nobis tollere velint.

Præterea, quid fiat apud septentrionales populos? quid apud populos Apricæ et qui intra Tropicos habitant? apud quos non ea vini copia est ut populis omnino sub specie vini præberi possit, (nam his populis cervisia ex frugibus est potui) an ideo quia sub utraq; specie his ministrari Sacramentum non potest, ab utraq; arceudi essent? aut sub una non integer Christum capere possent? id quod absit.

Quando autem primum populus priscum morem deserere, et sub altera tantum panis specie Communionem sacram sumere cepit, nobis est incomptum; credibile est majores nostros auctoritate Scripturæ motos, quæ alteram nonnunquam speciem per Christum et Apostolos datam memorat, propter periculum effusionis in terram Sanguinis Christi, cum liquida omnia levi membrorum trepidante motu facile effundantur, religiosa quadam et pia reverentia, non mediocri; Dei timore abstinuisset in Sacramento a vini specie, nec Christum qui se cum Ecclesia usque in finem omnibus diebus mansurum promisit, tot sæculis eam deseruisse, ut si necessarium præceptum de utraq; specie semper ab omnibus sumenda dedisset, in re tanti momenti eam permisisset turpiter labi; sed magis Ecclesiæ suæ liberum reliquisset videtur, ut cum in alterutra specie totus et integer Christus contineretur, sub altera etiam sumi possit.

Qui vero sit mos hodie de utraq; specie in Ecclesiis Græcis, quæ Romanæ Ecclesiæ Tyrannidem nunquam admiserunt, non satis nobis est compertum, cum Græcia tota Turcarum subsit imperio, nec liberam habeant facultatem Christum ut libet profitendi, quando nec Verbum Dei publice prædicare, nec ad Campanarum sonitum populum convocare, nec publicas Litanias crucis vexillo præeunte facere, his ullo pacto est concessum.

Illud quoq; imprimis est observandum, nempe quod in Universis Ecclesiis in die Parasceves Sacerdos et omnis populus sub una tantum specie panis communicant, non sub specie Vini, ut cum is dies repræsentat mortem Christi in qua sanguis ejus pretiosus pro nostra salute effusus est et separatus a corpore, separatim illo die sub altera solum specie communicarent omnes sive Sacerdos sive populus; qui mos per universam Ecclesiam nunquam fuisset admissus, nisi sub altera tantum specie integer Christus contineretur, atq; nisi sub altera Sacramentum populis ministrari posset.

De Missa Privata.

Per Missas autem privatas multos abusus introductos esse dicitis, quas velut Atlantem

quendam Papatum sustinuisse, indulgentias invexisse, orbem expilasse, utpote quæ ad quæstum pateant, monachorum turbas concervasse, Verbum Dei exterminasse assertitis, atq; ideo Germanos Principes Synaxim veteri more reduxisse quam lingua vernacula facere, ritu satis decore atque decenti commemoratis; privatas vero Missas apud vos in totum abolitas esse, quæ tot pepererunt abusus et fœtus malignos. Qua de re nobiscum diu multumq; cogitantes, consideramus imprimis nihil unquam in Ecclesia sua Christum ordinasse quo malignus serpens aliquando non sit abusus, neque tamen propterea rejiciendum est quicquid sancte est ordinatum, alioqui Sacramenta omnia antiquanda essent; quin magis reputavimus longe satius esse abusus omnes in totum remove, quæ vero Sancte et pie introducta sunt in Ecclesiam, illa ipsa stabilia manere.

Nam si ideo Missæ privatæ abolendæ sunt in totum, quia de illis Thomas Aquinas, Gabriel, atque alii Doctrinas ut dicitis impias induxerunt, viz. Missas ex opere operato gratiam mereri, et tollere peccata vivorum et mortuorum, et applicari posse alienum opus ad alterum, Quicquid sit, quod illi asserunt, hoc de omni Missa asserunt, non de privata duntaxat; Qua propter si ad tollendas illas opiniones qualescunque Missa privata esset abroganda, eadem ratione abroganda esset Synaxis et Missa publica, quam vos ipsi retinetis nec censetis abolendam, quicquid de ea alii opinentur. Missa vero privata, velut privata quædam est Communio et Synaxis, quæ si recte atque ut decet fiat, quicumque fideles illi interesse decreverint, si pœnitentes convenerint contriti de peccatis, Dei; implorent misericordiam cum filio prodigo dicentes, Pater peccavi in Cælum et coram te, haud dubie quin ipsi Spiritualiter cum Sacerdote communicant, offerentes se et animas suas, hostias vivas et acceptabiles Deo, tametsi pauci fuerint, atq; a corporali Sacramenti sumptione abstinerint: ac per hoc Missa privata Ecclesiæ adeo non obest, ut non parum et ad vitam corrigendam, et ad fidem in Christum corroborandam prodesse videatur; quippe Christiani per hoc peccatores se agnoscunt quotidie delinquentes, quotidie veniam postulant, quotidie per peccatum in salebroso vitæ hujus cursu cadentes, quotidie pœnitentes resurgunt, et velut alacriores reddit, devicto sæpius hoste, fiunt ad pugnam audentiores.

Porro statim in exordio omnis Missæ privatæ publica est peccatorum omnium generalis Confessio, venia postulatur a Deo, absolutio impartitur a Sacerdote secundum Dei Verbum, quemadmodum in Missa publica.

Et si in Missa publica et quantumcumq; solenni nemo adsit alius præter Sacerdotem qui Communicare velit in esu Sacramenti, quid quæso differet Missa publica a privata? An Sacerdos in solemniori die populo ad Sacra conveniente, si nemo alius communicare velit, abstinet a Missa publica? atque inter

Græcos ipsos, ubi singulis dominicis diebus fit una Missa publica uti asseritis, raro admodum communicat in esu Sacramenti quicquam è populo, uti a fide dignis accepimus, qui ipsi Græcorum Sacris interfuerunt.

Quod vero Epiphanium citatis qui singulis septimanis ter celebratam Synaxim in Asia asserit, eumq; morem ab Apostolis inductum, cum jam tantum in Græcia singulis Dominicis fiat populi conventus ad Sacra, si mutari mos potuit ab Apostolis inductus, ut rarius quam statuerunt Apostoli populus congregaretur, car non etiam mutari potuit ut sæpius conveniret, quando per hoc celebrior fit mortis Christi memoria, id quod in Missa fit etiam privata.

Jam vero si Sacramentum hoc a fidelibus exerceri Christum in mortis suæ memoriam præcepit, inquit, Hoc facite in meam commemorationem, ne mors ejus raro admodum commemorata in oblivionem transiret, quo crebrius, quo frequentius, memoria ejus in Sacramento repetitur, eo mandatum ejus servatur magis: Etenim sicut raro admodum memorata oblivioni sunt obnoxia, ita crebro frequentata radices in mente agunt altius, ne obliterari unquam possint; itaq; ut mors Christi crebra memoria illustretur, Missa etiam privata non parum confert.

Certe Paulus Apostolus singulas domos privatas, ubi credentium numerus aliquis erat, Ecclesias vocat, membra Majoris Ecclesiæ, civitatis illius in qua essent, sicut majores ipsas civitatum Ecclesias, membra Catholicæ et universalis Ecclesiæ appellat, scribens ad Corinthios; at quæ Ecclesia arceda est a Communione Corporis Domini? Christus etiam ipse instituendo Sacramentum hoc Corporis et Sanguinis sui, inquit, Hoc quotiescunq; facitis, facite in meam commemorationem; nec tempus nec locum ullum cohibuit, quo fieri id non posset, quoniam modo igitur arcebimus quenquam a Missis privatis? Et ad dies festos publicamq; Synaxim eum relegabimus? Cujus arbitrio Christus liberum reliquit, quando et ubi id vellet decenter exequi, dum inquit quotiescunq; nam si certa tempora servanda essent, non indefinite locutus fuisset Christus ipsum Dei Verbum, ipsa sapientia Patris.

Jam vero ab initio nascentis Ecclesiæ per singulas domos ubi erant fideles fiebat communio, atq; id quotidie, teste Luca in Apostolorum Actis, ubi ait, Quotidie quoq; perdurantes unanimiter in templo, et frangentes circa domos panem; quem locum etiam de Communione veteres interpretes intelligunt, et tamen singulis diebus non agebant publice dies festos, sed privatim per domos communicabant: Etsi terrenorum regum atq; principum ministri pleriq; omnes nullam diem transigere cupiunt, quo non fruantur vel solo aspectu sui Domini, tametsi propior congressus non contingat, quis fidelis Christianus non omnibus optabit votis, ut quando in hac vita Christum Regem Regum, et Dominum Dominantium, in Majestate gloriæ regnantem

cernere mortales oculi non possunt, saltem per fidem in Sacramento Corporis Domini, quod ille fidelibus in memoriam sui frequentandam reliquit, interim quotidie Regem gloriæ videat?

Quod vero Chrysostomus Sacerdotem ad altare stare, et alios ad Communionem accersere, alios arcere scribit, enarrat morem publicæ Communionis, qui in initio nascentis Ecclesiæ crebrius quam nunc fit frequentabatur; qui mos nunc in Paschate, quando ubiq; communicat populus, apud omnes servatur Ecclesiis: Cæterum ille ipse expositulat cum fidelibus sui temporis, quod rarius communiceant, quam vel oporteret, vel vetus mos erat; cæterum nusquam is privatas Missas vetui.

At Canon Nicenus Diaconis in Communione publica suum locum designat post Presbyteros; cæterum nec is Canon, nec ullus alius Missas privatas abrogat.

Sacramentum autem Eucharistiæ Sacrificium non esse arbitramini, quod unum Sacrificium sit propitiatorium mors Christi, et cum is ultra non moritur, qui semel tantum pro nobis oblatum est, nullum restat ultra Sacrificium, nisi cultus Spiritualis, hoc est, justitia fidei et fructus fidei. Quid sibi velit justitia quæ ex fide est scimus, quippe quam Paulus opponit Justitiæ quæ est ex lege: Cæterum qui sunt fructus fidei, nobis ex Scripturis non satis liquet, ipsam fidem sicut charitatem, et multas alias virtutes scimus esse fructus Spiritus. Verum enim vero non satis miramur, cur quispiam ægre ferat Missam Sacrificium vocari, quando omnis vetustas et Græcorum et Latinorum sic eam appellare consuevit, quam ibi fiat consecratio Corporis et Sanguinis Domini in memoriam mortis ejus, qui, ut inquit Paulus, pro peccatis offerens hostiam, in sempiternum sedet ad dextram Dei, una enim oblatione consummavit in sempiternum sanctificatos, itaq; si Christus et Sacerdos esset, et Sacrificium, et hostia, ubicunq; est Christus, ibi est hostia nostra, ibi est sacrificium nostrum; at si in Sacramento altaris est veram Corpus Christi, et verus Sanguis Christi, quo pacto manente veritate Corporis et Sanguinis Domini, non est ibi Sacrificium nostrum?

Porro quia in Missa est Christus Sacrificium nostrum, qui ipse ultra non moritur, ibiq; cum ipso capite nostro, nos illius Corpus et membra nosmet ipsos Deo hostias vivas offerimus, Græci id totum *ἀναμνησκον θυρίαν*, id est, Sacrificium incruentum vocant: ita veteres omnes intrepide Missam Sacrificium vocarunt, quod ibi sit Christus Sacrificium nostrum in Sacramento.

Sic Basilus, sic Chrysostomus, sic Hieronymus, sic Augustinus, eam appellare non dubitavit; Quocirca quid vetat Missam, in qua consecratur Panis in Corpus Christi, et Vinum in Sanguinem ejus, qui vere est Sacrificium nostrum, et hoc fieri in memoriam sui jussit, vocari Sacrificium: alioqui si id negabimus, non parum verendum est, ne cum Sacramentariis quos nunc vocant, qui verita-

tem Corporis et Sanguinis in Sacramento negant, et cum Anabaptistis consentire videamur, a qua suspicione sicut in animo nostro nos profitemur longe abesse, ita quoq; cupimus calumniantibus adversariis omnem obtreptandam ansam auferri: Atqui cum in Missa tum Sacerdos, tum populus contritus de peccatis se, ut hortatur Paulus, hostiam vivam, sanctam atq; Deo placentem exhibeat, laudes quas Deo canat et in gratiarum actione versetur, quis dubitare potest, ea quoq; ratione, Missam jure Sacrificium nominari, cum Propheta appellat Sacrificium laudis, et Paulus omnes hortetur, ut se hostias vivas exhibeant, id quod fit in Missa. Malachias etiam Propheta inquit, Ab ortu solis usq; ad occasum, magnum est nomen meum in gentibus, et in omni loco Sacrificatur, et offertur nomini meo oblatio munda, quia magnum est nomen meum in gentibus, dicit Dominus exercituum. At quæ alia oblatio munda in omni loco inter gentes, nisi solus Christus, aut quod aliud Sacrificium Christianorum, nisi Missa, ubi Commemoratio mortis Christi agitur? Nam aut aliquid inter gentes Christianorum oportet esse Sacrificium, aut mentitus est Propheta: quænam quæso est oblatio munda, nisi solus Christus hostia nostra, qui in Sacramento altaris est sub Panis et Vini speciebus? quippe quantumcunq; nos ipsi nos Deo offeramus, hostiæ mundæ non meremur nomen, quorum omnis justitia velut pannus est menstruæ: Itaq; constat Missam Sacrificium vocari ex Verbo Dei per Malachiam enunciato, quod cum ita sit, cur Missæ invidemus nomen Sacrificii, quod Propheta prædixit, et in qua Christus in Sacramento præsens est ipse mundi Sacrificium?

De Conjugio Sacerdotum.

Cœlibatatum Sacerdotum contra Scripturam, contra leges naturæ, contra honestatem, per Pontificem Romanum asseritis introductum, cum Scriptura Sacerdotibus, sicut cæteris hominibus, conjugium permittat, nec possint naturam suam mutare, nec absq; singulari dono cœlibes vivere: nam non omnes capiunt verbum hoc, et Paulus inquit, propter fornicationem unusquisq; Uxorem suam habeat.

Hic primum ordiri juvat, ut locum illum Evangelii de tribus Eunuchorum generibus consideremus, quandoquidem Christus alios a natura Eunuchos esse asserit, alios per vim factos, quorum neutrum genus continentiae virtute splendet; quoniam alteros ad generandum natura, alteros violentia reddidit inutiles. Tertium vero genus eorum est, qui quamquam terrena generatione uti possunt, malunt continere, et se castrare propter Regnum Cœlorum; de quo genere Christus statim infert, qui potest capere, capiat, id quod nec de primo, nec de secundo Eunuchorum genere intelligi potest, quibus continentiae palma negata est, cum descendere in certamen nequeunt: tertium vero genus eorum est, qui continentiae student, et a licitis nuptiis abstinere malunt propter Regnum Cœlorum, quo

Christum liberius atq; expeditius sequantur, ne terrenis nuptiis implicati, cogitare cogantur, ut inquit Paulus, quæ sunt mundi; ad quod genus Christus virginitatis author homines sapientissime invitat, inquiens, Qui potest capere, capiat: per hoc quod inquit, capiat, homines adhortans ad capeendum certamen ut palmam arripiant, nempe Regnum Cœlorum, ad quod neminem hortaretur, si nemo carnem possit vincere; per hoc vero quod ait, qui potest capere, posse capi palmam indicans; alioqui si impossibile esset carnem superare, quorsum attineret dicere, Qui potest, si nemo id posset.

Præterea per ea verba, Qui potest capere, quosdam etiam esse declarat, qui non facile possunt, nam nisi aliqui non facile possent capere, cur secerneret eos qui possunt; itaq; considerandas animi vires admonet, priusquam certamen aggrediare, ne temere arrepto certamine turpiter succumbas: Nec dixisset quosdam esse, qui se castraverunt propter Regnum Cœlorum, si caro esset insuperabilis, et nemo se castrare posset. Nec dubitandum est quin is qui hortatur ad subeundum certamen, gratiam suam sine qua nihil possent, his non defuturam demonstrat, qui nomina sua in militiam ei dederunt, quorum ille ipse dux futurus est, qui non modo in periculis suos milites invocatus nunquam deserit, sed stat ante Januam et pulsatur, paratus semper ad succurrendum, si quis ei aperiatur: Nam Paulus tentationes superari posse nos admonet, modo Dei auxilium imploremus, inquiens, Tentatio vos non apprehendit nisi humana, fidelis autem Deus qui non patietur vos tentari supra id quod potestis, sed faciet etiam cum tentatione proventum ut possitis sustinere. Quamobrem his qui continentiam semel profitentur, et eam postea turpiter deserunt, etiam atq; etiam considerandum est, ne nomen Dei blasphemare videantur, Christum accusantes deserti auxilii, cum sint ipsi desertores militiæ, et primo statim congressu terga dantes hosti: itaq; quod Paulus liberum cuiq; facit, ut propter fornicationem Uxorem suam habeat, id de his intelligi, qui continentiam non sunt professi, Paulus ipse nos docet, inquiens, de viduis adolescentioribus, quæ cum luxuriatæ fuerunt in Christo nubere volunt, habentes damnationem quia primam fidem irritam facerunt. Augustinus Pauli Doctrinam secutus, Psal. 83. inquit, alius ex Dei munere majus aliquid vovit, statuit nec nuptias pati, qui non damnaretur si duxisset Uxorem; post votum quod Deo promissit si duxerit damnabitur: sic virgo quæ si nuberet non peccaret, Sanctimonialis si nupserit Christi adultera reputabitur, respexit enim retro de loco quo accesserat, exemplo Uxoris Loth, et sicut canis reversus ad vomitum reputatur.

Itidem Augustinus, Psal. 75. ample asserit votum semel emissum servandum esse. Hieronymus etiam adversus Jovinianum inquit, virgo quæ se Deo dicavit, si nubat, damnationem habet; atq; alio loco adversus eun-

dem, Virgines tuæ quas prudentissimo consilio (quod nemo unquam legerat, nec audierat de Apostolo) docuisti, melius esse nubere quam uri, occultos adulteros in apertos vertunt meritos; non suasit hoc Apostolus, non Electionis vas Virgilianum consilium est, conjugum vocat, hoc prætexit nomine culpam. Verbum ipsum Dei palam adversatur ubique ne rumpantur vota. Propheta inquit, vovete et reddite Domino Deo Vestro; in Deuteronomio quoque; scribitur, cum votum voveris Domino Deo tuo, non tardabis reddere, quia requirit illud Dominus Deus tuus, et si moratus fueris, reputabitur tibi in peccatum; si nolueris polliceri absque peccato eris, quod autem egressum est de labiis tuis, observabis et facies, sicut promisisti Domino Deo tuo et propria voluntate et ore locutus es. Ecclesiastes etiam inquit, siquid vovisti ne moreris reddere, sed quodcumque; voveris redde: Et in Numerorum libro scribitur, siquis virorum votum Domino voverit, aut se constrinxerit iuramento, non faciat irritum Verbum suum, sed omne quod promissit implebit. Quocirca Ecclesia a principio sicut conjugatos Sacerdotes et Episcopos, qui sine crimine essent unius Uxoris viri propter necessitatem admisit, cum tot alii quot possent ad edocendum orbem sufficere tunc non reperirentur idonei, et tamen Paulus ipse Timotheum cælibem elegit; ita quoque; siquis ad Sacerdotium cælebs accersitus, postea Uxorem duxerit, semper a Sacerdotio deponeretur, secundum Canonem Neocæsariensi Concilii, quod fuit ante Nicenum. Similiter in Calcedonensi Concilio, in cuius primo capite priora Concilia confirmantur, statuitur ut Diaconissa, si se nuptiis tradat, maneat sub Anathemate, et Virgo Deo dicata et Monachus jungentes se nuptiis, maneat excommunicati.

Hoc quoque; observandum est, quod in Canonibus Apostolorum habetur, tantummodo Lectores cantoresque; non conjugatos posse Uxores ducere, cæteris vero in clerum admissis postea Uxorem ducere nunquam licuit.

Qui vero conjugati ad Sacerdotium admissi erant, Uxores suas prætextu Religionis abjicere nequaquam poterant, ut docet Canon Apostolicus; cumque in Niceno Concilio proponeretur de Presbyterorum jam ductis Uxoribus abjiciendis, restitit Paphnutius ne legitimæ Uxores pellerentur, cuius sententiam, cum Canone Apostolorum de non abjiciendis Uxoribus concordantem, omnes sunt secuti.

Cæterum in Niceno Concilio nihil æquam propositum fuit, ut Sacerdotes post Sacerdotium Uxores ducerent, quod jam ante sic erit prohibitum, ut siquis contrarium auderet, ducens postea Uxorem, deponeretur a Sacerdotio, ut supra dictum est; itaque; Paphnutius de non abjiciendis jam ductis ante Sacerdotium Uxoribus, non autem deducendis post Sacerdotium aperte locutus est.

Itaque; neque; Canon aliquis Apostolicus, neque; Concilium Nicenum quicquam habet ejusmodi ut in Sacerdotium admissi, postea Uxores ducant, sicut vos allegatis.

His concordat sexta Synodus, in qua sanc-

tum est quod siquis è clero vellet Uxorem ducere, ante subdiaconatum id faceret, postea nequaquam liceret, nec ulla usquam libertas Sacerdotibus in sexta Synodo datur post Sacerdotium Uxores ducendi, sicut vos asseritis.

Itaque; a principio nascentis Ecclesiæ, plane compertum est nullo unquam tempore licuisse Sacerdoti post Sacerdotium Uxorem ducere; atque; ubicunque; id fuit attentatum, id non fuit impune, nam tantum nefas ausus deponeretur a Sacerdotio. Paulus Apostolus inquit, de conjugibus loquens, nolite fraudare invicem nisi forte ex consensu ad tempus, ut vacetis orationi. Hieronymus in Apologia ad Pamachium ait, Paulus Apostolus dicit, Quando coimus cum Uxoribus non orare non posse, si per coitum quod minus est impeditur, id est orare, quanto plus quod majus est, id est Corpus Christi, prohibetur accipere: idque late prosequitur exemplo panum propositionis, qui non dabantur nisi continentibus Davidi et ministris, ut scribitur in libro Regum; Panes enim Propositionis, quasi Corpus Christi, de Uxoribus cubilibus consurgentes edere non poterant, ut inquit Hieronymus, atque exemplo dationis legis veteris, ante cujus dationem filii Israel in Exodo triduo abstinere sunt jussi ab Uxoribus.

Hieronymus etiam adversus Jovinianum inquit, si Laicus et quicumque; fidelis orare non potest, nisi careat officio conjugali, Sacerdoti cui semper pro populo offerenda sunt Sacrificia, semper orandum est: si semper orandum est, semper ergo carendum Matrimonio. Idem asserit Ambrosius ample in Epistola ad Timotheum prima, cum quo consentit Augustinus.

Paulus Timotheum Discipulum in Sacerdotali Officio erudiens, admonet secularia negotia fugienda esse, inquit, Labora ut bonus miles Christi Iesu, nemo militans implicat se negotiis secularibus, ut ei placeat cui se probavit; et si Sacerdotes Uxores acciperent, curis secularibus necesse est involvantur, nam teste Paulo, qui cum Uxore est, sollicitus est quæ sunt mundi, quomodo placeat Uxori; qui vero sine Uxore est, sollicitus est quæ Domini sunt, quomodo placeat Deo: Ideoque; eundem ad cælibatum hortatur, quando ait, Teipsum castum custodi, nam castitas, ubi de conjugatis non fit sermo, cælibatus intelligitur, suum enim Discipulum sui similem reddere cupiebat; atque quodam in loco Corinthiis scribens, omnes homines hortatur ad continentiam, ait enim, volo omnes homines esse sicut meipsum, et rursus dico non nuptiis et viduis bonum est, si sic permanserint sicut et ego. Alio in loco scribens eisdem, ministros Ecclesiæ sui officii admonet, adhortans ne in vacuum Gratiam Dei recipiant, et subdit, Nemini dantes ullam offensionem, ut non vituperetur ministerium, sed in omnibus exhibeamus nosmetipsos sicut Dei Ministros, &c. in vigiliis, in jejuniis, in castitate, in scientia, in verbo veritatis. Quæ omnia ad ministros Ecclesiæ pertinent quos castitatem maxime sectari convenit, ut impuri non appropinquent altaribus, a quibus

salaces omnino arceri decet: Nam non nisi de Sacerdotibus ea intelligi possunt, quando scientia divinæ legis et populi institutio ad eos spectat, ut inquit Malachias, Labia Sacerdotis custodiunt scientiam et legem requirunt ex ore ejus. Et Paulus Timotheum vult se exhibere operarium inconfusibilem, recte tractantem verbum veritatis, viz. in Doctrina populi; igitur Sacerdotes Domini, qui se Deo jampridem dedicaverunt, qui se castraverunt propter Regnum Cælorum, qui pro suis et populi peccatis orare assidue debent, quoniam pacto, deserto cælibatus vexillifero Christo, novis nuptiis operam dare secularibusq; molestiis quibus scaturitur se implicare decet? quid enim est ad aratrum manum mittere, retroq; recipere exemplo Uxoris Loth, si hoc non est? cujusmodi homines non aptos esse Regno Dei, Christus ipse pronunciat, etenim si nemo potest Uxori pariter et Philosophiæ operam dare, ut mundana prudentia docet, quanto magis is qui se Deo dicavit, duobus Dominis servire non poterit, nempe Deo pariter et mundo, quorum uterq; totum hominem, non dimidiatum, ad se raptat?

Quoniam autem et conjugati et cælibes in initio Ecclesiæ admittebantur ad Sacerdotium, id tamen non ubiq; ita servabatur teste Hieronymo adversus Vigilantium, ubi inquit, quid facient Orientis Ecclesiæ, quid Egypti, et Sedis Apostolicæ, quæ aut Virgines clericos accipiunt, aut continentes, aut si Uxores habuerint mariti esse desistunt? Atque ad Pammachium Hieronymus inquit, Christus Virgo, Virgo Maria, utriusq; sexus virginitatem dedicaverunt, Apostoli vel Virgines, vel post nuptias continentes, Episcopi, Presbyteri, Diaconi, aut Virgines eliguntur, aut vidui, aut certe post Sacerdotium in æternum pudici, in morem Ecclesiæ veterem, cujus autor est haud dubie Paulus et Scriptura ipsa. Jam vero uti Augustinum citatis, qui ait, quidam nubentes post votum asserunt adulteros esse, ego dico vobis quod graviter peccant qui tales dividunt: at ille ipse Augustinus asserit, lapsus et ruinas a castitate Sanctiori quæ voveret Deo adulteriis esse pejores, neq; statim legitimum est quicquid tolerat Ecclesia.

Cyprianus quoq; ipse quem citatis, in illa ipsa Epistola de Virginibus quæ continentiam voverunt, ubi inquit, si perseverare nolunt, vel non possint, melius est ut nubant, quam ut in ignem delitiis suis ruant; ex quo inferitis tale votum non impedire Matrimonium, longe aliud sentit: nam consultus a Pomponio Sacerdote, quid sibi videretur de Virginibus his, quæ cum semel statum suum continenter et firmiter tenere decreverint, detectæ sunt postea in eodem lecto pariter mansisse cum Masculis; ea de re altius repetens Sermonem, periculosamq; esse Virginitatem et Masculorum cohabitationem, confirmans per Scripturas ac graves multorum ruinas ex hoc enatas, asserens generaliter de omnibus Virginibus inquit, quod si ex fide Christo se dicaverint caste et pudice sine ulla fabula

perseverent, ita fortes et stabiles præmium Virginitatis expectent; si autem perseverare nolunt, vel non possunt, melius est ut nubant, quam ut in ignem delitiis suis cadant, certe nullum fratribus aut sororibus scandalum faciant, cum scriptum sit, &c. Et paulo post infert, Christus Dominus et judex noster, cum virginem suam sibi dicatam et sanctitati suæ destinatam jacere cum altero cernat, quam indignatur et irascitur, et quas pœnas incestis hujusmodi conjunctionibus comminatur! Deinde ad quasitum respondens, jubet obstetrices adhiberi ut videatur an Virgines illæ sint corruptæ, ubi inquit, si autem aliquæ ex eis corruptæ fuerunt deprehensæ, agant pœnitentiam plenam, quia quæ hoc crimen admisit, non mariti sed Christi adultera est, et ideo æstimato justo tempore et ex homologesi facta ad Ecclesias redeant; quod si obstinate perseverent, nec se ab invicem separent, sciant se cum hac sua impudica obstinatione nunquam a nobis admitti in Ecclesiam posse, ne exemplum cæteris ad ruinam delictis suis facere incipiant. Ecce quid sentit Cyprianus de votis ruptis, incestuosos et Christi Adulteros hujusmodi flagitiosos appellat, et nisi separentur, nunquam admittit in Ecclesiam; quomodo ergo talia vota non impediant Matrimonium, aut quis ad tale Matrimonium quenkam hortari audebit, quod sine violatione voti et transgressione divini mandati, ideoq; sine gravissimo scelere contrahi non possit? Atqui quod Principes Germaniæ, scribitis, cum viderent multa flagitia de cælibatu Sacerdotum provenire, Matrimonia Sacerdotibus libera permisisse, si meum, Egregii Oratores, consilium requisissent vestri Principes priusquam tot Sacerdotes apud vos ruptis vinculis ad nuptias convolassent ad id consilii dedissem quod vestri Principes arripuerunt hæsito magnopere; nam si Sacerdotes qui continere nollent, erumpere ad nuptias omnino voluissent, quanto satius forte fuisset, exemplo veterum deposuisse tales a Sacerdotio, suæq; de cætero Conscientiæ quenkam reliquisse, ac deinde puriores altaribus admovisse, quam libere omnia permittendo peccatis alienis auctores videri, atq; ea ratione aliena peccata nostra facere: Veruntamen nos qui in aliena Repub. curiosi nunquam fuimus nec esse voluimus, omnia Principum vestrorum acta atq; gesta in optimam partem interpretamur, non dubitantes, quin ad tollendos abusus omnes sincerus his animus, atq; ad repurgandam Dei Ecclesiam appositus non desit.

Porro nos qui in Regno nostro Romani Episcopi Tyrannidem profligare magna industria studuimus, et Christi Gloriam sinceriter promovere curabimus Deo propitio, quantum humano consilio fieri potest, ne quis abusus sive a Romano Episcopo sive a quovis alio inductus non aboleatur, et si quos compariemus temporis inservientes, fingentesq; se odisse Romanum Episcopum, atq; in Sermonem simulare veritatem, quam corde non amplectuntur, ejusmodi viris consilia nostra

de rebus Sacris non communicabimus, nec eorum vel de Sacris vel de Prophanis expectabimus sententiam.

Quæ vero Christi puram atq; sinceram Doctrinam promovere, quæ Christi Evangelium dilatare, quæ ad repurganda Ecclesiæ Anglicanæ vitia tendere, quæ ad extirpandos abusus atq; errores omnes spectare, quæ deniq; Ecclesiæ candorem exornare posse videbuntur, ea totis viribus sectabimur, his studebimus, his Deo volente in perpetuum incumbemus.

De Articulis vero quos jam disseruimus maturius cum Theologis nostris quamprimum vacabit agemus, atq; ea demum statuemus quæ ad Christi Gloriam Ecclesiæque sponsæ ejus decorem conducere existimabimus.

Vobis autem, Præstantissimi Oratores qui tot labores terra marique perpessi estis, ut nos inviseretis, qui cum Theologis nostris tandiu contulistis, qui ob Evangelii negotium a Patria abfuistis multis mensibus, immensas atq; innumeras habemus gratias; nec miramur si dulcis amor Patriæ, post diuturnam absentiam vestram, ad reditum vos invitat. Itaque post expleta Principum vestrorum mandata, post absoluta in totum negotia vestra, si non gravabimini nos invisere, vester ad nos accessus admodum gratus erit, vosque in Patriam non modo libenter dimittemus cum bona venia, sed ad Principes etiam vestros, literas dabimus summæ diligentiae vestræ in exequenda legatione testimonium perhibentes. Valet.

IX.—*A Letter written by the King to his Bishops, directing them how to instruct the People. An Original.*

[Cotton Libr. Cleop. E. 5.]

BY THE KING.

HENRY R.

Right Reverend Father in God, right trusty and well-beloved, we greet you well: And whereas for the Vertue, Learning, and good qualities which we saw and perceived heretofore in you, judging you thereby a Personage that would sincerely, devoutly, purely, and plainly set forth the Word of God, and instruct our People in the truth of the same, after a simple and plain sort, for their better instruction, unity, quiet, and agreement in the points thereof, we advanced you to the room and office of a Bishop within this our Realm; and so endowed you with great Revenues and Possessions; perceiving after, by the contrariety of preaching within this our Realm, our said People were brought into a diversity of Opinion, whereby there ensued contention amongst them; which was only engendred by a certain contemptuous manner of speaking, against honest, laudable, and tolerable Ceremonies, Usages, and Customs of the Church; we were enforced, by our sundry letters, to admonish and command you, amongst others, to preach God's Word sincerely, to declare abuses plainly,

and in no wise contentiously to treat of matters indifferent, which be neither necessary to our Salvation, as the good and vertuous Ceremonies of Holy Church, ne yet to be in any wise contemned and abrogated, for that they be incitements and motions to Vertue, and allurements to Devotion: all which our travail notwithstanding, so little regard was by some taken and adhibited to our advertisements therein, that we were constrained to put our own Pen to the Book, and to conceive certain Articles, which were by all you the Bishops and whole Clergy of this our Realm in Convocation agreed on, as Catholic, meet, and necessary to be by our Authority for avoiding of all contention set forth, read and taught to our Subjects, to bring the same in unity, quietness, and good concord: supposing then that no Person having Authority under us, would either have presumed to have spoken any word, that might have offended the sentence and meaning of the same, or have been any thing remiss, slack, or negligent in the plain setting forth of them as they be conceived, so as by that mean of abstinence such quiet and unity should not grow thereupon as we desired and looked for of the same; and perceiving oftsoons, by credible report, that our labours, travail and desire therein, is nevertheless defeated, and in manner by general and contemptuous words spoken, by sundry light and seditious persons, contemned and despised, so that by the abstinence of direct and plain setting-forth of the said Articles, and by the fond and contentious manner of speaking, that the said light Personages do still use against the honest Rites, Customs, Usages, and ceremonial Things of the Church, our People be much more offended than they were before; and in a manner exclaim that we will suffer that injury at any Man's hand, whereby they think both God, us, and our whole Realm highly offended, insomuch that principally upon that ground, and for the Reformation of those Follies and Abuses, they have made this commotion and insurrection, and have thereby grievously offended us, damaged themselves, and troubled many of our good Subjects: We be now enforced, for our discharge towards God, and for the tender love and zeal we bear unto the tranquillity and loving unity of our said People and Subjects, again to readdress these our Letters to all the Bishops of our Realm, and amongst other unto you, as a peremptory warning to admonish you, to demean and use your self for the redobbing of these things as shall be hereafter declared, upon pain of deprivation from the Bishoprick, and further to be punished for your contempt, if you shall offend in the contrary, as Justice shall require for your own Trespass.

And first, we straitly charge and command you, that plainly and distinctly, without any additions, ye shall every Holy day, wheresoever ye shall be within your Diocess, when

ye may so do with your health and convenient commodity, openly, in your Cathedral Church, or the Parish Church of the place where ye shall for time be, read and declare our Articles; and in no wise, in the rest of your words which ye shall then speak of your self, if you speak any thing, utter any word that shall make the same, or any word in the same, doubtful to the people.

Secondly; We will and command you, That you shall in your Person travel from place to place in all your Diocess, as you may with your commodity, and endeavour your selves every Holy-day to make a Collation to the People, and in the same to set forth plainly the Texts of Scripture that you shall treat of; and with that also as well to declare the obedience due by God's Laws to their Prince and Sovereign Lord, against whose commandment they ought in no wise, though the same were unjust, to use any violence, as to commend and praise honest Ceremonies of the Church as they be to be praised, in such plain and reverent sort, that the People may perceive they be not contemned, and yet learn how they were instituted, and how they ought to be observed and esteemed; using such a temperance therein, as our said People be not corrupted, by putting over-much affiance in them, which a part should more offend, than the clear silencing of the same, and that our People may thereto the better know their duties to us, being their King and Sovereign Lord.

Thirdly; We straitly charge and command you, That neither in your private communications you shall use any words that may sound to the contrary of this our Commandment, ne you shall keep or retain any Man of any degree, that shall in his words privately or openly, directly or indirectly, speak in these matters of the Ceremonies, contentiously or contemptuously; but we will that in case ye have, or shall have towards you any such Person that will not better temper his Tongue, you shall, as an Offender and a Seductor of our People, send the same in sure custody to us and our Council, to be punished as shall appertain; and semblably to do with other Strangers whom ye shall hear to be notable offenders in that part.

Fourthly; Our pleasure and commandment is, That you shall on your behalf, give strait commandment upon like pain of deprivation and further punishment, to all Parsons, Vicars, Curats, and Governors of Religious Houses, Colledges, and other places Ecclesiastical within your Diocess, that they and every of them shall, touching the indifferent praise of Ceremonies, the avoiding of contentious and contemptuous Communication, concerning any of the same, and the distinct and plain reading of our said Articles, observe and perform, in their Churches, Monasteries, and other Houses Ecclesiastical aforesaid, the very same order that is before to you prescribed. And further, that you permit nor suffer any Man,

of what degree soever in learning, Strangers or other, to preach in any place within your said Diocess out of his own Church, by virtue of any License by us, or any other of our Ministers, granted before the fifteenth day of this month, neither in your presence nor elsewhere, unless he be a Man of such honesty, vertue, learning, and judgment, as you shall think able for that purpose, and one whom in manner you dare answer for.

Finally; Whereas we be advertised that divers Priests have presumed to marry themselves, contrary to the custom of our Church of England, our pleasure is, Ye shall make secret enquiry within your Diocess, whether there be any such resiant within the same or not: And in case ye shall find that there be any Priests that have so presumed to marry themselves, and have sithence nevertheless used and exercised in any thing the Office of Priesthood, we charge you, as ye will answer upon the pains aforesaid, not to conceal their doings therein, but rather to signify their demeanour to our Council, or to cause them to be apprehended, and so sent up unto us accordingly. Given under our Signet at our Castle of Windsor, the 19th day of November, in the 28th Year of Our Reign.

X.—*Tonstall's Arguments for the Divine Institution of Auricular Confession; with some Notes written on the Margent by King Henry's own Hand. An Original.*

[Cotton Libr. Cleop. E. 5.]

Quod Confessio Auricularis sit de Jure Divino.

PROBARI videtur ex illo loco Matthæi 3. ubi Joanne Baptista in deserto prædicante pœnitentiam, exhibat ad eum Hierosolyma et omnis Judæa, et baptizabantur ab eo in Jordane confitentis peccata sua; quem locum Chrysostomus ita exponit, inquit, Confessio peccatorum est testimonium Conscientiæ confitentis Deum, qui enim timet Judicium Dei peccata sua non erubescat confiteri; qui autem erubescit non timet, perfectus enim timor solvit omnem pudorem; illic enim turpitudine confessionis aspicitur, ubi futuri judicii pœna non creditur. Nunquid nescimus quia Confessio peccatorum habet pudorem, et quia hoc ipsum erubescere pœna est gravis, sed ideo magis nos jubet Deus confiteri peccata nostra, ut verecundiam patiamur pro pœna? nam et hoc ipsum pars est Judicii, O misericordia Dei! quem toties ad iracundiam excitavimus, sufficit ei* solus pudor pro pœna.

† Si verecundia pro pœna est apud Deum, ea autem non continget ex confessione facta soli Deo, nam nemo rationis compos ignorat etiam absque Confessione Deum peccata nostra scire, de Confessione facta homini necesse est intelligantur. Præterea ipsa Verba demonstrant quod Joanni Baptistæ confessi sunt

* Nota bene de solo pudore. † Fallax.

peccata sua, nam dixit eis, facite ergo fructum dignum penitentia, quod apte dicere non poterat, nisi penitentes eos ex confessione sibi facta rescivisset.

Beda Marci I.

Et Baptizabantur ab illo in Jordane flumine, confitentes peccata sua. * Exemplum confitendi peccata ac meliorem vitam promittendi datur eis, qui Baptisma accipere desiderant, sicut etiam prædicante† Paulo in Epheso multi credentium veniebant, confitentes et annunciantes actus suos, quatenus abdicata vita veteri, renovari mererentur in Christo.

‡ Scribitur quoque in Evangelio Joannis 21. Quorum remisistis peccata, remittuntur eis et quorum retinueritis, retenta sunt: et Matth. 18. Quæcunque ligaveritis super terram, erunt ligata in Cælo, et quæcunque solveritis super terram, erunt soluta in Cælo. Remittere autem et solvere nemo potest id quod ignorat, occulta autem peccata præter peccantem novit nisi solus Deus, quare nisi peccata aperiantur Sacerdoti, nec ea ligare nec solvere posset. Et § quemadmodum Sacratissima tua Majestas, si commissionem aliquibus dedisset audiendi et terminandi negotium aliquod, non possent iudices rem ignorantes nisi negotio coram eis patefacto causam finire, viz. propter culpam litigatorum non comparentium coram eis; sic nec Sacerdotes ligare et solvere possunt peccata quæ ignorant. Itaque; cum Deus Sacerdotem velut medicum Spiritualem Ecclesiæ dederit, si quis enim sua vulnera celat, ipse sua culpa perit, cum tamen de salute sua deberet esse sollicitus, sicut Paulus ad Phil. 2. admonet, inquit, cum metu et tremore Salutem vestram operamini.

Origenes in Levit. Homilia 2. loquens de Remissionibus Peccatorum.

¶ Est adhuc et septima, licet dura et laboriosa, per penitentiam remissio peccatorum, cum lavat peccator lachrimis stratum suum, et fiunt ei lachrimæ suæ panis die et nocte, et cum non erubescit Sacerdoti Domini indicare peccatum suum, et quærere medicinam secundum eum qui ait, ¶ Dixi pronuntiabo adversum me injustitiam meam Domino, et tu remisisti impietatem cordis mei, in quo impletur et illud quod Jacobus Apostolus dicit, Siquis autem infirmatur, vocet Presbyteros Ecclesiæ, et imponent ei manus ** ungentes eum oleo in nomine Domini, et

oratio fidei salvabit infirmum, et si in peccatis fuerit remittentur ei.

Origenes Homilia 2. in Psal. 37.

* Intellige mihi fidelem quidem hominem sed tamen infirmum, qui etiam vinci ab aliquo peccato potuit, et propter hoc mugientem pro delictis suis et omni modo curam vulneris sui sanitatemque; requirentem, licet præventus sit et lapsus, volentem tamen medelam ac salutem reparare; si ergo hujusmodi homo memor delicti sui, confiteatur quæ commisit, et humana confusione parvi pendat eos, qui exprobrant eum confitentem, et notant vel irident, ille autem intelligens per hoc veniam sibi dari, et in die Resurrectionis pro his quibus nunc confunditur coram hominibus, tunc ante Angelos Dei confusionem atque opprobria evasurum, ut nolit tegere et occultare maculam suam, sed pronunciet delictum suum, nec velit esse Sepulchrum dealbatum, quod deforis quidem appareat hominibus speciosum, id est ut videntibus se quasi justus appareat, intus autem sit repletus omni immunditie et ossibus mortuorum.

Et paulo post, Quoniam iniquitatem meam pronuncio. Pronunciationem iniquitatis, id est, confessionem peccati, frequentius diximus, vide ergo quid edocet nos scriptura divina, quia oportet peccatum non celare intrinsecus; fortassis enim sicut ii qui habent intus inclusam escam indigestam, aut humoris, vel flegmatis stomacho graviter et molestè imminentem, si vomuerunt relevantur; ita etiam hi qui peccarunt, si quidem occultant et retinent intra se peccatum intrinsecus urgentur, et propemodum suffocantur a phlegmate vel humore peccati: Si autem ipse sui accusator fiat, dum accusat semetipsum, simul evomit et delectum, atque omnem morbi digerit causam. Tantummodo circumspecte diligentius cui debeas confiteri peccatum tuum, proba prius medicum cui debeas causam languoris exponere, qui sciat infirmari cum infirmante, flere cum flente, qui condolendi et compatiendi noverit disciplinam, ut ita demum siquid ille dixerit, quise prius et eruditum medicum ostenderit et misericordem, siquid consilii dederit, facias et sequaris, si intellexerit et præviderit talem esse languorem tuum, qui in conventu totius Ecclesiæ exponi debeat et curari, ex quo fortassis et cæteri ædificari poterunt, et tu ipse facile sanari, multa hac deliberatione et satis perito medici illius consilio procurandum est.

Cyprianus in Sermonem de Lapsis.

† Denique quando et fide majore et timore meliores sunt, qui quamvis nullo Sacrificii aut libelli facinore constricti, quoniam tamen de hoc vel cogitaverunt, hoc ipsum apud Sacer-

* Non ait, necesse est ut confiteantur, jam de contemptu loquitur.

† Fateor Cyprianus Confessionem auricularem nobis non plus præcipi quam virginittatem.

* Exemplum dicit non præceptum.

† Non præcepto.

‡ Huic respondendum est. Absolutio datur in remedium peccatorum petentibus tantum nam si non petiero.

§ Exemplum bene declarat rem, sed non perite positum.

¶ De sua opinione loquens.

¶ Male sentit qui abutitur Scriptura.

** Nonquam is modus unctionis in Confessione utebatur.

dotes Dei dolenter et simpliciter confitentur, exomologesin conscientię faciunt, animi sui pondus exponunt, salutarem medelam parvis licet et modicis vulneribus exquirunt, scientes scriptum esse, Deus non deridetur; derideri et circumveniri Deus non potest, nec astutia aliqua fallente deludi: plus imo delinquit qui secundum hominem Deum cogitans evadere se penam criminis credit, si non palam, crimine admisit. Christus in præceptis suis dicit, qui confusus me fuerit, confundet eum filius hominis, et Christianum se putat qui Christianus esse aut confunditur aut veretur: Quomodo potest esse cum Christo qui ad Christum pertinere aut erubescit aut metuit? minus plane peccaverit non videndo idola, nec sub oculis circumstantis atq; insultantis populi sanctitatem fidei profanando, non polluendo manus suas funestis Sacrificiis, nec sceleratis cibis ora maculando; hoc eo proficit ut sit minor culpa, non ut innocens conscientia; facilius potest ad veniam criminis pervenire, non est tamen immunis a crimine, nec cesset in agenda penitentia, atq; in Domini misericordia deprecanda, ne quod minus esse in qualitate delicti videtur, in neglecta satisfactione cumuletur. * Confiteantur singuli, quæso vos fratres, delictum suum, dum adhuc qui deliquit in sæculo est, dum admitti confessio ejus potest, dum satisfactio et remissio facta per Sacerdotes apud Dominum grata est; convertamur ad Dominum mente tota, et penitentiam criminis veris doloribus exprimentes Dei misericordiam deprecemur; illi se anima prosterнат, illi mœstitia satisfaciāt, illi spes omnis incumbat; rogare qualiter debeamus dicit ipse, Revertimini, inquit, ad me ex toto corde vestro, simulq; et jejunio, et fletu, et planctu, et scindite corda vestra et non vestimenta.

† Præterea Esaias peccatorem admonet Cap. 42. secundum 70. inquit, Dic tu prior iniquitates tuas ut justificeris; et Solomon Prov. 18. ait, Justus prior est accusator sui, atq; ideo ne Satan nos in judicio coram omnibus accuset, nos illum in hac vita, per priorem confessionem delicti nostri factam aliis prævenire debemus, nam Deum prævenire in nostri accusatione nequimus qui omnia facta nostra jam novit, imo vero antequam fierent ea præscivit; quare Confessio illa necesse est, intelligatur, de extranea confessione facta Dei ministro qui id ignoravit, nam Deum nihil unquam latuit non modo jam factum, sed ne futurum quidem quicquam.

‡ Circa personas vero ministrorum quibus fieri deberet Confessio, atq; circa tempora Ecclesiæ nonnunquam aliquid immutarunt, et varie pro regionibus statuerunt.

Et ne tuam sollicitudinem, Sacratissima Majestas, circa publicam Regni tui tranquillitatem stabiliendam sanctissime occupatam,

longa multorum lectione, quæ præter ista afferre possem, remorari videar, plura adjungere supersedebo, illud tantummodo precatus, ut meam hanc scribendi temeritatem boni consulat, quam ego totam perspicacissimo atq; eruditissimo Majestatis tuæ judicio considerandam pensitandamq; committo. Atq; ita felicissime valeat Sacratissima tua Majestas, cujus Regnum et prosperrimum et in sæculum diuturnum vobis fore precamur.

XI.—*A Letter of King Henry's to Tonstall, Bishop of Duresme, against Auricular Confession being of Divine Institution. An Original.*

[Cott. Libr. Cleop. E. 5.]

SINCE me thought (my Lord of Durham) that both the Bishops of York, Winchester, and your Reasons and Texts were so fully answered this other day, in the House, as to my seeming and supposal, the most of the House was satisfied; I marvelled not a little why eft-soons you have sent to me this now your writing, being in a manner few other Texts or Reasons than there were declared both by the Bishop of Canterbury and me, to make smally or nothing to your intended purpose: but either I esteem that you do it to prove my simple judgment alone, which indeed doth not much use (tho not the wisest) to call in aid, the judgments of other learned Men, and so by mine ignorant answer, seem to win the Field; or else that you be too much blinded in your own fansy and judgment, to think that a Truth, which by learning you have not yet proved, nor I fear me cannot by Scriptures, nor any other Directors probable grounds, though I know mine unsufficiency in learning, if the matter were indifferent, and that the ballance stood equal, since I take the verity of the Cause rather to favorize the part I take than yours; it giveth me therefore great boldness, not presuming in Learning, but in justness of the Cause, seeing by writing you have provoked me to it, to make answer to your Arguments: Therefore I beginning now to reply to your first Allegation, shall essay to prove, if I can, that your own Author in place by you alledged, maketh plain against your Opinion; for as you alledg him, St. Chrysostom saith, *Quod sufficit solus pudor pro pœna*, then Auricular Confession is not by commandment necessary; for if it were, this word (*Solus*) is by your Author ill set; therefore your Author in this place furdereth you but little. To your *Fallax* Argument, I deny your consequent, founded only upon small Reason, which is the ground of your *Fallax* Argument: which Reason I need not take away, for your alledged Author doth shew too plainly, in his 5. Homily, Tom. 5. that you gather wrong sense upon his words; for he saith, with much more touching this matter, these few words, *Non hominibus peccata detegere cogo*; then this other

* Si præceptum haberet non persuaderet.

† Hi omnes suadent, sed non præcipiunt.

‡ Cum nec cui nec tempora designantur non firmum præceptum datur.

Text before rehearsed, is not to be understood as you will by writing it. Further, me thinketh, I need not (God thank you) too greatly study for Authors to conclude your wrong taking of Texts, for those your self alledg serveth me well to purpose: for all your labour is to prove that Auricular Confession were by God commanded, and both your Authorities of Bede and Paul, sheweth nothing but that they did confess their sins, and yet do not they affirm that it was by commandment; wherefore they make for mine Argument and not for yours. Your other Texts of John 21. and Matthew 10. were so thoroughly answered this other day, and so manifestly declared not to appertain to our grounded Argument, that I marvel you be not ashamed eft-soons to put them in writing, and to found your Argument now so fondly on them: for what fonder Argument can be made to prove thereby a necessity of Confession, than to say, If you confess not, I cannot forgive? Would a Thief which committeth Felony, think himself obliged by the Law to disclose his Felony, if the Law say no more, but if thou confess not I cannot forgive thee? or would theft the sooner therefore be forgiven? This is matter so apparent, that none can but perceive except he would not see. As touching Origen's places by you alledged; as the first, in Leviticum, sheweth that we be as much bound *lavare stratum lacrimis, as dicere Sacerdoti*, which no man, I think, will affirm that he be bound to do; and yet he affirmeth not that any of them is commanded: the Text also whereby ye would approve his so saying, doth not yet speak *quod pronuntiabo justitiam meam Sacerdoti*, but *Domino*: The other of James seemeth better to make for extrem Unction, than for Confession; for when was ever the use, that Folk coming only to Confession, were wont to be anointed with Oil, therefore this makes nothing of your Argument. As touching Origen in Psal. 37. he saith not, *quod obligamur dicere Sacerdoti*, but *si confiteantur*; and seemeth rather to persuade Men that they should not *parvi pendere Confessionem*, (as all good Folk would) than that they were obliged to Confess them to a Priest. Though Cyprian *de Lapsis*, doth praise them which do Confess their Faults to Priests, yet doth he confess that we be not bound to do so; for he saith in the highest of his praise these words, "How much be they then higher in Faith, and better in fear of God, which though they be not bound by any deed of Sacrifice, or Book, yet be they content sorrowfully to confess to the Priest sins!" He knowledgeth no bond in us by neither fact of Sacrifice or Libel, why alledg you (tho he praise Auricular Confession) that we should be bound by God and Law thereto? This is no proof thereof, neither by Reason nor by Scripture, nor any good Authority. And whereas he saith further, *Confiteantur singuli, quæ vos fratres, delictum suum*; this doth not argue a precept; nor yet the saying of Esay, cap.

43. *secundum Septuaginta*; nor Solomon in the Proverbs 10. for these speak rather of knowledge of our Offence to God in our Heart, than of Auricular Confession; after David the Prophets saying and teaching, when he said, *Tibi soli peccavi*, that was not to a Priest. By the text also which you alledg, beginning, *circa personas vero ministrorum, &c.* you do openly confess that the Church hath not accepted Auricular Confession to be by God's Commandment; or else by your saying and Allegation, they have long erred: for you confess that the Church hath divers times changed both to whom Confession should be made, and times when; and that also they have changed divers ways for divers Regions; if it were by God's commandment they might not do thus: Wherefore, my Lord, since I hear no other Allegations, I pray you blame not me tho I be not of your Opinion; and of the both, I think that I have more cause to think you obstinate, than you me, seeing your Authors and Allegations make so little to your purpose. And thus fare you well.

XII.—*A Definition of the Church, corrected in the Margent by King Henry's own hand. An Original.*

[Cotton Libr. Cleop. E. 5.]

De Ecclesia.

ECCLESIA præter alias acceptiones in Scripturis duas habet præcipuas: Unam, quæ Ecclesia accipitur pro Congregatione Sanctorum et vere fidelium qui Christo capiti vere credunt, et sanctificantur Spiritu ejus hæc autem una est, et vere Sanctum Corpus Christi sed Soli Deo* cognitum, qui hominum corda solus intuetur. Altera acceptio est, quæ Ecclesia accipitur pro Congregatione omnium Hominum qui baptizati sunt in Christo, et non palam abnegarint Christum, nec sunt excommunicati:† quæ Ecclesiæ acceptio congruit ejus Statui in hac vita duntaxat, ubi habet malos bonis simul admixtos,|| et debet esse cognita per Verbum et legitimum usum Sacramentorum ut possit audiri; sicut docet Christus, Qui Ecclesiam non audierit. Porro ad veram unitatem Ecclesiæ, requiritur ut sit consensus in recta Doctrina Fidei et administratione Sacramentorum.

Traditiones vero et ritus atq; Cæremoniæ quæ vel ad decorem, vel ordinem, vel Disciplinam Ecclesiæ ab hominibus sunt institutæ, non omnino necesse est, ut eadem sint ubiq; aut prorsus similes: hæ enim et variæ

* Sponsa Christi cognita.

† Juste.

‡ Aut obstinati.

|| Et cognitio hujus Ecclesiæ pervenit per usum Verbi et Sacramentorum, acceptione, perfecta, unitate, ac unanimi consensu acceptata.

fuere et variari possunt* pro regionum atq; morum diversitate et commodo,† sic tamen ut sint consentientes Verbo Dei: et quamvis

* Modo rectoribus placeant quibus semper obtemperandum est, tamen ut eorum institutio atq; Lex Verbo Dei non adversetur.

† Ista est Ecclesia nostra Catholica et Apostolica, cum qua nec Pontifex Romanus, nec quisvis aliquis Prælati aut Pontifex, habet quicquid agere præterquam in suas Dioceses.

in Ecclesia secundum posteriorem acceptationem mali sint bonis admixti, atq; etiam Ministeriis Verbi et Sacramentorum nonnunquam præsent, tamen cum ministrent non suo sed Christi nomine, mandato et autoritate, licet eorum ministerio uti tam in verbo audiendo quam recipiendis Sacramentis, juxta illud, Qui vos audit me audit; nec per eorum malitiam imminuitur effectus aut gratia donorum Christi rite accipientibus, sunt enim efficacia propter promissionem et ordinationem Christi etiamsi per malos exhibeantur.

END OF THE ADDENDA.

A
COLLECTION
OF
RECORDS AND ORIGINAL PAPERS,
WITH
OTHER INSTRUMENTS
REFERRED TO IN THE
SECOND PART OF THE FORMER HISTORY.

THE
JOURNAL OF KING EDWARD'S REIGN,

WRITTEN WITH HIS OWN HAND.

The Original is in the Cotton Library. Nero c. 10.

THE Year of our Lord, 1537, was a Prince born to King Henry the 8th, by Jane Seimour, then Queen; who within few days after the Birth of her Son, died, and was buried at the Castle of Windsor. This child was christened by the Duke of Norfolk, the Duke of Suffolk, and the Arch-Bishop of Canterbury. Afterwards was brought up till he came to six Years old among the Women. At the sixth Year of his Age he was brought up in Learning by Master Doctor Cox, who was after his Almoner, and John Cheeke, Master of Arts, two well-learned Men, who sought to bring him up in learning of Tongues, of the Scripture, of Philosophy, and all Liberal Sciences. Also John Bellmaine, Frenchman, did teach him the French Language. The tenth year not yet ended, it was appointed he should be created Prince of Wales, Duke of Cornwall, and Count Palatine of Chester: at which time, being the Year of our Lord 1547, the said King died of a dropsie as it was thought. After whose death incontinent came Edward Earl of Hartford, and Sir Anthony Brown, Master of the Horse, to convoy this Prince to Enfield, where the Earl of Hartford declared to him and his younger Sister Elizabeth, the Death of their Father.

Here he begins anew again.

AFTER the Death of King Henry the 8th, his Son Edward, Prince of Wales, was come to at Hartford, by the Earl of Hartford, and Sir Anthony Brown, Master of the Horse; for whom before was made great preparation that he might be created Prince of Wales, and afterward was brought to Enfield, where the Death of his Father was first shewed him; and the same day the Death of his Father was shewed in London, where was great lamentation and weeping: and suddenly he proclaimed King. The next day, being the
of He was brought to the Tower of London, where he tarried the space of three weeks; and in the mean season the Council sat every day for the performance of the Will, and at length thought best that the Earl of Hartford should be made Duke of Somerset, Sir Thomas Seimour Lord Sudley, the Earl of Essex Marquess of Northampton, and divers Knights should be made Barons, as the Lord Sheffield, with divers others. Also they thought best to chuse the Duke of Somerset to be Protector of the Realm, and Governour of the King's Person during his

Minority; to which all the Gentlemen and Lords did agree, because he was the King's Uncle on his Mothers side. Also in this time the late King was buried at Windsor with much solemnity, and the Officers broke their Staves, hurling them into the Grave; but they were restored to them again when they came to the Tower. The Lord Lisle was made Earl of Warwick, and the Lord Great Chamberlainship was given to him; and the Lord Sudley made Admiral of England: all these things were done, the King being in the Tower. Afterwards all things being prepared for the Coronation, the King being then but nine Years old, passed through the City of London, as heretofore hath been used, and came to the Palace of Westminster; and the next day came into Westminster-Hall. And it was asked the People, Whether they would have him to be their King? Who answered; Yea, yea: Then he was crowned King of England, France, and Ireland, by the Arch-Bishop of Canterbury, and all the rest of the Clergy and Nobles; and Anointed, with all such Ceremonies as were accustomed, and took his Oath, and gave a General Pardon, and so was brought to the Hall to Dinner on Shrove-sunday, where he sat with the Crown on his Head, with the Arch-Bishop of Canterbury, and the Lord Protector: and all the Lords sat at Boards in the Hall beneath, and the Lord Marshal's Deputy, (for my Lord of Somerset was Lord Marshal) rode about the Hall to make room: then came in Sir John Dimock Champion, and made his Challenge, and so the King drank to him, and he had the Cup. At night the King returned to his Palace at Westminster, where there was Justs and Barriers; and afterward Order was taken for all his Servants being with his Father, and being with the Prince, and the Ordinary and Unordinary, were appointed. In the mean season, Sir Andrew Dudley, Brother to my Lord of Warwick, being in the Paunsie, met with the Lion, a principal Ship of Scotland, which thought to take the Paunsie without resistance; but the Paunsie approached her, and she shot, but at length they came very near, and then the Paunsie shooting off all one side, burst all the overlop of the Lion, and all her Tackling, and at length boarded her and took her: but in the return, by negligence, she was lost at Harwich-Haven, with almost all her Men.

In the month of *May died the French King, called Francis, and his Son called Henry, was proclaimed King. There came also out of Scotland an Ambassador, but brought nothing to pass, and an army was prepared to go into Scotland. Certain Injunctions were set forth, which took away divers Ceremonies, and Commissions sent to take down Images, and certain Homilies were set forth to be read in the Church. Dr. Smith, of Oxford, recanted at Pauls certain Opinions of the Mess, and that Christ was not according to the Order of Melchisedeck. The Lord Seimour, of Sudley, married the Queen, whose name was Katherine, with which Marriage the Lord Protector was much offended.

There was great preparation made to go into Scotland, and the Lord Protector, the Earl of Warwick, the Lord Dacres, the Lord Gray, and Mr. Brian, went with a great number of Nobles and Gentlemen to Barwick; where the first day after his coming, he mustered all his Company, which were to the number of 13000 Footmen, and 5000 Horsemen. The next day he marched on into Scotland, and so passed the Pease; then he burnt two Castles in Scotland, and so passed a streight of a Bridge, where 300 Scots Light-Horsemen set upon him behind him, who were discomfited. So he passed to Musselburgh, where the first day after he came, he went up to the Hill, and saw the Scots, thinking them, as they were indeed at least, 36000 Men; and my Lord of Warwick was almost taken, chasing the Earl of Huntley, by an Ambush; but he was rescued by one Bertivell, with twelve Hagbuttiars on Horseback, and the Ambush ran away.

The 10th day of September, the Lord Protector thought to get the Hill, which the Scots seeing, passed the Bridge over the River of Musselburgh, and strove for the higher Ground, and almost got it; but our Horsemen set upon them; who although they stayed them, yet were put to flight, and gathered together again by the Duke of Somerset, Lord Protector, and the Earl of Warwick, and were ready to give a new Onset. The Scots being amazed with this, fled their wayes; some to Edinburgh, some to the Sea, and some to Dalkeith; and there were slain 10000 of them; but of Englishmen 51 Horsemen, which were almost all Gentlemen, and but one Footman. Prisoners were taken, the Lord Huntley, Chancellor of Scotland, and divers others Gentlemen; and slain of Laids 1000. And Mr. Brian, Sadler, and Vane, were made Bannerets.

After this Battel, Broughtie-craig was given to the Englishmen, and Hume, and Roxburgh, and Heymouth, which were Fortified, and Captains were put in them; and the Lord of Somerset rewarded with 500*l.* Lands. In the mean season, Stephen Gar-

diner, Bishop of Winchester, was, for not receiving the Injunctions, committed to Ward. There was also a Parliament called, wherein all Chaunteries were granted to the King, and an extream Law made for Vagabonds, and divers other things. Also the Scots besieged Broughty-craig, which was defended against them all by Sir Andrew Dudley, Knight; and oftentimes their Ordnance was taken and marred.

YEAR II.

A Triumph was, where six Gentlemen did challenge all Comers at Barriers, Justs, and Tournay; and also that they would keep a Fortress with thirty, with them against an hundred or under, which was done at Greenwich.

Sir Edward Bellingham being sent into Ireland Deputy, and Sir Anthony St. Leiger revoked, he took O-Canor, and O-Mor, bringing the Lords that rebelled into subjection; and O-Canor, and O-Mor, leaving their Lordships, had a-piece an 100*l.* Pension.

The Scots besieged the Town of Haddington, where the Captain, Mr. Wilford, every day made issues upon them, and slew divers of them. The thing was very weak, but for the Men, who did very manfully. Oftentimes Mr. Holcroft, and Mr. Palmer, did Victual it by force, passing through the Enemies: and at last the Rhinegrave unawares set upon Mr. Palmer, which was there with near a thousand and five hundred Horsemen, and discomfited him, taking him, Mr. Bowes, Warden of the West-Marches, and divers other, to the number of 400, and slew a few. (Upon St. Peter's the Bishop of Winchester was committed to the Tower.) Then they made divers brags, and they had the like made to them. Then went the Earl of Shrewsbury, General of the Army, with 22000 Men, and burnt divers Towns and Fortresses, which the Frenchmen and Scots hearing, levied their Siege in the month of September; in the levying of which, there came one to Tiberio, who as then was in Haddington, and setting forth the weakness of the Town, told him, That all Honour was due to the Defenders, and none to the Assailers; so the Siege being levied, the Earl of Shrewsbury entered it, and victualled and reinforced it. After his departing by night, there came into the Outer Court, at Haddington, 2000 Men armed, taking the Townsmen in their Shirts; who then defended them, with the help of the Watch, and at length, with Ordnance, issued out upon them, and slew a marvellous number, bearing divers Assaults, and at length drove them home, and kept the Town safe.

A Parliament was called, where an Uniform Order of Prayer was institute, before made by a number of Bishops and learned Men gathered together in Windsor. There was granted a Subsidy, and there was a notable Disputation of the Sacrament in the Parliament-House. Also the Lord Sudley, Admiral

* Should be March.

of England, was condemned to Death, and died in March ensuing. Sir William Sharington was also condemned for making false Coin, which he himself confessed. Divers also were put in the Tower.

YEAR III.

Hume-Castle was taken by Night, and Treason, by the Scots. Mr. Willford, in a Skirmish, was left of his Men, sore hurt and taken. There was a Skirmish at Broughty-craig, wherein Mr. Lutterell, Captain after Mr. Dudley, did burn certain Villages, and took Monsieur de Toge Prisoner. The Frenchmen by night assaulted Boulingberg, and were manfully repulsed, after they had made faggots with Pitch, Tar, Tallow, Rosin, Powder, and Wildfire, to burn the Ships in the Haven of Bollein, but they were driven away by the Bollonors, and their Faggots taken.

In Mr. Bowes Place, who was Warden of the West-Marches, was put the Lord Dacres; and in the Lord Gray's Place, the Earl of Rutland; who after his coming entered Scotland, and burnt divers Villages, and took much Prey. The People began to rise in Wiltshire, where Sir William Herbert did put them down, over-run, and slew them. Then they rose in Sussex, Hampshire, Kent, Gloucestershire, Suffolk, Warwickshire, Essex, Hartfordshire, a piece of Leicestershire, Worcestershire, and Rutlandshire, where by fair Persuasions, partly of honest men among themselves, partly by Gentlemen, they were often appeased; and because certain Commissions were sent down to pluck down Inclosures, they did rise again. The French King perceiving this, caused War to be proclaimed; and hearing that our Ships lay at Jersey, sent a great number of his Galleys, and certain Ships, to surprise our Ships; but they being at anchor, beat the French, that they were fain to retire with the loss of 1000 of their Men.

At the same time the French King passed by Bullein to New-Haven, with his Army, and took Blackness, by Treason, and the Almain Camp; which done, New-Haven surrendered. There was also in a Skirmish, between 300 English Footmen, and 300 French Horsemen, six Noblemen slain. Then the French King came with his Army to Bollein, which they seeing, razed Boulingberg; but because of the Plague, he was compelled to retire, and Chastilion was left behind, as Governor of the Army. In the mean season, because there was a rumour that I was dead, I passed through London.

After that they rose in Oxfordshire, Devonshire, Norfolk, and Yorkshire. To Oxford, the Lord Gray of Wilton was sent with 1500 Horsemen and Footmen, whose coming, with the assembling of the Gentlemen of the Country, did so abash the Rebels, that more than half of them ran their ways, and other that tarried, were some slain, some taken, and some hanged. To Devonshire, the Lord

Privy-Seal was sent, who with his Band, being but small, lay at Honington, whiles the Rebels besieged Exeter, who did use divers pretty Feats of War, for after divers Skirmishes, when the Gates were burnt, they in the City did continue the Fire till they had made a Rampire within; also after, when they were undermined, and Powder was laid in the Mine, they within drowned the Powder and the Mine, with Water they cast in: which the Lord Privy-Seal having thought to have gone to enforce them a by-way, of which the Rebels having spial, cut all the Trees betwixt St. Mary Outrie and Exeter; for which cause the Lord Privy-Seal burnt that Town, and thought to return home: The Rebels kept a Bridg behind his Back, and so compelled him, with his small Band, to set upon them, which he did, and overcame them, killing 600 of them, and returning home without any loss of Men. Then the Lord Gray, and Spinola, with their Bands, came to him, and afterward Gray, with 200 of Redding, with which Bands he being reinforced, came to raise the Siege at Exeter; for because they had scarcity of Victual; and as they passed from Honington, he came to a little Town of his own, whither came but only two ways, which they had reinforced with two Bulwarks made of Earth, and had put to the defence of the same about 2000 Men; and the rest they had laid, some at a Bridg called Honington-Bridg, partly at a certain Hedg in a High-Way, and the most part at the Siege of Exeter. The Rereward of the Horsemen, of which Travers was Captain, set upon the one Bullwark, the Wayward and Battail on the other; Spinola's Band kept them occupied at their Wall: At length Travers drove them into the Town, which the Lord Privy-Seal burnt. Then they ran to a Bridg thereby, from whence being driven, there were in a Plain about 900 of them slain.

The next day they were met about other 2000 of them, at the entry of a High-Way, who first desired to talk, and in the mean season fortified themselves; which being perceived, they ran their ways, and that same Night the City of Exeter was delivered of the Siege. After that they gathered at Launston, to whom the Lord Privy-seal, and Sir Will. Herbert went, and overthrew them, taking their chief Heads and executing them. Nevertheless some sailed to Bridgwater, and went about Sedition, but were quickly repressed. Hitherto of Devonshire. At this time the Black Gally was taken. Now to Norfolk; the People suddenly gathered together in Norfolk, and increased to a great number, against whom the Lord Marquess of Northampton was sent, with the number of 1060 Horsemen, who winning the Town of Norwich, kept it one day and one night; and the next day in the morning, with the loss of 100 Men, departed out of the Town, among whom the Lord Sheffield was slain. There were taken divers Gentlemen, and Serving-

men, to the number of thirty; with which Victory, the Rebels were very glad; but afterward hearing that the Earl of Warwick came against them, they began to stay upon a strong plot of Ground upon a Hill near to the Town of Norwich, having the Town confederate with them. The Earl of Warwick came with the number of 6000 Foot, and 1500 Horsemen, and entered into the Town of Norwich, which having won, it was so weak that he could scarcely defend it; and oftentimes the Rebels came into the Streets, killing divers of his Men, and were repulsed again; yea, and the Townsmen were given to Mischief themselves: So having endured their Assaults three days, and stopped their Victuals, the Rebels were constrained, for lack of Meat, to remove; whom the Earl of Warwick followed with 1000 Almains, and his Horsemen, leaving the English Footmen in the Town, and overcame them in plain Battel, killing 2000 of them, and taking Ket their Captain, who in January following was hang'd at Norwich, and his Head hanged out; Ket's Brother was taken also, and punished alike. In the mean season Chastilion besieged the Peer of Bolloin made in the Haven, and after long Battery, 20000 shot or more, gave assault to it, and were manfully repulsed; nevertheless they continued the Siege still, and made often Skirmishes, and false Assaults, in which they won not much. Therefore seeing they profited little that way, they planted Ordnance against the Mouth of the Haven that no Victual might come to it; which our Men seeing, set upon them by night and slew divers Frenchmen, and dismounted many of their Peeces; nevertheless the French came another time and planted their Ordnance toward the Sand-side of the Sand-hills, and beat divers Ships of Victuallers at the Entry of the Haven, but yet the Englishmen, at the King's Adventure, came into the Haven and refreshed divers times the Town. The Frenchmen seeing they could not that way prevail, continued their Battery but smally, on which before they had spent 1500 Shot in a day, but loaded a Galley with Stones and Gravel, which they let go in the Stream to sink it; but ere it sank, it came near to one Bank, where the Bulloners took it out, and brought the Stones to reinforce the Peer. Also at Guines was a certain Skirmish, in which there was about an 100 Frenchmen slain, of which some were Gentlemen and Noblemen. In the mean season in England rose great Stirs, like to increase much if it had not been well foreseen. The Council, about nineteen of them, were gathered in London, thinking to meet with the Lord Protector, and to make him amend some of his Disorders. He fearing his state, caused the Secretary, in My Name, to be sent to the Lords, to know for what Cause they gathered their Powers together; and if they meant to talk with him, that they should come in a peaceable manner. The next morning, being the 6th of October and

Saturday, he commanded the Armour to be brought down out of the Armoury of Hampton-Court, about 500 Harnesses, to Arm both his and My Men, with all the Gates of the House to be Rampeir'd, People to be raised: People came abundantly to the House. That night, with all the People, at nine or ten of the Clock of the night, I went to Windsor, and there was Watch and Ward kept every night. The Lords sat in open Places of London, calling for Gentlemen before them, and declaring the Causes of Accusation of the Lord Protector, and caused the same to be proclaimed. After which time few came to Windsor, but only Mine own Men of the Guard, whom the Lords willed, fearing the Rage of the People so lately quieted. Then began the Protector to treat by Letters, sending Sir Philip Hobbey, lately come from his Ambassage in Flanders, to see to his Family, who brought in his return a Letter to the Protector, very gentle, which he delivered to him, another to Me, another to my House, to declare his Faults, Ambition, Vain-Glory, entering into rash Wars in my Youth, negligent looking on New-Haven, enriching of himself of my Treasure, following of his own Opinion, and doing all by his own Authority, &c. Which Letters were openly read, and immediately the Lords came to Windsor, took him, and brought him through Holborn to the Tower. Afterward I came to Hampton-Court, where they appointed, by My consent, six Lords of the Council to be attendant on Me, at least two and four Knights; Lords, the Marquess of Northampton, the Earls of Warwick and Arundel, the Lords, Russel, St. John, and Wentworth; Knights, Sir Andr. Dudley, Sir Edw. Rogers, Sir Tho. Darcy, and Sir Tho. Wroth. After I came through London to Westminster. The Lord of Warwick made Admiral of England. Sir Thomas Cheiney sent to the Emperor for Relief, which he could not obtain. Master Wotton made Secretary. The Lord Protector, by his own Agreement and Submission, lost his Protectorship, Treasurership, Marshalship, all his Moveables, and more, 2000*l.* Land, by Act of Parliament. The Earl of Arundel committed to his House, for certain Crimes of suspicion against him, as plucking down of Bolts and Locks at Westminster, giving of My Stuff away, &c. and put to fine of 12000*l.* to be paid 1000*l.* Yearly; of which he was after relieved.

Also Mr. Southwell committed to the Tower for certain Bills of Sedition, written with his Hand, and put to fine of 500*l.* Likewise Sir Tho. Arundel, and six, then committed to the Tower for Conspiracies in the West Places. A Parliament, where was made a manner to Consecrate, Priests, Bishops, and Deacons. Mr. Paget surrendering his Comptrolership, was made Lord Paget of Beaudesert, and cited into the Higher House by a Writ of Parliament. Sir Anthony Wingfield, before Vicechamberlain, made Comptroller. Sir

Thomas Darcy made Vicechamberlaine. Guidotti made divers errands from the Constable of France to make Peace with us; upon which were appointed four Commissioners to Treat, and they after long Debatement made a Treaty as followeth.

Anno 1549. Mart. 24.

Peace concluded between England, France, and Scotland; By our English side, John Earl of Bedford, Lord Privy Seal, Lord Paget de Beadesert, Sir William Petre Secretary, and Sir John Mason. On the French side, Monsieur de Rochepot, Monsieur Chastilion, Guillaud de Mortier, and Bouchere de Sany, upon these Conditions, That all Titles, Tribute, and Defences, should remain; That the Faults of one Man, except he be not punished, should not break the League. That the Ships of Merchandize shall pass to and fro: That Pirats shall be called back, and Ships of War. That Prisoners shall be delivered on both sides. That we shall not war with Scotland. That Bolleyn, with the pieces of New Conquest, and two Basilisks, two Demy-Cannons, three Culverines, two Demy-Culverins, three Sacres, six Faulcons, 94 Hagbuts, a Crook, with Wooden Tailes, and 21 Iron Pieces; and Lauder, and Dunglass, with all the Ordnance save that that came from Haddington, shall, within six months after this Peace be proclaimed, be delivered; and for that the French to pay 200000 Scutes within three days after the delivery of Bolleyn, and 200000 Scutes on our Lady Day in Harvest next ensuing; and that if the Scots raizd Lauder, and we should raze Roxburg and Heymouth. For the performance of which, on the 7th of April, should be delivered at Guisnes and Ardres, these Hostages.

Marquess de Means. My Lord of Suffolk.
Monsieur Trimoville. My Lord of Hartford.
Monsieur D'anguien. My Lord Talbot.
Mons. Montmorency. My Lord Fitzwarren.
Mons. Henandiere. My Lord Martavers.
Vicedam de Chartres. My Lord Strange.

Also that at the delivery of the Town, Ours should come home, and at the first Payment three of theirs; and that if the Scots raze Lauder and Dunglass, We must raze Roxburgh and Heymouth, and none after fortify them, with comprehension of the Emperor.

25. This Peace, Anno 1550, proclaimed at Calais and Bolleyn.

29. In London, Bonfires.

30. A Sermon in Thanksgiving for Peace, and *Te Deum* sung.

31. My Lord Somerset was delivered of his Bonds, and came to Court.

April.

2. The Parliament prorogued to the second day of the Term in October ensuing.

3. Nicholas Ridley, before of Rochester, made Bishop of London, and received his Oath.

Thomas Thirlby, before of Westminster, made Bishop of Norwich, and received his Oath.

4. The Bishop of Chichester, before a vehement affirmer of Transubstantiation, did preach against it at Westminster in the preaching place.

Removing to Greenwich from Westminster.
6. Our Hostages passed the Narrow Seas between Dover and Calais.

7. Monsieur de Fermin, Gentleman of the King's Privy Chamber, passed from the French King by England to the Scotch Queen, to tell her of the Peace.

An Ambassador came from Gustave the Swedish King, called Andrew, for a surer Amity touching Merchandize.

9. The Hostages delivered on both the sides, for the Ratification of the League with France and Scotland; for because some said to Monsieur Rochfort Lieutenant, that Monsieur de Guise, Father to the Marquess of Means, was dead, and therefore the delivery was put over a day.

8. My Lord Warwick made General Warden of the North, and Mr. Herbert President of Wales; and the one had granted to him 1000 Marks Land, the other 500; and Lord Warwick 100 Horsemen at the King's Charge.

9. Licences signed for the whole Council, and certain of the Privy Chamber to keep among them 2340 Retainers.

10. My Lord Somerset taken into the Council. Guidotti the beginner of the talk for Peace, recompensed with Knightdom, 1000 Crowns Reward, 1000 Crowns Pension, and his Son with 250 Crowns Pension.

Certain Prisoners for light Matters dismissed; agreed for delivery of French Prisoners taken in the Wars. Peter Vane sent Ambassador to Venice. Letters directed to certain Irish Nobles, to take a blind Legat coming from the Pope, calling himself Bishop of Armagh. Commissions for the delivery of Bulloin, Lauder, and Dunglass.

6. The Flemings Men of War would have passed our Ships without vailing Bonet; which they seeing, shot at them, and drove them at length to vail Bonet, and so depart.

11. Monsieur Trimaull, Monsieur Vicedam de Chartres, and Monsieur Henaudie, came to Dover, the rest tarried at Calais till they had leave.

13. Order taken, that whosoever had Benefices given them, should preach before the King in or out of Lent, and every Sunday there should be a Sermon.

16. The three Hostages aforesaid came to London, being met at Debtford by the Lord Gray of Wilton, Lord Bray, with divers other Gentlemen, to the number of 20, and Servimgen an 100, and so brought into the City, and lodged there, and kept Houses every Man by himself.

18. Mr. Sidney and Mr. Nevel made Gentlemen of the Privy Chamber. Commission given to the Lord Cobham Deputy of Calais, William Petre chief Secretary, and Sir John Mason French Secretary, to see the French King take his Oath, with certain Instruction;

and that Sir John Mason should be Ambassador Leigier.

Commission to Sir John Davies, and Sir William Sharrington, to receive the first Payment, and deliver the Quittance.

19. Sir John Mason taken into the Privy Council, and William Thomas made Clerk of the same.

Whereas the Emperors Ambassador desired leave, by Letters Patents, that my Lady Mary might have Mass; it was denied him. And where he said we broke the League with him, by making Peace with Scotland, it was answered, That the French King, and not I, did comprehend them, saving that I might not invade them without occasion.

10. Lauther being besieged of the Scots, the Captain hearing that the Peace was Proclaimed in England, delivered it, as the Peace did will him, taking Sureties, that all the Bargains of the Peace should be kept.

18. Monsieur de Guise died.

20. Order taken for the Chamber, that three of the Outer Privy-Chamber Gentlemen should always be here, and two lie in the Palace, and fill the Room of one of the four Knights; that the Squires should be diligent in their Office; and five Grooms should be always present, of which one to watch in the Bed-Chamber.

21. The Marquess de Means, the Duke de Anguien, and the Constable's Son, arrived at Dover.

23. Monsieur Trimoville, and the Vicedam of Chartres, and Monsieur Henaudy, came to the Court, and saw the Order of the Garter, and the Knights, with their Sovereign, receive the Communion.

24. Certain Articles touching a streighter Amity in Merchandize sent to the King of Sweden, being these.

First; *If the King of Sweden sent Bullion, he should have our Commodities and pay no Toll.*

Secondly; *He should bring Bullion to none other Prince.*

Thirdly; *If he brought Ozymus, and Steel, and Copper, &c. he should have our Commodities, and pay Custom as an Englishman.*

Fourthly; *If he brought any other, he should have free entercourse, paying Custom as a Stranger, &c.*

It was answered to the Duke of Brunswick, that whereas he offered Service with 10000 Men of his Land, that the War was ended; and for the marriage of my Lady Mary to him, there was talk for her marriage with the Infant of Portugal, which being determined, he should have answer.

25. Lord Clinton Captain of Bulloin, having sent away before all his Men saving 1800, and all his Ordnance, saving that the Treaty did reserve, issued out of the Town with these 1800, delivering it to Monsieur Chastilion, receiving of him the six Hostages English, an Acquittance for delivery of the Town, and safe Conduct to come to Calais; whither when he came, he placed 1800 in the Emperors Frontiers.

27. The Marquess du Means, Count d'Anguien, and the Constable's Son, were received at Black-Heath by my Lord of Rutland, my Lord Gray of Wilton, my Lord Bray, my Lord Lisle, and divers Gentlemen, with all the Pensionaries, to the number of an hundred, beside a great number of Servingmen.

It was granted, that my Lord of Somerset should have all his moveable Goods and Leases, except those that be already given.

The King of Sweden's Ambassador departed home to his Master.

29. The Count d'Anguien, Brother to the Duke of Vendosme, and next Heir to the Crown after the King's Children; the Marquess de Means, Brother to the Scotch Queen; and Monsieur Montmorency, the Constable's Son, came to the Court, where they were received with much Music at Dinner.

26. Certain were taken that went about to have an Insurrection in Kent, upon May day following; and the priest, who was the chief Worker, ran away into Essex, where he was laid for.

30. Dunglass was delivered as the Treaty did require.

May.

2. Joan Bocher, otherwise called Joan of Kent, was burnt for holding, That Christ was not Incarnate of the Virgin Mary; being condemned the Year before, but kept in hope of Conversion; and the 30th of April, the Bishop of London, and the Bishop of Ely, were to perswade her, but she withstood them, and reviled the Preacher that preached at her Death.

The first payment was payed at Calais, and received by Sir Thomas Dennis, and Mr. Sharrington.

4. The Lord Clinton, before Captain of Bollein, came to Court, where after Thanks, he was made Admiral of England, upon the Surrender of the Earl of Warwick's Patent; He was also taken into the Privy-Council, and promised further Reward. The Captain also, and Officers of the Town, were promised Rewards. Monsieur de Brisay passed also by the Court to Scotland, where at Greenwich he came to the King, telling him, That the French King would see that if he lacked any Commodity that he had, he would give it him; and likewise would the Constable of France, who then bore all the Swing.

5. The Marquess de Means departed to Scotland with Monsieur de Brisay to acquaint the Queen of the death of the Duke of Guise.

6. The Master of Ayrskin, and Monsieur Morret's Brother came out of Scotland for the Acceptation of the Peace, who after had Passport to go into France.

7. The Council drew a Book for every Shire, who should be Lieutenants in them, and who should tarry with Me; but the Lieutenants were appointed to tarry till Chastilions, Sarcy, and Boucherels coming, and then to depart.

9. Proclamation was made, that the Souldiers should return to their Mansions; and the Mayor of London had charge to look through all the Wards, to take them and send them to their countries.

The Debt of 30000*l.* and odd Money, was put over an Year, and there was bought 2500 Cinquetales of Powder.

11. Proclamation was made, That all Wool-winders should take an Oath that they would make good Cloth there, as the Lord Chancellor would appoint them, according to an Act of Parliament made by Edward the Third.

7. The Lord Cobham, the Secretary Petre, and Sir John Mason came to the French King to Amiens, going on his Journey, where they were received of all the Nobles, and so brought to their Lodgings, which were well dressed.

10. The French King took the Oath for the Acceptation of the Treaty.

12. Our Ambassadors departed from the French Court, leaving Sir John Mason as Legier.

14. The Duke of Somerset was taken into the Privy-Chamber, and likewise was the Lord Admiral.

15. It was appointed that all the Light-Horsemen of Bollein, and the Men of Arms, should be payed their Wages, and be led by the Lord Marquess of Northampton, Captain of the Pensioners; and all the Guard of Bollein under the Lord Admiral. Also that the chiefest Captains should be sent, with 600 with them, to the strengthening of the Frontiers of Scotland.

The comprehension of Peace with Scotland was accepted so far as the League went, and Sealed.

16. The Master of Ayrskin departed into France.

17. Removing from Westminster to Greenwich.

18. The French King came to Bollein to visit the Pieces lately delivered to him, and to appoint an Order, and staying things there; which done he departed.

19. Peter Vane went as Ambassador to Venice, and departed from the Court with his Instructions.

20. The Lord Cobham and Sir William Petre, came home from their Journey, delivering both the Oath, and the Testimonial of the Oath, witnessed by divers Noblemen of France; and also the Treaty sealed with the Great Seal of France: and in the Oath was confessed, that I was Supream Head of the Church of England and Ireland, and also King of Ireland.

23. Monsieur Chastilion, and Mortier, and Boucherel, accompanied with the Rhinegrave, Dandelot the Constable's second Son, and Chenault the Legier, came to Duresm Place, where in their Journey they were met by Mr. Treasurer, and sixty Gentlemen at Woolwich, and also saluted with great

Peals, at Woolwich, Debtford, and the Tower.

24. The Ambassador came to me presenting the Legier; and also delivering Letters of Credence from the French King.

25. The Ambassador came to the Court, where they saw Me take the Oath for the Acceptation of the Treaty; and afterwards dined with Me: and after Dinner saw a Pastime of ten against ten at the Ring, whereof on the one side were the Duke of Suffolk, the Vicedam, the Lord Lisle, and seven other Gentlemen appa^rallel'd in Yellow. On the other, the Lord Strange, Monsieur Hennadoy, and the eight other in blew.

26. The Ambassador saw the baiting of the Bears and Bulls.

27. The Ambassadors, after they had hunted, sat with me at Supper.

28. The same went to see Hampton-Court, where they did Hunt, and the same night return'd to Duresm-place.

25. One that by way of Marriage had thought to assemble the People, and so to make an Insurrection in Kent, was taken by the Gentlemen of the Shire, and afterward punished.

29. The Ambassadors had a fair Supper made them by the Duke of Somerset; and afterward went into the Thames, and saw both the Bear hunted in the River, and also Wild-fire cast out of Boats, and many pretty Conceits.

30. The Ambassadors took their leave, and the next day departed.

June.

3. The King came to Shein, where was a Marriage made between the Lord Lisle the Earl of Warwick's Son, and the Lady Ann Daughter to the Duke of Somerset; which done, and a fair Dinner made, and Dancing finished, the King and the Ladies went into two Anti Chambers made of Boughs, where first he saw six Gentlemen of one side, and six of another, run the course of the Field twice over. There names here do follow.

The Lord Edward. Sir John Appleby, &c.

And afterwards came three Masters of one side, and two of another, which ran four Courses apiece. Their Names be;

Last of all came the Count of Regunete, with three Italians, who ran with all the Gentlemen four Courses, and afterwards fought at Tournay; and so after Supper he returned to Westminster.

4. Sir Robert Dudley, third Son to the Earl of Warwick, married Sir John Robsarts Daughter; after which Marriage, there were certain Gentlemen that did strive who should first take away a Gooses Head which was hanged alive on two cross Posts.

5. There was Tilt and Tournay on foot, with as great Staves as they run withal on Horseback.

6. Removing to Greenwich.

8. The Gests of My Progress were set

forth ; which were these ; From Greenwich to Westminster, from Westminster to Hampton-Court, from Hampton-Court to Windsor, from Windsor to Guilford, from Guilford to Otland, from Otland to Richmond, &c.

Also the Vicedam made a great Supper for the Duke of Somerset and the Marquess of Northampton, with divers Masques and other Conceits.

9. The Duke of Somerset, Marquess of Northampton, Lord Treasurer, Bedford, and the Secretary Petre, went to the Bishop of Winchester to know to what he would stick. He made answer, That he would obey and set forth all things set forth by Me and My Parliament ; and if he were troubled in Conscience, he would reveal it to the Council, and not reason openly against it.

The first payment of the Frenchmen, was laid up in the Tower for all Chances.

10. The Books of my Proceedings were sent to the Bishop of Winchester, to see whether he would set his Hand to it, or promise to set it forth to the People.

11. Order was given for Fortifying and Victualling Calais for four months ; and also Sir Henry Palmer and Sir — Alce, were sent to the Frontiers of Scotland, to take a view of all the Forts there, and to report to the Council where they thought best to fortify.

12. The Marquess de Means came from Scotland in Post, and went his way into France.

13. Commissions were signed to Sir William Herbert, and thirty other, to Intreat of certain Matters in Wales, and also Instructions to the same, how to behave himself in the Presidentship.

14. The Surveyor of Calais was sent to Calais, first to raze the Walls of Risbank toward the Sand-hills, and after to make the Wall massy again, and the round Bullwark to change to a pointed one, which should run twenty foot into the Sea, to beat the Sand-hills, and to raze the Mount. Secondly, To view Marbridge, to make an high Bullwark in the midst, with Flankers, to beat through all the streight ; and also four Sluces to make Calais Haven better. Afterwards he was bid to go to Guisnes, where first he should take away the three-corn'd Bullwark to make the outward Wall of the Keep, and to fill the space between the Keep and the said outward Wall with the foresaid Bullwark, and to raise the Old Keep that it might defend the Town. Also he was bid to make Parson's Bullwark, where it is now, round, without Flankers, both pointed, and also with six Flankers to bear to the Keep.

Atwood and Lambert were sent to take view of Alderny, Silly, Jernsey, Gernsey, and the Isle of Gitto.

The Duke of Somerset, with five others of the Council, went to the Bishop of Winchester ; to whom he made this Answer ; *I having deliberately seen the Book of Common-Prayer, although I would not have made it so myself, yet*

I find such things in it as satisfieth my Conscience, and therefore I will both execute it myself, and also see other my Parishioners to do it.

This was subscribed by the foresaid Counsellors, that they heard him say these words.

16. The Lord Marquess, Mr. Herbert, the Vicedam Henandie, and divers other Gentlemen, went to the Earl of Warwick's, where they were honourably received ; and the next day they ran at the Ring a great number of Gentlemen.

19. I went to Debtford, being bidden to Supper by the Lord Clinton ; where before Supper I saw certain men stand upon the end of a Boat, without holding of any thing, and ran one at another, till one was cast into the Water. At Supper Monsieur Vicedam and Henandie supped with me. After Supper was there a Fort made uppon a great Lighter on the Thames which had three Walls, and a Watch-Tower ; in the midst of which Mr. Winter was Captain, with forty or fifty other Souldiers in Yellow and Black. To the Fort also appertained a Gallery of Yellow Coloure, with Men and Ammunition in it for defence of the Castle : Wherefore there came four Pinaces with their Men in White, handsomely dressed ; which intending to give assault to the Castle, first drove away the Pinace, and after with Clods, Squibs, Canes of Fire-Darts made for the nonce, and Bombards, assaulted the Castle ; and at length came with their Pieces, and burst the outer Walls of the Castle, beating them off the Castle into the second Ward, who after issued out and drove away the Pinaces, sinking one of them, out of which, all the Men in it, being more than twenty, leaped out and swam in the Thames ; Then came the Admiral of the Navy, with three other Pinaces, and won the Castle by Assault, and burst the top of it down, and took the Captain and under Captain. Then the Admiral went forth to take the Yellow Ship, and at length clasped with her, took her, and assaulted also her top, and won it also by compulsion, and so returned home.

20. The Mayor of London caused the Watches to be encreased every night, because of the great Frays, and also one Alderman to see good Rule kept every night.

22. There was a privy search made through all Sussex for all Vagabonds, Gipsies, Conspirators, Prophesiers, all Players, and such like.

24. There were certain in Essex about Rumford, went about a Conspiracy, which were taken and the Matter stayed.

25. Removing to Greenwich.

23. Sir John Gates, Sheriff of Essex, went down with Letters to see the Bishop of London's Injunctions performed, which touched plucking down of Superalteries, Altars, and such like Ceremonies and Abuses.

29. It was appointed that the Germans should have the Austin-Friars for their Church to have their Service in, for avoiding of all Sects of Anabaptists, and such-like.

17. The French Queen was delivered of a third Son, called Monsieur d'Angoulesme.

13. The Emperor departed from Argentin to Augusta.

30. John Poynet made Bishop of Roches-ter, and received his Oath.

July.

5. There was Money provided to be sent into Ireland, for payment of the Souldiers there: and also Orders taken for the dispatch of the Strangers in London.

7. The Master of Arskin passed into Scotland coming from France. Also the French Ambassador did come before Me, first after shewing the Birth of Monsieur d'Angoulesme; afterward declaring, That whereas the French King had for my sake let go the Prisoners at St. Andrews, who before they were taken, had shamefully murdered the Cardinal, he desired that all Scots that were Prisoners might be delivered. It was answered, That all were delivered. Then he moved for one called the Arch-Bishop of Glasgow; who since the Peace, came disguised without Passport, and so was taken. It was answered, That we had no Peace with Scotland, such, that they might pass our Countrey, and the Master of Erskin affirmed the same.

8. It was agreed that the 200 that were with Me, and the 200 that were with Mr. Herbert, should be sent into Ireland; Also that the Mint should be set a work that it might coin 24000*l.* a Year, and so bear all my Charges in Ireland for this Year, and 10000*l.* for my Coffers.

9. The Earl of Warwick, the Lord Treasurer, Sir William Herbert, and the Secretary Petre, went to the Bishop of Winchester with certain Articles signed by Me and the Council, containing the confessing of his Fault, the Supremacy, the establishing of Holy Days, the abolishing of six Articles, and divers other, whereof a Copy is in the Council-Chest; whereunto he put his Hand, saving to the Confession.

10. Sir William Herbert and Secretary Petre were sent unto him, to tell him, I marvelled that he would not put his Hand to the Confession. To which he made answer, That he would not put his Hand to the Confession, for because he was Innocent, and also the Confession was but the Preface of Articles.

11. The Bishop of London, the Secretary Petre, Mr. Cecil, and Godericke, were commanded to make certain Articles according to the Laws, and to put in the Submission.

12. It was appointed, That under the Shadow of preparing for the Sea-Matters, there should be sent 5000*l.* to the Protestants to get their good Will.

14. The Bishop of Winchester did deny the Articles that the Bishop of London and the other had made.

13. Sir John Gates was sent into Essex to stop the going away of the Lady Mary, because it was credibly informed that Scip-

perus should steal her away to Antwerp; divers of her Gentlemen were there, and Scipperus a little before came to see the Landing-places.

16. It was appointed that the two hundred with the Duke of Somerset, and two hundred with the Lord Privy-Seal, and four hundred with Master St. Legier, should be sent to the Sea-Coast.

17. It was agreed, that on Wednesday next, We should go in one day to Windsor and dine at Sion.

18. It was thought best that the Lord Bowes should tarry in his Wardenship still, and the Earl of Warwick should tarry here and be recompensed.

19. The Bishop of Winchester was sequestered from his Fruits for three months.

20. Hooper was made Bishop of Gloucester. The Merchants were commanded to stay as much as they could their Vent into Flanders, because the Emperour had made many streight Laws against them that professed the Gospel.

21. A Muster was made of the Boullonois, who were fully paid for all past, and a month to come. Sir John Wallop, Francis Hall, and Doctor Coke, were appointed Commissioners to appoint the Limits between Me and the French King.

23. Removing to Windsor.

22. The Secretary Petre, and the Lord Chancellour, were appointed to go to the Lady Mary, to cause her to come to Oking, or to the Court.

25. It was appointed, that half the French King's Paiment should be bestowed on paying 10000*l.* at Calais, 9000*l.* in Ireland, 10000*l.* in the North, 2000*l.* in the Admiralty, so that every Crown might go for one of our Nobles.

27. Because the Rumour came so much of Scipperus coming, it was appointed that they of the Admiralty should set my Ships in readiness.

26. The Duke of Somerset went to set Order in Oxfordshire, Sussex, Wiltshire, and Hampshire.

28. The Lady Mary, after long communication, was content to come to Leez to my Lord Chancellour, and then to Hunsden; but she utterly denied to come to the Court or Oking at that time.

31. The Earl of Southampton died.

14. Andrew Dory took the City of ——— in Africa, from the Pirat Dragutte, who in the mean season burnt the Country of Genoa.

8. The Emperour came to Ausburg.

August.

4. Mr. St. Legier was appointed, by Letters Patents, to be Deputy there; and had his Commission, Instructions, and Letters to the Nobles of Ireland for the same purpose.

5. The same Deputy departed from the Castle of Windsor.

6. The Duke of Somerset departed to Redding to take an Order there.

7. It was appointed, that of the Mony delivered to Me by the French King, there should be taken 100000 Crowns to pay 100000. at Calais, 10000 in the North, and 2000 in the Admiralty, and 8000 in Ireland.

8. Monsieur Henaudy took his leave to depart to Calais, and so upon the Paiment, to be delivered Home; and Tremoville being sick, went in a Horse Litter to Dover.

9. The French Ambassador came to Windsor, to sue for a Passport for the Dowager of Scotland; which being granted, so she came like a Friend; he required 300 Horse to pass, with 200 Keepers, which was not wholly granted, but only that 200 Horse, with an 100 Keepers in one Company, coming into this Realm, as should be appointed, should, without let, pass into France, and not return this way.

11. The Vicedam of Chartres shewed his Licence to tarry here, with a Letter written to the same purpose.

12. The Ambassadour of France departed not a little contented with his gentle Answers.

12. Removing to Guilford.

13. The Parliament was Prorogued to the 20th of February next following.

Mr. Cook Master of Requests, and certain other Lawyers, were appointed to make a short Table of the Laws and Acts that were not wholly unprofitable, and present it to the Board.

The Lord Chancellor fell sore sick, with forty more of his House, so that the Lady Mary came not thither at that time.

14. There came divers Advertisements from Chamberlain, Ambassadour with the Queen of Hungary, that their very Intent was to take away the Lady Mary, and so to begin an Outward War, and an Inward Conspiracy; insomuch that the Queen said Scipperus was but a Coward, and for fear of one Gentleman that came down, durst not go forth with his Enterprise to my Lady Mary.

16. The Earl of Maxwell came down to the North-Border with a good Power to overthrow the Gremes, who were a certain Family that were yielded to Me; but the Lord Dacre stood before his Face with a good Band of Men, and so put him from his Purpose, and the Gentlemen, called Gremes, skirmished with the said Earl, slaying certain of his Men.

17. The Council appointed, among themselves, That none of them should speak in any Man's behalf for Land to be given, Reversions of Offices, Leases of Manours, or extraordinary Annuities, except for certain Captains who served at Bolleyn, their Answer being deferred till Michaelmass next.

18. A Proclamation that till Michaelmass all Strangers that sued for Pensions should go their way.

20. Removing to Oking.

15. The second Paiment of the French was

paid, and Henaudie and Tremoville delivered.

21. 8000*l.* of the last Payment was appointed to be payed to the Dispatch of Calais, and 5000 at the North.

24. 10000*l.* was appointed to be occupied to win Mony to pay the next Year, pay the outward Pays; and it was promised that the Mony should double every month.

26. Removing to Oatlands.

27. Andrea Doria gave a hot Assault to the Town of — in Africa, kept by the Pirat called Drogute, but was repulsed by the Townsmen.

29. The Pirat gave a hot Assault to Andrea Dorea by Night, and slew the Captain of Thames, with divers other notable men.

31. The Duke Maurice made answer to the Emperour, That if the Council were not free, he would not come at it.

September.

2. Maclamore in Ireland before a Rebel, by the means of Mr. Baberson, surrendred himself and gave Pledges.

6. Mr. Wotton gave up his Secretaryship, and Mr. Cecil got it of him.

8. Removing from Nonsuch.

13. Removing to Oatlands.

22. A Proclamation was set forth, by the which it was commanded; 1. That no kind of Victual, no Wax, Tallow, Candles, nor no such thing should be carried over, except to Calais, putting in Sureties to go thither. 2. That no man should buy or sell the self-same things again except Broakers, who should not have more than ten quarters of Grain at once. 3. That all Justices should divide themselves into Hundreds, Rapes, and Wapentakes, to look in their Quarters what superfluous Corn were in every Barn, and appoint it to be sold at a reasonable price. Also that one of them must be in every Market to see the Corn brought. Furthermore, whoever shipped over any Thing aforesaid to the Parts beyond Sea, or Scotland, after eight days following the publication of the Proclamation, should forfeit his ship, and the Ware therein, half to the Lord of the Franchize, and half to the finder thereof; whoso bought to sell again after the day aforesaid, should forfeit all his Goods, Farms, and Leases, to the use, one half of the Finder, the other of the King; whoso brought not in Corn to Market as he was appointed, should forfeit 10*l.* except the Purveyours took it up, or it were sold to his Neighbours.

25. Letters sent out to the Justices of the Peace for the due execution thereof.

18. Andrea Doria had a repulse from the Town of * in Africa, and lost many of his Men, and the Captain of Thames, and nevertheless left not yet the Siege.

24. Order was given for the Victualing of Calais.

* Afrodisiium.

26. The Lord Willoughby, Deputy of Calais, departed and took his journey thitherward.

21. The Lord Treasurer sent to London to give Order for the preservation of the City, with the help of the Mayor.

Whereas the Emperor required a Council, they were content to receive it, so it were free and ordinary, requiring also that every Man might be restored to his Right, and a general Peace proclaimed. They desired also, that in the mean season no Man might be restrained to use his fashion of Religion.

18. The Emperor made Answer, That the Council should be to the Glory of God, and Maintenance of the Empire at Trent; He knew no Title to any of his Territories, Peace he desired, and in the mean season would have them observe the Interim and last Council of Trent; he would also that they of Brema and Hamburg, with their Associates, should leave their Seditions, and obey his Decrees.

21. George Duke of Mecklenburgh came with 8000 Men of War to the City of Magdeburgh, being Protestant; against whom went forth the Count of Mansfield, and his Brother, with 6000 Men, and eight Guns, to drive him from Pillage; but the other abiding the Battel, put the Count to flight, took his Brother Prisoner, and slew 3000 Men, as it is reported.

October.

4. Removing to Richmond.

5. The Parliament Prorogued to the 20th of January.

6. The French King made his entry into Roan.

10. It was agreed that York, Master of one of the Mints at the Tower, should make his Bargain with Me; viz. To take the Profit of Silver rising of Bullion that he himself brought, should pay all my Debts, to the Sum of 120000*l.* or above, and remain accountable for the Overplus, paying no more but 6*s.* and 6*d.* the ounce, till the Exchange were equal in Flanders, and after 6*s.* and 2*d.* Also that he should declare all his Bargains to any should be appointed to oversee him, and eave off when I would: For which I should give him 15000*l.* in Prest, and leave to carry 8000*l.* over-Sea to abase the Exchange.

16 Removing to Westminster.

19. Prices were set of all kind of Grains, Butter, Cheese, and Poultry-Ware, by a Proclamation.

20. The Frenchmen came to Sandefield and Fins-Wood, to the number of 800, and there on my Ground did spoil my Subjects that were relieved by the Wood.

26. The French Ambassadour came to excuse the foresaid Men, saying, They thought it not meet that that Wood should be spoiled of us, being thought and claimed as theirs, and therefore they lay there.

24. There were 1000 Men imbarqued to go

to Calais, and so to Guisnes, and Hammes, Ricebank, Newmanbridge, the Causie and the Bullwarks, with Victual for the same.

November.

12. There were Letters sent to every Bishop to pluck down the Altars.

23. There were Letters sent down to the Gentlemen of every Shire, for the observation of the last Proclamation touching Corn, because there came none to the Markets, commanding them to punish the Offenders.

29. Upon the Letters written back by the same, the second Proclamation was abolished.

December.

15. There was Letters sent for the taking of certain Chaplains of the Lady Mary for saying Mass, which she denied.

19. Bothwick was sent to the King of Denmark, with privy Instructions for the Marriage of the Lady Elizabeth to his Son.

20. There was appointed a Band of Horsemen divided amongst the nobles.

An 100 to the Duke of Somerset.

50 to my Lord Marq. of Northampton.

Lord Marquess of Dorset.	To the Earl of
Earl of Wiltshire.	Warwick.

Lord Wentworth.	Lord Privy-
Lord Admiral.	Seal.

Lord Paget.	Mr. Herbert.
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Mr. Sadler.

Mr. Darcy.	Mr. Treasurer.
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24. Removing to Greenwich.

26. Peace concluded between the Emperor and the Scots.

January.

6. The Earl of Arundel remitted of 8000*l.* which he ought to have payed for certain Faults he had committed within 12 Years.

7. There was appointed, for because the Frenchmen did go about practice in Ireland, that there should be prepared four Ships, four Barques, four Pinaces, and twelve Victuallers, to take three Havens; of which two were on the South-side toward France, and one in James Cannes the Scottish Country, and also send and break the foresaid Conspiracies.

10. Three Ships being sent forth into the Narrow Seas, took certain Pirats, and brought them into England, where the most part was hanged.

27. Monsieur de Lansac came from the French King by way of request, to ask that Coumilis, the fishing of the Tweed, Edrington, the Ground debatable, and the Scotch Hostages that were put here in the King my Father's days, should be delivered to the Scots, that they might be suffered to Traffique, as though they were in Peace, and that all Interest of the aforesaid Houses should be delivered to the Scots. Also that those Prisoners which were bound to pay their Ransoms before the Peace last concluded, should not enjoy the benefit of the Peace.

18. The Lord Cobham was appointed to be General Lieutenant in Ireland.

30. Letters written to Mr. St. Lieger to repair to the South parts of Ireland with his Force.

February.

3. Mr. Croftis appointed to go into Ireland, and there with Rogers and certain Artificers, to take the Havens aforesaid, and begin some Fortification.

5. Divers Merchants of London were spoken withal for provision of Corn out of Dansick, about 40000 Quarters.

10. Mountford was commanded to go to provide for certain proportions of Victual for the Ships that should go into Ireland.

11. Also for provision to be sent to Barwick and the North parts.

16. Whaley was examined, for persuading divers Nobles of the Realm to make the Duke of Somerset Protector at the next Parliament, and stood to the denial, the Earl of Rutland affirming it manifestly.

13. The Bishop of Winchester, after a long Trial, was deposed of his Bishoprick.

20. Sir William Pickering Kt. was dispatched to the French King for Answer to Monsieur de Lansac, to declare, That although I had right in the foresaid Places, yet I was content to surrender them, under Conditions to be agreed on by Commissioners on both sides; and for the last Articles I agreed without condition.

25. The Lord Marquess Dorset appointed to be Warden of the North-Borders, having three Sub-Wardens, the Lord Ogle, &c. in the East, and the Lord Coniers in the West. Also Mr. Auger had the charge for victualling Calais.

28. The Learned Man Bucerus died at Cambridg; who was two days after buried in St. Mary's Church at Cambridg; all the whole University, with the whole Town, bringing him to the Grave, to the number of 3000 Persons. Also there was an Oration of Mr. Haddon made very eloquently at his Death, and a Sermon of * after that Master Redman made a third Sermon; which three Sermons made the People wonderfully to lament his Death. Last of all, all the Learned Men of the University made their Epitaphs in his praise, laying them on his Grave.

March.

3. The Lord Wentworth Lord Chamberlain, died about ten of the Clock at Night, leaving behind him sixteen Children.

1. Sir John York made great loss about 2000*l.* weight of Silver, by Treason of English Men which he brought for Provision of the Mints. Also Judd 1500, and also Tresham 500; so the whole came to 4000*l.*

February.

20. The Frenchmen came with a Navy of 160 Sail into Scotland, loaden with provision

* Dr. Parker.

of Grain, Powder, and Ordnance; of which sixteen great Ships perished on Ireland Coast, two loaden with Artillery, and fourteen with Corn.

Also in this month the Deputy there set at one, certain of the West Lords that were at variance.

March.

10. Certain new Fortifications were devised to be made at Calais; That at Graveling the Water should be let in in my Ground, and so should fetch a compass by the six Bulwarks to Guisnes, Hammes, and Newnambridg; and that there should be a Wall of eight foot high, and six broad of Earth, to keep out the Water, and to make a great Marsh about the Territories of Calais 37 miles long. Also for Flankers at the Keep of Guisnes, willed to be made a three-cornered Bullwark at the Keep to keep it. Furthermore, at Newnambridg, a massy Wall to the French-side there, as was a Green. Besides, at the West Gittie there should be another Gittie, which should defend the Victuallers of the Town always from Shot from the Sand-hills.

5. Mr. Aucher had 2000*l.* in Money, where-with he provided out of Flanders for Calais 2000 Quarters of Barley, 500 of Wheat.

18. The Lady Mary, my Sister, came to me to Westminster, where after Salutations, she was called, with my Council, into a Chamber; where was declared how long I had suffered her Mass, in hope of her reconciliation, and how now being no hope, which I perceived by her Letters, except I saw some short amendment I could not bear it. She answered, That her Soul was God's, and her Faith she would not change, nor dissemble her Opinion with contrary doings. It was said, I constrained not her Faith, but willed her not as a King to Rule, but as a Subject to obey; and that her Example might breed too much inconvenience.

19. The Emperor's Ambassador came with a short Message from his Master of War, if I would not suffer his Cousin, the Princess, to use her Mass. To this was no answer given at this time.

20. The Bishops of Canterbury, London, Rochester, did consider to give licence to sin, was sin; to suffer and wink at it for a time might be born, so all haste possible might be used.

23. The Council having the Bishops Answers, seeing my Subjects taking their vent in Flanders, might put the whole Realm in danger. The Flemings had Cloth enough for a Year in their hand, and were kept far under the danger of the Papists; the 1500 Cinque-ales of Powder I had in Flanders, the Har-ness they had for preparation of the Gendar-mory, the Goods my Merchants had there at the Woolfleet, decreed to send an Amba-sadour to the Emperor, Mr. Wotton, to deny the matter wholly, and perswade the Emperor in it, thinking, by his going, to win some time

for a preparation of a Mart, convenience of Powder, Harness, &c. and for the Surety of the Realm. In the mean season to punish the Offenders, first of my Servants that heard Mass, next of hers.

24. Sir Anthony Brown sent to the Fleet for hearing Mass, with Serjeant Morgan, Sir Clement Smith, which a Year before heard Mass, chidden.

25. The Ambassador of the Emperor came to have his Answer, but had none, saving that one should go to the Emperor within a month or two to declare the Matter.

22. Sir William Pickering came with great thanks from the French King.

27. Removing to Greenwich.

31. A Challenge made by Me, that I, with sixteen of my Chamber, should run at Base, Shoot, and run at the Ring with any seventeen of my Servants Gentlemen in the Court.

Mr. Croftis arrived in Ireland, and came to Waterford to the Deputy, consulting for Fortification of the Town.

April.

1. The first day of the Challenge at Base, or Running, the King won.

3. Monsieur de Lansac came again from the French King to go to Scotland, for appointing his Commissioners on the Scotch side, who were the French Ambassador in Scotland, the Bishop of ——— the Master of Erskin, &c.

Thomas Darcy made Lord Darcy of Chich. and Lord Chamberlain; for maintenance whereof he had given 100 Merks to his Heirs generally, and 300 to his Heirs Males.

6. I lost the Challenge of Shooting at Rounds, and won at Rovers.

7. There were appointed Commissioners on my side, either the Bishop of Litchfield if he had no impediment, or Norwich, Mr. Bowes, Mr. Bekwith, and Sir Thomas Chaloner.

8. Sir John Gates made Vicechamberlain, and Captain of the Guard, and 120l. Land.

5. Poinet Bishop of Rochester received his Oath for the Bishoprick of Winchester, having 2000 Merk Land appointed to him for his Maintenance.

7. A certain Arrian of the Strangers, a Dutch Man, being excommunicated by the Congregation of his Countrymen, was after long disputation condemned to the Fire.

9. The Earl of Wiltshire had 50 more in my Lord Marquess Dorset's Place, Warden in the North, and my Lord of Rutland in my Lord Wentworth's Place other fifty.

10. Mr. Wotton had his Instructions made to go withal to the Emperor, to be as Ambassador Legier in Mr. Morison's place, and to declare this Resolution, That if the Emperor would suffer my Ambassadors with him, to use his Service, then I would his; if he would not suffer Mine, I would not suffer his. Likewise, that my Sister was my Subject, and should use my Service appointed by Act of Parliament.

Also it was appointed to make 20000 pound

weight for necessity somewhat baser, to get gains 16000l. clear, by which the Debt of the Realm might be payed, the Country defended from any sudden Attempt, and the Coin amended.

11. Mr. Pickering had his Instructions and Dispatch to go into France as Ambassadors Legier there, in Mr. Mason's Place, who desired very much to come home; and Mr. Pickering had Instructions to tell the French King of the appointing of my Commissioners in Scotland aforesaid.

2. They of Magdeburg having in January last past taken in a conflict the Duke of Mecklenburg, and three other Earls, did give an Onset on Duke Maurice by Boats on the River, when it overflowed the Country, and slew divers of his Men, and came home safe, receiving a great portion of Victual into the Town.

15. A Conspiracy opened of the Essexmen, who within three days after minded to declare the coming of Strangers, and so to bring People together to Chelmsford, and then to spoil the Rich Men's Houses if they could.

16. Also of Londoners, who thought * Woodcock to rise on May-day against the Strangers of the City, and both the Parties committed to Ward.

23. The French King, and the Lord Clinton, chosen into the Order of the Garter; and appointed that the Duke of Somerset, the Marquess of Northampton, the Earl of Wiltshire, and the Earl of Warwick should peruse and amend the Order.

24. The Lords sat at London, and banqueted one another this day, and three days after, for to shew agreement amongst them, whereas Discord was bruited, and somewhat to look to the punishment of Tale-bearers, and apprehending of evil Persons.

25. A Bargain made with the Foulcare for about 60000l. that in May and August should be payed for the defraying of it. 1. That the Foulcare should put it off for 10 in the 100. 2. That I should buy 12000 Marks weight, at 6s. the ounce, to be delivered at Antwerp, and so conveyed over. 3. I should pay 100000 Crowns for a very fair Jewel of his, four Rubies marvelous big, one Orient and great Diamond, and one great Pearl.

27. Mallet, the Lady Mary's Chaplain, apprehended and sent to the Tower of London.

30. The Lord Marquess of Northampton appointed to go with the Order, and further Commission of Treaty, and that in Post; having joined with him in Commission, the Bishop of Ely, Sir Philip Hobbey, Sir William Pickering, and Sir John Mason Knights, and two other Lawyers, Smith that was Secretary, and Dr. John Olyver.

May.

2. There was appointed to go with my Lord Marquess, the Earls of Rutland, Worcester,

* Here the sense is not perfect.

and Ormond; the Lords Lisle, Fitzwater, and Bray, Barguenney, and divers other Gentlemen, to the number of thirty in all.

3. The Challenge at running at the Ring performed; at the which first came the King, sixteen Footmen, and Ten Horsemen, in black Silk Coats, pulled out with white Taffety; then all the Lords, having three Men likewise apparelled; and all Gentlemen their Footmen in white Fustian, pulled out with black Taffety. The other side came all in yellow Taffety; at length the yellow Band took it thrice in 120 courses, and my Band touched often, which was counted as nothing, and took never, which seemed very strange, and so the Prize was of my side lost. After that Tournay followed, between six of my Band, and six of theirs.

4. It was appointed that there should be but four Men to wait on every Earl that went with my Lord Marquess of Northampton, three on every Lord, two on every Knight or Gentleman: Also that my Lord Marquess should in his Diet be allowed for the loss in his Exchange.

5. The Muster of the Gendarmoury appointed to be the first of June, if it were possible, if not the 8th.

6. The Testourn cried down from 12d. to 9d. and the Groat from 4d. to 3d.

9. One Stewart a Scotchman meaning to poison the young Queen of Scotland, thinking thereby to get Favour here, was, after he had been a while in the Tower and Newgate, delivered on my Frontiers at Calais to the French, for to have him punished there according to his deserts.

10. Divers Lords and Knights sent for to furnish the Court at the coming of the French Ambassadors, that brought hither the Order of St. Michael.

12. A Proclamation proclaimed, to give warning to all those that keep any Farms, multitudes of Sheep, above the number limited in the Law, viz. 2000; decayed Tenements and Towns, Regratters, Forestalling Men that sell dear, having plenty enough, and put Plough Ground to Pasture, and Carriers over-Sea of Victual, That if they leave not those Enormities, they shall be streightly punished very shortly, so that they should feel the smart of it; and to command execution of Laws made for this purpose before.

14. There mustered before Me an hundred Archers, two Arrows apiece, all of the Guard; afterward shot together, and they shot at an inch Board, which some pierced quite, and stuck in the other Board; divers pierced it quite thorow with the Heads of their Arrows, the Boards being very well-seasoned Timber. So it was appointed there should be ordinarily 100 Archers, and 100 Halbertiers, either good Wrestlers, or casters of the Bar, or Leapers, or Runners, or tall Men of Personage.

15. Sir Philip Hobbey departed toward France, with Ten Gentlemen of his own, in Velvet Coats and Chains of Gold.

16. Likewise did the Bishop of Ely depart with a Band of Men well furnished.

20. A Proclamation made, That whosoever found a Seditious Bill, and did not tear and deface it, should be a partaker of the Bill, and punished as the Maker.

21. My Lord Marquess of Northampton had Commission to deliver the Order, and to treat of all things, and chiefly of Marriage for Me to the Lady Elizabeth his Daughter. First, To have the Dote 12000 Marks a Year, and the Dowry at least 800000 Crowns. The Forfeiture of 100000 Crowns at the most if I performed not, and paying that to be delivered; and that this should not impeach the former Covenants with Scotland, with many other Branches.

22. He departed himself in Post.

24. An Earthquake was at Croidon and Blechinglee, and in the most part of Surrey, but no harm was done.

30. Whereas before Commandment was given that 160000*l.* should be Coined of three ounces in the Pound fine, for discharge of Debts, and to get some Treasure, to be able to alter all, now was it stopped, saving only 80000*l.* to discharge my Debts, and 10000 Mark weight that the Foulcare delivered in the last Exchange, at four ounces in the pound.

31. The Musters deferred till after Midsummer.

June.

2. It was appointed that I should receive the Frenchmen that came hither at Westminster, where was made preparation for the purpose, and four garnish of new Vessels taken out of Church Stuff, as Miters, and Golden Missals, and Primers, and Crosses, and Reliques of Plessay.

4. Provision made in Flanders for Silver and Gold Plate, and Chains to be given to these Strangers.

7. A Proclamation set forth, that Exchange, or Re-exchange, should be made under the Punishment set forth in King Henry the Seventh's Time, duly to be executed.

10. Monsieur Mareschal departed from the Court to Bulloigne in Post, and so hither by Water in his Galleys and Foists.

In this Month, and the Month before, was great Business for the City of Parma, which Duke * Horatio had delivered to the French King, for the Pope ascited him, as holding it *in capite* of him, whereby he could not alienate it without the Pope's Will; but he came not at his Day, for which cause the Pope and Imperialists raised 8000 Men, and took a Castle on the same River side. Also the French King sent Monsieur de Thermes, who had been his General in Scotland, with a great piece of his Gendarmory into Italy, to help Duke Horatio. Furthermore the Turks made great Preparation for War, which some feared would at length burst out.

* It should be Octavio.

21. I was elected of the Company of St. Michael in France by the French King and his Order.

13. Agreement made with the Scots for the Borders, between the Commissioners aforesaid, for both the Parties.

In this month Dragute, a Pirat, escaped (Andrea Doria, who had closed him in a Creek) by force of his Galley-Slaves, that digged another way into the Sea, and took two of Andrea's Galleys that lay far into the Sea.

14. Pardon given to those Irish Lords that would come in before a certain day limited by the Deputy; with Advertisement to the Deputy to make sharp War with those that would resist; and also should administer my Laws every-where.

18. Because of my Charges in Fortifications at Calais and Barwick should be payed, it was agreed, that beside the Debt of the Realm 80000*l.* there should be 40000*l.* coined, three ounces Fine, nine of Allay; and 5000 pound weight should be coined in a Standard of seven ounces Fine at the least.

17. Soperantio came as Ambassadour from Venice, in Daniel Barbaro's Place.

16. I accepted the Order of Monseigneur Michael by promise to the French Ambassador.

17. My Lord Marquess of Northampton came to Nants with the Commissioners, and all those Noblemen and Gentlemen that came over-Sea with him.

20. Upon Advertisement of Scipperus coming, and rigging of certain Ships in Holland; also for to shew the Frenchmen pleasure at their coming, all the Navy that lay in Gillingham-water was appointed to be rigged, and furnished with Ordnance, and lay in the river of Thames, to the intent, that if Scipperus came afterward, he might be met with, and at least the Frenchmen should see the force of my Navy.

22. The Lady Mary sent Letters to the Council, marvelling at the Imprisonment of Dr. Mallet, her Chaplain, for saying of Mass before her Household, seeing it was promised the Emperour's Ambassadour she should not be molested in Religion, but that she and her Household should have the Mass said before them continually.

24. They answered, That because of their Duties to King, Country, and Friends, they were compelled to give her answer, That they would see, not only him, but also all other Mass-Sayers, and breakers of Order, straitly punished. And that as for promise they had, nor would give none to make her free from the punishment of the Law in that behalf.

18. Chastilion came to my Lord Marquess, and there banqueted him by the way at two times between Nantes and Chasteau Brian, where the King lay.

15. Mendoza, a Gentleman of the King's Chamber, was sent to him to conduct him to the Court.

19. My Lord Marquess came to Chasteau-

Brian, where, half a mile from the Castle there met him — with an hundred Gentlemen, and brought him to the Court booted and spur'd to the French King.

20. The French King was invested with the Order of the Garter in his Bed-Chamber, where he gave a Chain to the Garter worth 200*l.* and his Gown dressed with Auglets worth 25*l.* The Bishop of Ely making an Oration, and the Cardinal of Lorrain making him Answer. At Afternoon the Lord Marquess moved the French King to the Marriage of the Scots Queen to be consummate, for whose hearing he appointed two Commissioners.

21. The Cardinal of Lorrain, and of Chastilion, the Constable, the Duke of Guise, &c. were appointed Commissioners on the part of France, who absolutely denied the first Motion for the Scotch Queen, saying, Both they had taken too much Pains, and spent too many Lives for her. Also a conclusion was made for her Marriage to the Dolphin. Then was proponed the Marriage of the Lady Elizabeth, the French King's eldest Daughter; to which they did most cheerfully assent. So after they agreed neither Party to be bound in Conscience nor Honour, till she were twelve Years of Age and Upwards. Then they came to the Dote, which was first asked 1500000 Scutes of France, at which they made a mock; after for *donatio propter nuptias*, they agreed that it should be as great as hath been given by the King my Father to any Wife he had.

22. Our Commissioners came to 1400000 of Crowns, which they refused, then to a Million, which they denied; then to 800000 Crowns, which they said they would not agree to.

23. Then our Commissioners asked what they would offer? First they offered 100000 Crowns, then 200000, which they said was the most, and more than ever was given. Then followed great Reasonings, and showing of Presidents, but no nearer they would come.

25. They went forward unto the Penalties if the Parties misliked, after that the King's Daughter were twelve and upwards, which the French offered 100000, 50000 Crowns, or promise, that she should be brought, at her Father's Charge, three months before she were twelve, sufficiently Jewelled and stuffed. Then Bonds to be delivered alternatively at London, and at Paris, and so forth.

26. The Frenchmen delivered the foresaid Answers written to my Commissioners.

July.

1. Whereas certain Flemish Ships, twelve Sail in all, six tall Men of War, looking for eighteen more Men of War, went to Diep, as it was thought, to take Monsieur le Marechal by the way; order was given, that six Ships being before prepared, with four Pin-naces and a Brigantine, should go both to

conduct him, and also to defend, if any thing should be attempted against England, by carrying over the Lady Mary.

2. A Brigandine sent to Diep, to give knowledge to Monsieur le Mareschal of the Flemings coming; to whom all the Flemings vailed their Bonnet. Also the French Ambassador was advertised; who answered, That he thought him sure enough when he came into our Streams, terming it so.

2. There was a Proclamation signed for shortning of the fall of the Mony to that day; in which it should be proclaimed, and devised, that it should be in all places of the Realm within one day proclaimed.

3. The Lord Clinton and Cobham was appointed to meet the French at Gravesend, and so to convoy him to Duresme-place, where he should lie.

4. I was banqueted by the Lord Clinton at Debtford, where I saw the Primrose and the Mary Willoughby launched.

The Frenchmen landed at Rie, as some thought, for fear of the Flemings lying at the Lands-end, chiefly because they saw our Ships were let by the Wind that they could not come out.

6. Sir Peter Meutas, at Dover, was commanded to come to Rie to meet Monsieur le Mareschal, who so did; and after he had delivered his Letters, written with Mine own Hand, and made my Recommendations, he took order for Horses and Carts for Monsieur le Mareschal, in which he made such Provision as was possible to be for the suddain.

7. Monsieur le Mareschal set forth from Rie, and in his Journey Mr. Culpepper, and divers other Gentlemen, and their Men, to the number of 1000 Horse, well furnished, met him, and so brought him to Maidston that Night.

Removing to Westminster.

8. Monsieur le Mareschal came to Mr. Bakers, where he was very well feasted and banqueted.

9. The same came to my Lord Cobhams to Dinner, and at Night to Gravesend.

Proclamation made that a Testourn should go at 9d. and a Groat at 3d. in all Places of the Realm at once.

At this time came the Sweat into London, which was more vehement than the Old Sweat; for if one took cold, he died within three hours; and if he escaped, it held him but nine hours or ten at the most: also if he slept the first six hours, as he should be very desirous to do, then he roved, and should die roving.

11. It grew so much, for in London the 10th day there died 100 in the Liberties, and this day 120; and also one of my Gentlemen, another of my Grooms fell sick and died, that I removed to Hampton-Court with very few with Me.

The same night came the Mareschal, who was saluted with all my Ships being in the Thames, fifty and odd, all with shot well

furnished, and so with the Ordnance of the Tower. He was met by the Lord Clinton Lord Admiral, with forty Gentlemen, at Gravesend, and so brought to Duresme-place.

13. Because of the Infection at London, he came this day to Richmond, where he lay with a great Band of Gentlemen, at least 400, as it was by divers esteemed, where that night he hunted.

14. He came to Me at Hampton-Court at nine of the Clock, being met by the Duke of Somerset at the Wall-end, and so coveied first to Me; where after his Masters Recommendations and Letters, he went to his Chamber on the Queen's-side, all hanged with Cloth of Arras, and so was the Hall, and all my Lodging. He dined with Me also. After Dinner, being brought into an Inner-Chamber, he told Me, he was come, not only for delivery of the Order, but also for to declare the great Friendship the King his Master bore Me; which he desired I would think to be such to Me as a Father beareth to his Son, or Brother to Brother. And although there were divers Persuasions, as he thought, to dissuade Me from the King his Master's Friendship, and Witless Men made divers Rumours, yet he trusted I would not believe them. Furthermore, that as good Ministers on the Frontiers do great good, so ill much harm. For which cause he desired no Innovation should be made on things had been so long in controversy by Hand-strokes, but rather by Commissioners talk. I answered him, That I thanked him for his Order, and also his Love, &c. and I would shew like Love in all Points. For Rumours, they were not always to be believed, and that I did sometime provide for the worst, but never did any harm upon their hearing. For Ministers, I said, I would rather appease these Controversies with words, than do any thing by force. So after, he was conveyed to Richmond again.

17. He came to present the Order of Monseigneur Michael; where-after with Ceremonies accustomed, he had put on the Garments, he, and Monsieur Gye likewise of the Order, came one at my right Hand, the other at my left to the Chappel, where-after the Communion celebrated, each of them kissed my Cheek. After that they dined with Me, and talked after Dinner, and saw some Pastime, and so went home again.

18. A Proclamation made against Regratters, and Forestallers, and the words of the Statute recited with the Punishment of the Offenders. Also Letters were sent to all Officers and Sheriffs for the executing thereof.

19. Another Proclamation made for punishment of them that would blow Rumours of abasing and enhausing of the Coin to make things dear withal.

The same night Monsieur le Mareschal St. Andre supped with Me; after Supper saw a dozen Courses, and after I came and made Me ready.

20. The next Morning he came to Me to

mine Arraying, and saw my Bed-Chamber, and went a hunting with Hounds; and saw Me shoot, and saw all my Guards shoot together. He dined with Me, heard Me play on the Lute, Ride; came to Me to my Study, supped with Me, and so departed to Richmond.

19. The Scots sent an Ambassador hither for receiving the Treaty, sealed with the Great Seal of England, which was delivered him. Also I sent Sir Thomas Chaloner, Clerk of my Council, to have the Seal of them, for Confirmation of the last Treaty at Northampton.

17. This day my Lord Marquess and the Commissioners coming to treat of the Marriage, offered by later Instructions 600000 Crowns, after 400000*l.* and so departed for an hour. Then seeing they could get no better, came to the French Offer of 200000 Crowns, half to be paid at the Marriage, half six months after.

Then the French agreed that her Dote should be but 10000 Marks of Lawful Money of England.

Thirdly, It was agreed, that if I died, she should not have the Dote, saying, They did that for Friendships-sake without president.

19. The Lord Marquess having received and delivered again the Treaty sealed, took his leave, and so did all the rest.

At this time was there a bickering at Parma between the French and the Papists, for Monsieur de Thermes, Petro Strozzi, and Fontivello, with divers other Gentlemen to the number of thirty, with 15000 Souldiers, entered Parma, Gonzaga with the Emperors and Popes Band lay near the Town. The French made Sallies, and overcame, slaying the Prince of Macedonia, and the Seignieur Baptista the Pope's Nephew.

22. Mr. Sidney made one of the four chief Gentlemen.

23. Monsieur de Mareschal came to Me, declaring the King his Masters well-taking my readiness to this Treaty; and also how much his Master was bent that way. He presented Monsieur Bois Dolphine to be Ambassador here, as my Lord Marquess the 19th day did present Mr. Pickering.

26. Monsieur de Mareschal dined with Me. After Dinner saw the strength of the English Archers. After he had so done, at his departure I gave him a Diamond from my finger, worth, by estimation, 150*l.* both for Pains, and also for my Memory. Then he took his leave.

27. He came to a hunting to tell me the News, and shew the letter his Master had sent him, and doubtless of Monsieur Termes and Marignans Letters, being Ambassador with the Emperor.

28. Monsieur le Mareschal came to Dinner to Hide-Park, where there was a fair House made for him, and he saw the Coursing there.

30. He came to the Earl of Warwick's, lay there one night, and was well received.

29. He had his Reward, being worth 3000*l.* in Gold, of currant Money. Monsieur de Gye 1000*l.* Monsieur Chenaault 1000*l.* Monsieur Movillier 500*l.* the Secretary 500*l.* and the Bishop Peregrueux 500*l.*

August.

3. Monsieur le Mareschal departed to Bol-leign, and had certain of my Ships to conduct him thither.

9. Four and twenty Lords of the Council met at Richmond, to commune of my Sister Mary's matter; who at length agreed, That it was not meet to be suffered any longer, making thereof an Instrument signed with their Hands, and sealed, to be on Record.

11. The Lord Marquess, with the most part of his Band, came home, and delivered the Treaty sealed.

12. Letters sent for Rochester, Inglefield, and Walgrave to come the 13th day, but they came not till another Letter was sent to them the 13th day.

14. My Lord Marquess's Reward was delivered at Paris, worth 500*l.* my Lord of Ely's 200. Mr. Hobbey's 150; the rest all about one scantling.

14. Rochester, &c. had commandment neither to hear nor to suffer any kind of Service, but the Common and Orders set forth at large by Parliament, and had a Letter to my Lady's House from my Council for their Credit, another to herself from me. Also appointed that I should come and sit at Council when great matters were debating, or when I would.

This last month Monsieur de Termes, with 500 Frenchmen, came to Parma, and entred safely; afterward certain issued out of the Town, and were overthrown, as Scipiaro, Dandelot, Petro, and others, were taken, and some slain; after they gave a Skirmish, entred the Camp of Gonzaga, and spoiled a few Tents, and returned.

15. Sir Robert Dudley and Barnabe sworn two of the six ordinary Gentlemen. The last month the Turks Navy won a little Castle in Sicily.

17. Instructions sent to Sir James Croftes for divers purposes, whose Copy is in the Secretary's hands. The Testourn cried down from 9*d.* to 6*d.* the Groat from 3*d.* to 2*d.* the 2*d.* to 1*d.* the Penny to an Half-penny, the Half-penny to a Farthing, &c.

1. Monsieur Termes and Scipiero overthrew three Ensigns of Horsemen at three times; took one despatch sent from Don Fernando to the Pope concerning this War, and another from the Pope to Don Fernando; Discomfited four Ensigns of Footmen; took the Count Camillo of Castilion, and slew a Captain of the Spaniards.

22. Removing to Windsor.

23. Rochester, &c. returned, denying to do openly the charge of the Lady Mary's House for displeasing her.

26. The Lord Chancellor, Mr. Comptroller,

the Secretary Petre, sent to do the same Commission.

27. Mr. Coverdale made Bishop of Exeter.

28. Rochester, &c. sent to the Fleet.

The Lord Chancellor, &c. did that they were commanded to do to my Sister and her House.

31. Rochester, &c. committed to the Tower.

The Duke of Somerset taking certain that began a new conspiracy for the destruction of the Gentlemen at Okingam two days past, executed them with Death for their Offence.

29. Certain Pinaces were prepared to see that there should be no conveyance over-Sea of the Lady Mary secretly done. Also appointed that the Lord Chancellor, Lord Chamberlain, the Vice-chamberlain, and the Secretary Petre should see by all means they could, whether she used the Mass; and if she did that, the Laws should be executed on her Chaplains. Also that when I came from this Progress to Hampton-Court, or Westminster, both my Sisters should be with Me, till further Order were taken for this purpose.

September.

3. The French Ambassador came to declare, first how the Emperor wronged divers of his Masters Subjects and Vassals; arrested also his Merchants, and did cloakedly begin War, for he besieged Mirandula round about with Forces he had made in the French King's Country. Also he stayed certain French Ships going a fishing to the Newfoundland. Furthermore he set out a dozen of Ships, which bragged they would take the Dowager of Scotland, which thing staid her so long at Diep. Whereupon his Master had taken the whole Fleet of Antwerp, conveying it to his Country into his Ports, by 20 Ships he had set forth under Baron de la Garde. Also minded to send more help to Piedmont and Mirandula. For this cause he desired that on my Coasts the Dowager might have safe passage, and might be secured by my Servants at the Sea-Coast if any chance should happen.

He was willed to put it in writing; he shewed how the Turks Navy, having spoiled a piece of Sicily, went to Malta, and there took an Isle adjacent called Gozo; from thence they went to Tripoly. In Transilvania Rosto-Bassa was leader of the Army, and had spoiled it wholly.

In Hungary the Turks had made a Fort by the Mines to get them. Magdeburg was freshly victualled, and Duke Maurice came his way, being suspected that he had conspired with them there.

4. It was answered, to the French Ambassador, That the Dowager should in all my Ports be defended from Enemies, Tempest, and likewise also Thanks were given for the News.

5. The Emperor's Ambassador came to require, That my Sister Mary's Officers should be restored to their Liberty, and she should have her Mass till the Emperor was certified thereof.

It was answered, That I need not to answer except I list, because he spake without Commission, which was seen by the shortness of the time since the committing of her Officers, of which the Emperor could not be advertised. He was willed no more to move these Piques, in which he had been often answered, without Commission. He was answered, That the Emperor was by this time advertised, although the Matter pertained not to him. Also that I had done nothing but according to a King's Office herein, in observing the Laws that were so Godly, and in punishing the Offenders. The Promise to the Emperor was not so made as he pretended, affirmed by Sir Philip Hobbey being at that time their Ambassador.

6. Deliberation touching the Coin. Memorandum, That there were divers Standards nine ounces fine, a few eight ounces fine, as ill as four, because although that was fine, yet a Shilling was reckoned for two Shillings, six ounces, very many four ounces, many also three ounces, 130000*l.* now of late. Whereupon agreed that the Testourn being called to six Pence, four with help of six should make ten fine, eight fine with help of nine, being fewer than those of eight, should make ten ounces fine, the two ounces of Alloy should quit the charges of Minting; and those of three pence, being but few, should be turned to a Standard of four of Farthings, and Half-pence, and Pence, for to serve for the Poor People, because the Merchants made no Exchange of it, and the Sum was not great. Also to bear the charges, for because it was thought that few or none were left of nine ounces fine, eight ounces were naught, and six ounces were two ways devised, one without any craft, the other was not fully six, of which kind was not a few.

9. A Proclamation set forth touching the Prices of Cattel, of Hogs, Pigs, Beeves, Oxen, Muttons, Butter, and Cheese, after a reasonable price, not fully so good cheap as it was when the Coin was at the perfectest, but within a fifth part of it, or thereabouts.

10. I removed to Farnham.

12. A Proclamation set forth touching the Coin, That whereas it was so that Men for Gain melted down the Nine-pence Testourn continually, and the Six-pence; also there should no Person in any wise melt it down, upon pain to incur the Penalty of the Laws.

13. A Letter directed to the Lord Treasurer, the Lord Great Master, and the Master of the Horse, to meet at London, for the ordering of my Coin, and the payment of my Debts; which done, to return, and make report of their Proceedings.

11. War proclaimed in Britain between the Emperor and the French, by these Terms, *Charles Roy d'Espagne, et Duc de Milan*, leaving out Emperor.

10. Four Towns taken by the French Souldiers that were the Emperor's in Piedmont Guerra: from Amiens also the Emperor's

Country there was spoiled, and 120 Castles or Fortresses taken.

Proclamation made in Paris touching the Bulls, that no man should go for them to Rome.

Other Ships also taken by Prior de Capua Merchants, to the number of a dozen; Prior de Capua had 32 Gallies.

19. The French Ambassador sent this News also, That the Turks had taken Tripoly.

20. The Secretary Cecil, and Sir Philip Hobbey, sent to London to help the Lord Treasurer, &c. in the Matters of the Bishops of Chichester, Worcester, and Duresme, and examination of my Sisters Men.

18. Removing to Windsor.

20. The Lords at London having tryed all kinds of Stamping, both of the Fineness of 9, 8, 6, 4, and 3, proved that without any loss, but sufferable, the Coin might be brought to eleven ounces fine: For whereas it was thought before, that the Testourn was, through ill Officers and Ministers corrupted, it was tried, that it had the valuation just by eight sundry kinds of melting, and 400*l.* of Sterling Mony, a Testourn being but Sixpence, made 400*l.* 11 ounces fine of Mony Sterling.

22. Whereupon they reported the same, and then it was concluded that the Testourn should be eleven ounces fine, the proportion of the Pences according to the Gold; so that five Shillings of Silver should be worth five of Gold.

23. Removing to Oatlands.

24. Agreed that the Stamp of the Shilling and Six-pence should be on one side, a King painted to the Shoulders in Parliament-Robes, with a Chain of the Order. Five Shillings of Silver, and half five Shillings, should be a King on Horse-back, armed with a naked Sword hard to his Breast. Also that York's Mint, and Throgmorton's in the Tower, should go and work the fine Standard. In the City of York and Canterbury should the small Mony be wrought of a baser State. Officers for the same were appointed.

A piece of Barwick Wall fell, because the Foundation was shaken by working of a Bullwark.

28. The Lord Marquess of Dorset grieved much with the disorder of the Marches toward Scotland, surrendered the Wardenship thereof to bestow where I would.

27. The Wardenship of the North given to the Earl of Warwick.

Removing to Hampton-Court.

28. Commissioners appointed for sitting on the Bishop of Chichester and Worcester; three Lawyers, and three Civilians.

10. The Imperialists took the Suburbs of Heading, and burnt them.

26. The Passport of the Dowager of Scotland was made for a longer time, till Christmass; and also if she were driven, to pass quietly by Land into Scotland.

20. Monsieur d'Angoulesme was born; and

the Duke of Vendosme had a Son by the Princes of Navarr his Wife.

30. The Feast of Michaelmass was kept by Me in the Robes of the Order.

October.

1. The Commission for the making of five Shillings, half five Shillings, Groats, and Sixpences, eleven ounces fine, and Pence, with Half pence, and Farthings, four ounces fine, was followed and signed.

5. Jarnac came in Post for declaration of two things; the one, that the Queen had a third Son of which she was delivered, called *Le Duc d'Angoulesme*, of which the King prayed Me to be God-father. I answered, I was glad of the News, and that I thanked him for that I should be God-father, which was a token of good Will he bare me. Also that I would dispatch for the accomplishment thereof, the Lord Clinton, the Lord Admiral of England. He said, he came also to tell a second Point of the good success of his Masters Wars; He told how the last month in Shampaign, beside Sedan, 1000 Horse Imperialists, with divers Hungarians, Martin Vanrossy being their Captain and Leader, entred the Country; and the Alarm came, the Skirmish began so hot, that the French Horse, about two or three hundred Men of Arms, came out and took Vanrossy's Brother, and slew divers. Also how in Piedmont, since the taking of the last four Towns, three other were taken, Monrechia, Saluges, and the Town of Burges. The Turks had come to Naples, and spoiled the Country, and taken Ostium in the Mouth of Tyberis. Also in Sicily he had taken a good Haven and a Town.

6. Jarnac departed, having lying in the Court under my Lodging. The Night before the Bishops of Worcester and Chichester were deposed for Contempts.

7. There were appointed to go with the Lord Admiral, Mr. Nevil, Mr. Barnabie, Gentlemen of the Chamber; Sir William Stafford, Sir Adrian Poinings, Sir John Norton, Sir John Teri, Knights; and Mr. Brook.

8. Letters directed to the Captains of Gandarms, that they should muster the 8th of November, being the Sunday after Hallow-Eve day.

11. Henry Marquess of Dorset, created Duke of Suffolk; John Earl of Warwick, created Duke of Northumberland; William Earl of Wiltshire, created Marquess of Winchester; Sir William Herbert, created Earl of Pembroke, and Lord of Cardiff; Mr. Sidney, Mr. Nevil, Mr. Cheek, all three of the Privy-Chamber, made Knights; also Mr. Cecil one of the two Secretaries.

13. Proclamation signed touching the calling in of Testourns and Groats, that they that list might come to the Mint and have fine Silver of Twelve-pence for two Testourns.

3. Prior de Capua departed the French King's Service, and went to his Order of

Knights in Malta, partly for displeasure to the Count Villars the Constable's Brother-in-Law, partly for that Malta was assailed often by the Turks.

7. Sir Thomas Palmer came to the Earl of Warwick, since that time Duke of Northumberland, to deliver him his Chain, being a very fair one (for every Link weighed an ounce) to be delivered to Jarnac, and so to receive as much; whereupon in my Lords Garden he declared a Conspiracy, How at St. George's day last, my Lord of Somerset, who then was going to the North, if the Master of the Horse, Sir William Herbert, had not assured him on his Honour that he should have no hurt, went to raise the People, and the Lord Gray went before to know who were his Friends. Afterward a Device was made to call the Earl of Warwick to a Banquet, with the Marquess of Northampton, and divers others, and to cut off their Heads. Also he found a bare Company about them by the way to set upon them.

11. He declared also, that Mr. Vane had 2000 Men in readiness; Sir Thomas Arundel had assured my Lord, that the Tower was safe; Mr. Partridge should raise London, and take the Great Seal with the Apprentices of London; Seymour and Hammond should wait upon him, and all the Horse of the Gandarms should be slain.

13. Removing to Westminster, because it was thought this Matter might easilier and surelier be dispatched there, and likewise all other.

14. The Duke sent for the Secretary Cecil to tell him he suspected some ill. Mr. Cecil answered, That if he were not guilty, he might be of good courage; if he were, he had nothing to say, but to lament him. Whereupon the Duke sent him a Letter of Defiance, and called Palmer, who after denial made of his Declaration, was let go.

16. This morning none was at Westminster of the Conspirators. The first was the Duke, who came later than he was wont of himself. After Dinner he was apprehended. Sir Thomas Palmer on the Tarras walking there, Hammond passing by Mr. Vice-chamberlain's Door, was called in by John Piers to make a match at Shooting, and so taken. Nudgates was called for as from my Lord his Master, and taken; likewise were John Seimour and David Seimour. Arundel also was taken, and the Lord Gray coming out of the Country. Vane upon two sendings of my Lord in the morning, fled at the first sending; he said, My Lord was not stout, and if he could get home, he cared for none of them all he was so strong. But after he was found by John Piers in a Stable of his Mans at Lambeth under the Straw. These went with the Duke to the Tower this Night, saving Palmer, Arundel, and Vane, who were kept in Chambers here apart.

17. The Dutches, Crane and his Wife, with the Chamber-keeper, were sent to the Tower

for devising these Treasons. James Wingfield also for casting of Bills seditious; also Mr. Partridge was attached, and Sir Thomas Holcroft.

18. Mr. Banister and Mr. Vaughan were attached and sent to the Tower, and so was Mr. Stanhope.

19. Sir Thomas Palmer confessed that the Gandarms, on the Muster-day, should be assaulted by 2000 Footmen of Mr. Vane's, and my Lord's hundred Horse; besides his Friends which stood by, and the idle People which took his part. If he were overthrown, he would run through London, and cry, *Liberty, Liberty*, to raise the Apprentices, and Rabble; if he could, he would go to the Isle of Wight, or to Pool.

22. The Dowager of Scotland was by Tempest driven to Land at Portsmouth, and so she sent word she would take the benefit of the safe Conduct to go by Land and to see Me.

23. She came from Portsmouth to Mr. White's House.

24. The Lords sat in the Star-Chamber, and there declared the Matters and Accusations laid against the Duke, meaning to stay the minds of the People.

25. Certain German Princes, in the beginning of this month, desired Aid in Cause of Religion 400000 Dollars, if they should be driven to make shift by necessity, and offered the like also, if I entered into any War for them; whereupon I called the Lords, and considered, as appeareth by a Scroll in the Board at Westminster, and thereupon appointed that the Secretary Petre, and Sir William Cecil another Secretary, should talk with the Messenger to know the matter precisely, and the names of those would enter the Confederacy.

28. The Dowager came to Sir Richard Cotton's House.

29. She came from Sir Richard Cotton's to the Earl of Arundel to Dinner, and brought to Mr. Brown's House, where met her the Gentlemen of Sussex.

30. She came and was conveyed by the same Gentlemen to Guilford, where the Lord William Howard, and the Gentlemen of Surrey met her.

All this month the Frenchmen continued spoiling of the Emperor's Frontiers, and in a Skirmish at Ast, they slew 100 Spaniards.

31. A Letter directed to Sir Arthur Darcy to take the charge of the Tower, and to discharge Sir John Markham upon this, that without making any of the Council privy, he suffered the Duke to walk abroad, and certain Letters to be sent and answered between David Seimour and Mrs. Poinings, with other divers Suspicions.

17. There were Letters sent to all Emperors, Kings, Ambassadors, Noblemen, Men, and Chief Men, into Countries, of the late Conspiracy.

31. She came to Hampton-Court, conveyed by the same Lords and Gentlemen aforesaid;

and two miles and an half from thence, in a Valley, there met her the Lord Marquess of Northampton, accompanied with the Earl of Wiltshire, Son and Heir to the Lord High Treasurer; Marquess of Winchester; the Lord Fitzwater, Son to the Earl of Sussex; The Lord Evers, the Lord Bray, the Lord Robert Dudley, the Lord Garet, Sir Nicholas Throgmorton, Sir Edward Rogers, and divers other Gentlemen, besides all the Gentlemen Pensioners, Men of Arms and Ushers, Sewers and Carvers, to the number of 120 Gentlemen, and so she was brought to Hampton-Court. At the Gate thereof met her the Lady Marquess of Northampton, the Countess of Pembroke, and divers other Ladies and Gentlewomen, to the number of sixty; and so she was brought to her Lodging on the Queenside, which was all hanged with Arras, and so was the Hall, and all the other Lodgings of Mine in the House very finely dressed; and for this night, and the next day, all was spent in Dancing and Pastime, as though it were a Court, and great presence of Gentlemen resorted thither.

26. Letters were written, for because of this Business, to defer the Musters of Gendarmory till the — day of December.

November.

1. The Dowager perused the House of Hampton-Court, and saw some coursing of Deer.

2. She came to the Bishop's Palace at London, and there she lay, and all her train lodged about her.

3. The Duke of Suffolk, the Earl of Warwick, Wiltshire, and many other Lords and Gentlemen were sent to her to welcome her, and to say, on My behalf, That if she lacked any thing she should have it for her better Furniture; and also I would willingly see her the day following.

The 26th of October.

Crane confessed the most part, even as Palmer did before, and more also, how that the place where the Nobles should have been banqueted, and their Heads stricken off, was the Lord Paget's House, and how the Earl of Arundel knew of the Matter as well as he, by Stanhop who was a Messenger between them; also some part, how he went to London to get Friends once in August last, feigning himself sick. Hammond also confessed the Watch he kept in his Chamber at Night. Bren also confessed much of this matter. The Lord Strange confessed how the Duke willed him to stir me to marry his third Daughter, the Lady Jane, and willed him to be his Spie in all matters of my Doings and Sayings, and to know when some of my Council spoke secretly with Me; this he confessed of himself.

November.

4. The Duke of Suffolk, the Lord Fitzwater, the Lord Bray, and divers other Lords and Gentlemen, accompanied with his Wife

the Lady Francis, the Lady Margaret, the Dutchesses of Richmond and of Northumberland, the Lady Jane Daughter to the Duke of Suffolk; the Marquess of Northampton and Winchester; the Countesses of Arundel, Bedford, Huntington, and Rutland; with 100 other Ladies and Gentlewomen went to her, and brought her through London to Westminster. At the Gate there received her the Duke of Northumberland, Great Master, and the Treasurer, and Comptroller, and the Earl of Pembroke, with all the Sewers, and Carvers, and Cup-bearers, to the number of thirty. In the Hall I met her, with all the rest of the Lords of my Council, as the Lord Treasurer, the Marquess of Northampton, &c. and from the outer-Gate up to the Presence-Chamber, on both sides, stood the Guard. The Court, the Hall, and the Stairs, were full of Servingmen; the Presence-Chamber, Great-Chamber, and her Presence-Chamber, of Gentlemen. And so having brought her to her Chamber, I retired to Mine. I went to her to Dinner; she dined under the same Cloth of State, at my left Hand; at her rereward dined my Cousin Francis, and my Cousin Margaret; at Mine sat the French Ambassadors. We were served by two Services, two Sewers, Cup-bearers, Carvers, and Gentlemen. Her Master Hostell came before her Service, and my Officers before Mine. There were two Cup-boards, one of Gold four Stages high, another of massy Silver six Stages: In her great Chamber dined at three Boards the Ladies only. After Dinner, when she had heard some Musick, I brought her to the Hall, and so she went away.

5. The Duke of Northumberland, the Lord Treasurer, the Lord Marquess of Northampton, the Lord Privy-Seal, and divers others, went to see her, and to deliver a Ring with a Diamond, and two Nags, as a token from Me.

6. The Duke of Northumberland, with his Band of a hundred, of which forty were in Black-Velvet, white and black Sleeves, sixty in Cloth, The Earl of Pembroke with his Band, and fifty more, The Earl of Wiltshire, with 58 of his Father's Band, all the Pensioners, Men of Arms, and the Country, with divers Ladies, as my Cousin Margaret, the Dutchesses of Richmond and Northumberland, brought the Queen to Shoreditch, through Cheap-side and Cornhill: and there met her Gentlemen of Middlesex an 100 Horse, and so she was conveyed out of the Realm, met in every Shire with Gentlemen.

8. The Earl of Arundel committed to the Tower, with Master Stroadly, and St. Alban his Men, because Crane did more and more confess of him.

7. A Frenchman was sent again into France, to be delivered again to the eight Frenchmen at the Borders, because of a Murder he did at Diep, and thereupon he fled hither.

14. Answer was given to the Germans, which did require 400000 Dollars, if need so required, for maintenance of Religion.

First, That I was very well inclined to make Peace, Amity, or Bargain with them I knew to be of mine Religion; for because this Messenger was sent only to know my Inclination and Will to enter, and not with full Resolution of any Matters.

Secondly, I would know whether they could get unto them any such strength of other Princes as were able to maintain the War, and to do the Reciproque to Me if need should require; and therefore willed those three Princes, Duke Maurice of Saxon, the Duke of Mecklenburgh, and the Marquess John of Brandenburg, from which he was sent, to open the Matter to the Duke of Prussia, and to all Princes about them, and somewhat to get the good Will of Hamburgh, Lubeck, Bremen, &c. shewing them an inkling of the matter.

Thirdly, I would have the matter of Religion made more plain, lest when War should be made for other Quarrels, they should say it were Religion.

Fourthly, He should come with more ample Commission from the same States to talk of the sum of Mony, and other Appurtenances. This Answer was given, lest if I assented wholly at the first, they would declare mine Intent to the Stadts and whole Senates, and so to come abroad, whereby I should run into danger of breaking the League with the Emperor.

16. The Lord Admiral took his leave to go into France for christening of the French King's Son.

18. Fossey, Secretary to the Duke Maurice, who was here for matter above-specified.

20. A Proclamation appointed to go forth, for that there went one before this time, that set prices of Beef, Oxen, and Muttons, which was meant to continue but to November; when as the Parliament should have been to abrogate that, and to appoint certain Commissioners to cause the Graziers to bring to the Market, and to sell at prices reasonable. And that certain Overseers should be besides to certify of the Justices doings.

23. The Lord Treasurer appointed High-Steward for the Arraignment of the Duke of Somerset.

At this time Duke Maurice began to show himself a Friend to the Protestants, who before that time had appeared their Enemy.

21. The foresaid Proclamation proclaimed.

17. The Earl of Warwick, Sir Henry Sidney, Sir Henry Nevil, and Sir Henry Gates, did challenge all Commers at Tilt the third of January, and at Tornay the sixth of January; and this Challenge was proclaimed.

28. News came that Maximilian was coming out of Spain, nine of his Gallies with his Stuff, and 120 Gennets, and his Treasure, was taken by the French.

24. The Lord Admiral entred France, and came to Bulloign.

26. The Captain of Portsmouth had word and commandment to bring the Model of the

Castle and Place, to the intent it might be fortified, because Baron de la Gard had seen it, having an Engineer with him, and as it was thought had the Plott of it.

30. 22 Peers and Nobles, besides the Council, heard Sir Thomas Palmer, Mr. Hammond, Mr. Crane, and Nudigate, swear that their Confessions were true; and they did say, that that was said without any kind of Compulsion, Force, Envy, or Displeasure, but as favourably to the Duke as they could swear to with safe Consciences.

24. The Lord Admiral came to Paris.

December.

1. The Duke of Somerset came to his Trial at Westminster-Hall: The Lord-Treasurer sat as High-Steward of England, under the Cloth of State, on a Bench between two Posts, three degrees high. All the Lords to the number of 26, viz.

Dukes.	Barons.
Suffolk.	Burgaveny.
Northumberland.	Audley.
Marquess.	Wharton.
Northampton.	Evers.
Earls.	Latimer.
Derby.	Bourough.
Bedford.	Souch.
Huntingdon.	Stafford.
Rutland.	Wentworth.
Bath.	Darcy.
Sussex.	Sturton.
Worcester.	Windsor.
Pembroke.	Cromwell.
Vis. Hereford.	Cobham.
	Bray.

These sat a degree under, and heard the Matter debated.

First, After the Indictments were read, five in number, the Learned Counsel laid to my Lord of Somerset, Palmer's Confession. To which he answered, That he never minded to raise the North, and declared all the ill he could devise of Palmer, but he was afraid for Bruites, and that moved him to send to Sir William Herbert. Replied it was again, that the worse Palmer was, the more he served his purpose. For the Banquet, he swore it was untrue, and required more Witnesses. Whence Crane's Confession was read, He would have had him come Face to Face. For London, he meant nothing for hurt of any Lord but for his own Defence. For the Gendarmoury, it were but a mad matter for him to enterprise with his 100 against 900. For having Men in his Chamber at Greenwich, confessed by Partridge, it seemed he meant no harm, because when he could have done harm he did it not. My Lord Strange's Confession, he swore it was untrue, and the Lord Strange took his Oath it was true. Nudigate's, Hammond's, and Alexander Seimour's Confessions he denied, because they were his Men.

The Lawyers rehearsed, how to raise Men at his House for an ill Intent, as to kill the

Duke of Northumberland, was Treason, by an Act, *Anno tertio* of my Reign against Unlawful Assemblies, for to devise the Death of the Lords was Felony. To mind resisting his Attachment was Felony; To raise London was Treason, and to Assault the Lords was Felony. He answered, He did not intend to raise London, and swore, that the Witnesses were not there. His assembling of Men was but for his own defence. He did not determine to kill the Duke of Northumberland, the Marquess, &c. but spoke of it, and determined after the contrary, and yet seemed to confess he went about their death.

The Lords went together. The Duke of Northumberland would not agree that any searching of his Death should be Treason. So the Lords acquitted him of High-Treason, and condemned him of Treason Felonious, and so he was adjudged to be hang'd.

He gave thanks to the Lords for their open Trial, and cried Mercy of the Duke of Northumberland, the Marquess of Northampton, and the Earl of Pembroke, for his ill-meaning against them, and made suit for his Life, Wife, Children, Servants, and Debts, and so departed without the Ax of the Tower. The People knowing not the Matter, shouted half a dozen of times so loud, that from the Hall-Door it was heard at Charing-Cross plainly, and rumours went that he was quit of all.

2. The Peace concluded by the Lord Marquess, was ratified by Me before the Ambassadors, and delivered to him Signed and Sealed.

3. The Duke told certain Lords that were in the Tower, that he had hired Bertivill to kill them; which thing Bertivill, examined on confession, and so did Hammond, that he knew of it.

4. I saw the Musters of the new Band-men of Arms; 100 of my Lord Treasurers, 100 of Northumberland, 100 Northampton, 50 Huntingtoun, 50 Rutland, 120 of Pembroke, 50 Darcy, 50 Cobham, 100 Sir Thomas Cheyney, and 180 of the Pensioners and their Bands, with the old Men of Arms, all well-armed Men; some with Feathers, Staves, and Pensils of their Colours; some with Sleeves and half-Coats; some with Bards and Staves, &c. The Horses all fair and great, the worst would not have been given for less than 20*l*. there was none under fourteen handfull and an half the most part, and almost all Horses with their Guider going before them. They passed twice about St. James's Field, and compassed it round, and so departed.

15. Then were certain Devices for Laws delivered to my Learned Council to Pen, as by a Schedule appeareth.

18. It was appointed I should have six Chaplains ordinary, of which two ever to be present, and four always absent in preaching: one Year two in Wales, two in Lancashire and Darby; next Year two in the Marches of Scotland, two in Yorkshire; the third Year, two in Devonshire, two in Hampshire; fourth Year, two in Norfolk and Essex, and

two in Kent and Sussex, &c. These six to be Bill, Harle, Perne, Grindall, Bradford, and Knox.

20. The Bishop of Duresme was for concealment of Treason written to him, and not disclosed at all till the Party did open him, committed to the Tower.

21. Richard Lord Rich Chancellor of England, considering his sickness, did deliver his Seal to the Lord-Treasurer, the Lord great Master, and the Lord Chamberlain, sent to him for that purpose during the time of his sickness, and chiefly of the Parliament.

5. The Lord Admiral came to the French King, and after was sent to the Queen, and so conveyed to his Chamber.

6. The Lord Admiral christned the French King's Child, and called him, by the King's commandment, Edward Alexander. All that day there was Musick, Dancing, and Playing with Triumph in the Court; but the Lord Admiral was sick of a double Quartane, yet he presented Barnabe to the French King, who took him to his Chamber.

7. The Treaty was delivered to the Lord Admiral, and the French King read it in open Audience at Mass, with Ratification of it. The Lord Admiral took his leave of the French King, and returned to Paris very sick.

The same Day the French King shewed the Lord Admiral Letters that came from Parma, how the French Men had gotten two Castles of the Imperialists; and in the Defence of the one, the Prince of Macedonia was slain on the Walls, and was buried with triumph at Parma.

22. The Great Seal of England delivered to the Bishop of Ely, to be Keeper thereof during the Lord Rich's sickness.

The Band of 100 Men of Arms, which my Lord of Somerset of late had, appointed to the Duke of Suffolk.

23. Removing to Greenwich.

24. I began to keep Holy this Christmass, and continued till Twelvetide.

26. Sir Anthony St. Legier, for Matters laid against him by the Bishop of Dublin, was banished my Chamber till he had made answer, and had the Articles delivered him.

28. The Lord Admiral came to Greenwich.

33. Commission was made out to the Bishop of Ely, the Lord Privy-Seal, Sir John Gates, Sir William Petre, Sir Robert Bowes, and Sir Walter Mildmay, for calling in my Debts.

January.

1. Orders were taken with the Chandlers of London, for selling their Tallow-Candles, which before some denied to do; and some were punished with Imprisonment.

3. The Challenge that was made in the last Month was fulfilled.

The Challengers were,

Sir Henry Sidney.

Sir Henry Nevel.

Sir Henry Gates.

Defendants.

The Lord Williams.	Mr. Digby.
The Lord Fitzwater.	Mr. Warcop.
The Lord Ambrose.	Mr. Courtney.
The Lord Robert.	Mr. Knolls.
The Lord Fitzwarren.	The Lord Bray.
Sir George Howard.	Mr. Paston.
Sir William Stafford.	Mr. Cary.
Sir John Parrat.	Sir Anthony Brown.
Mr. Norice.	Mr. Drury.

These in all ran six Courses a-piece at Tilt against the Challengers, and accomplished their Courses right-well, and so departed again.

5. There were sent to Guisnes Sir Richard Cotton, and Mr. Bray, to take view of Calais, Guisnes, and the Marches; and with the advice of the Captain and Engineers, to devise some amendment, and thereupon to make me Certificate, and upon mine Answer to go further to the Matter.

4. It was appointed, that if Mr. Stanhop left Hull, then that I should no more be charged therewith, but that the Town should take it, and should have 40*l.* a Year for the repairing of the Castle.

2. I received Letters out of Ireland, which appear in the Secretary's Hand, and thereupon the Earldom of Thowmount was by Me given from O-Brians Heirs, whose Father was dead, and had it for term of Life, to Donnas Baron of Ebreacan, and his Heirs Males.

3. Also Letters were written of Thanks to the Earls of Desmond and Clanrikard, and to the Baron of Dunganan.

3. The Emperor's Ambassador moved me several times that my Sister Mary might have Mass, which with no little reasoning with him was denied him.

6. The foresaid Challengers came into the Tournay, and the foresaid Defendants entred in after, with two more with them, Mr. Terill, and Mr. Robert Hopton, and fought right-well, and so the Challenge was accomplished.

The same Night was first of a Play, after a Talk between one that was called Riches, and the other Youth, whether of them was better. After some pretty Reasoning, there came in six Champions of either side.

On <i>Youth's</i> side came,	On <i>Riches</i> side,
My Lord Fitzwater.	My Lord Fitzwarren.
My Lord Ambrose.	Sir Robert Stafford.
Sir Anthony Brown.	Mr. Courtney.
Sir William Cobham.	Mr. Digby.
Mr. Cary.	Mr. Hopton.
Mr. Warcop.	Mr. Hungerford.

All these fought two to two at Barriers in the Hall. Then came in two apparlled like Almains, the Earl of Ormond and Jaques Granado, and two came in like Friars, but the Almains would not suffer them to pass till they had fought; the Friars were Mr. Drury and Thomas Cobham. After this followed two Masques, one of Men, another of

Women. Then a Banquet of 120 Dishes. This day was the end of Christmass.

7. I went to Deptford to dine there, and broke up the Hall.

8. Upon a certain Contention between the Lord Willowby, and Sir Andrew Dudley Captain of Guisnes, for their Jurisdiction, the Lord Willowby was sent for to come over, to the intent the Controversy might cease, and Order might be taken.

12. There was a Commission granted to the Earl of Bedford, to Mr. Vicechamberlain, and certain others, to call in my Debts that were owing Me, and the days past; and also to call in these that be past when the days be come.

17. There was a Match run between six Gentlemen of a side at Tilt.

<i>Of one Side,</i>	<i>Of the other Side,</i>
The Earl of Warwick.	The Lord Ambrose.
The Lord Robert.	The Lord Fitzwater.
Mr. Sidney.	Sir Francis Knolls.
Mr. Novel.	Sir Anthony Brown.
Henry Gates.	Sir John Parrat.
Anthony Digby.	Mr. Courtney.

These wan by four Taintes.

18. The French Ambassador moved, That We should destroy the Scotch part of the Debatable Ground as they had done Ours. It was answered: 1. The Lord Coniers that made the Agreement, made it none otherwise but as it should stand with his Superiour's Pleasure: whereupon the same Agreement being misliked, because the Scotch part was much harder to overcome, word was sent to stay the Matter. Nevertheless the Lord Maxwell did, upon malice to the English Debatablers, over-run them; whereupon was concluded, That if the Scots will agree it, the Ground should be divided; if not, then shall the Scots waste their Debatablers, and we Ours, commanding them by Proclamation to depart.

This day the Stiliard put in their Answer to a certain Complaint that the Merchant-Adventurers laid against them.

19. The Bishop of Ely, Custos Sigilli, was made Chancellor, because as Custos Sigilli, he could execute nothing in the Parliament that should be done, but only to Seal ordinary things.

21. Removing to Westminster.
22. The Duke of Somerset had his Head cut off upon Tower-hill, between eight and nine a Clock in the morning.

16. Sir William Pickering delivered a Token to the Lady Elizabeth, a fair Diamond.

18. The Duke of Northumberland having under him 100 Men of Arms, and 100 Light-Horse, gave up the keeping of 50 Men at Arms to his Son the Earl of Warwick.

23. The Sessions of Parliament began.

24. John Gresham was sent over into Flanders, to shew to the Foulcare, to whom I owed Mony, that I would defer it; or if I paid it, pay it in English, to make them

keep up their French Crowns, with which I minded to pay them.

25. The Answer of the Stiliard was delivered to certain of my Learned Council to look on and oversee.

27. Sir Ralph Vane was condemned of Felony in Treason, answering like a Ruffian.

Paris arrived with Horses, and shewed how the French King had sent Me six Cortalls, two Turks, a Barbary, two Gennets, a stirring Horse, and two little Mules, and shewed them to Me.

29. Sir Thomas Arundel was likewise cast of Felony in Treason, after long controversie, for the Matter was brought in Trial by seven of the Clock in the morning.

28. At noon the Inquest went together; they sat shut up in a House together, without Meat or Drink, because they could not agree all that Day, and all that Night.

29. This day in the morning they did cast him.

February.

2. There was a King of Arms made for Ireland, whose Name was Ulster, and his Province was all Ireland; and he was the fourth King of Arms, and the first Herald of Ireland.

The Emperor took, the last month and this, a Million of pounds in Flanders.

6. It was appointed that Sir Philip Hobbey should go to the Regent, upon pretence of ordering of Quarrels of Merchants, bringing with him 65000*l.* in French Crowns to be paid in Flanders at Antwerp, to the Schortz and their Family, of Debts I owed them, to the intent he might dispatch them both under one.

5. Sir Miles Partridge was condemned of Felony for the Duke of Somerset's Matter, for he was one of the Conspirators.

8. Fifty Men at Arms appointed to Mr. Sadler.

9. John Beaumont, Master of the Rolls, was put in Prison for forging a false Deed from Charles Brandon, Duke of Suffolk, to the Lady Ann Powis, of certain Lands and Leases.

10. Commission was granted out to 32 Persons, to examine, correct, and set forth the Ecclesiastical Laws.

The Persons Names were these.

The Bishops.
Canterbury.
Ely.
London.
Winchester.
Exeter.
Bath.
Gloicester.
Rochester.

The Divines.
Taylor of Lincoln.
Tylor of Hadlee.
Mr. Cox, Almoner.
Sir John Cheek.
Sir Anthony Cook.
Petrus Martyr.
Joannes Alasco.
Parker of Cambridge.

Civilians.
Mr. Secretary Petre.
Mr. Secretary Cicil.
Mr. Traherne.

Mr. Red.
Mr. Coke.
May, Dean of Paul's.
Skinner.

Lawyers.

Justice Broomley.	Stamford.
Justice Hales.	Carel.
Gosnald.	Lucas.
Goodrick.	Gawdy.

10. Sir Philip Hobbey departed with somewhat more Crowns than came to 53500 and odd Livers, and had authority to borrow, in my Name, of Lazarus Toker 10000*l.* Flemish, at 7 per Cent. for six months, to make up the Pay, and to employ that that was in Bullion, to bring over with him; also to carry 3000 Merks weight upon a Licence the Emperor granted the Scheitz which they did give me. After that to depart to Bruges, where the Regent lay, and there to declare to her the Grievs of my Subjects.

11. There was delivered of Armour, by John Gresham Merchant, 1100 pair of Corsets and Horsemen-harnesses, very fair.

14. It was appointed that the Jesus of Lubeck, a Ship of 800 Tun, and the Mary Gouston of 600 Tun, should be let out for a Voyage to Merchantmen for a 1000*l.* they at the Voyage to Levants-end to answer the Tackling, the Ship, the Ordnance, Munition, and to leave it in that case they took it. Certain others of the worst of my Ships were appointed to be sold.

9. Proclamation was made at Paris, that the Bands of the Dolphine, the Duke of Vendosme, the Count d'Anguien, the Constable of France, the Duke de Guise, and d'Aumale, the Count de Sancerres, the Mareschal S. Andrew, Monsieur de Jarnac and Tavennes, should, the 15th day of March, assemble at Troyes in Champaign to resist the Emperor. Also that the French King would go thither in Person, with 200 Gentlemen of his Household, and 400 Archers of his Guard.

16. The French King sent his Secretary de Lausbepine to declare this Voyage to him,* and to desire him to take pains to have Mr. Pickering with him, and to be a Witness of his Doings.

19. Whereupon it was appointed, that he should have 2000 Crowns for his Furnishment, besides his Diet, and Barnabe 800.

20. The Countess of Pembroke died.

18. The Merchant-Adventurers put in their Replication to the Stiliards Answer.

23. A Decree was made by the Board, that upon knowledge and information of their Charters, they had found: First, That they were no sufficient Corporation. 2. That their Number, Names, and Nation, was unknown. 3. That when they had forfeited their Liberties, King Edward the 4th did restore them on this condition, That they should colour no Strangers Goods, which they had done. Also that whereas in the beginning they shipped not past 8 Clothes, after 100, after 1000, after that 6000; now in their Name was shipped 44000 Clothes in one Year, and but 1100 of

* This is imperfect.

all other Strangers. For these Considerations sentence was given, That they had forfeited their Liberties, and were in like case with other Strangers.

28. There came Ambassadors from Ham-
burgh, and Lubeck, to speak on the behalf of
the Stiliard Merchants.

29. A Fleming would have searched the
Falcon for Frenchmen, the Falcon turned,
shot off, boarded the Fleming, and took him.

Paiment was made of 63500*l*. Flemish to
the Foulcare, all saving 6000*l*. which he bor-
rowed in French Crowns by Sir Philip Hobbey.

March.

2. The Lord of Burgaveny was committed
to Ward for striking the Earl of Oxford in
the Chamber of presence.

The Answer for the Ambassadors of the
Stiliard was committed to the Lord Chan-
cellor, the two Secretaries, Sir Robert Bowes,
Sir John Baker, Judge Montague, Griffith
Sollicitor, Gosnald, Goodrick, and Brooks.

3. It was agreed, for better dispatch of
things, certain of the Council, with others
joined with them, should overlook the Penal
Laws, and put certain of them in execution.
Others should answer Suitors; Others should
oversee my Revenues, and the Order of them;
also the superfluous Paiments heretofore
made. Others should have Commission for
taking away superfluous Bullwarks.

First, Order was given for defence of the
Merchants, to send four Barques and two
Pinaces to the Sea.

4. The Earl of Westmoreland, the Lord
Wharton, the Lord Coniers, Sir Tho. Palmer,
and Sir Tho. Chaloner, were appointed in
Commission to meet with the Scotch Ambas-
sadors, for equal division of the Ground that
was called the Debatable.

6. The French Ambassador declared to
the Duke of Northumberland, how the French
King had sent him a Letter of Credit for his
Ambassadry. After delivery made of the
Letter, he declared how Duke Maurice of
Saxony, the Duke of Mecklenburgh, the Mar-
quess of Brandenburg, the Count of Mans-
field, and divers other Princes of Germany,
made a League with his Master Offensive and
Defensive; the French to go to Strasburg,
with 30000 Footmen, and 8000 Horsemen;
the Almaines to meet with them there the 25th
of this month, with 15000 Footmen, and
5000 Horsemen. Also the City of Strasburg
had promised them Victual, and declared
how the French would send me Ambassadors
to have Me into the same League. Also that
the Marquess of Brandenburg, and Count of
Mansfield, had been privately conveyed to the
French King's Presence, and were again de-
parted to leavy Men; and he thought by this
time they were in the Field.

10. He declared the same thing to Me in
the same manner.

9. It was consulted touching the Marts,
and it was agreed that it was most necessary

to have a Mart in England for the enriching
of the same to make it the more famous, and
to be less in other Mens danger, and to make
all things better cheap, and more plentiful.

The time was thought good to have it now,
because of the Wars between the French
King and the Emperor. The Places were
the meetest, Hull for the East parts. South-
ampton for the South Parts of England, as
appeareth by two Bills in my Study. Lon-
don also was thought no ill place, but it was
appointed to begin with the other two.

11. The Bills put up to the Parliament
were over-seen, and certain of them were for
this time thought meet to pass and to be
read, other of them for avoiding tediousness
to be omitted, and no more Bills to be taken.

15. Those that were appointed Commis-
sioners for the Requests, or for the execution
of Penal Laws, or for over-seeing of the
Courts, received their Commissions at my
Hand.

18. It was appointed, that for the payment
of 14000*l*. in the end of April, there should
be made an Anticipation of the Subsidy of
London, and of the Lords of my Council,
which should go near to pay the same with
good Provision.

20. The French Ambassador brought me
a Letter of Credit from his Master, and
thereupon delivered me the Articles of the
League betwixt the Germans and him, de-
siring Me to take part of the same League;
which Articles I have also in my Study.

23. The Merchants of England having
been long staid, departed, in all about 60
Sail, the Woolfleet, and all to Antwerp.
They were countermanded because of the
Mart, but it was too late.

24. Forsomuch as the Exchange was stayed
by the Emperor to Lions, the Merchants of
Antwerp were sore afraid; and that the Mart
could not be without Exchange, liberty was
given to the Merchants to exchange and re-
change Mony for Mony.

26. Henry Dudley was sent to the Sea
with four Ships, and two Barks, for defence
of the Merchants, which were daily before
robbed; who, as soon as he came to the Sea,
took two Pirats Ships and brought them to
Dover.

28. I did deny, after a sort, the Request to
enter into War, as appeareth by the Copy of
my Answer in the Study.

29. To the intent the Ambassador might
more plainly understand My meaning, I sent
Mr. Hobbey and Mr. Mason to him, to de-
clare him mine intent more amply.

31. The Commissioners for the Debatable
of the Scotch side, did deny to meet, except
a certain Castle, or Pile, might be first razed;
whereupon Letters were sent to stay our
Commissioners from the Meeting till they
had further word.

10. Duke Maurice mustered at Arttnstat in
Saxony all his own Men, and left Duke Au-
gust, the Duke of Anhalt, and the Count of

Mansfield, for defence of his Country, chiefly for fear of the Bohemians. The Young Lansgrave, Reiffenberg, and others, mustered in Hassen.

14. The Marquess Albert of Brandenburg mustered his Men two leagues from Erdfort, and after entered the same, receiving of the Citizens a Gift of 20000 Florins; and he borrowed of them 60000 Florins, and so came to Steinfurt, where Duke Maurice and all the German Princes were assembled.

April.

2. I fell sick of the Measels and Small Pox.

4. Duke Maurice, with his Army, came to Augusta; which Town was at the first yielded to him, and delivered into his Hands, where he did change certain Officers, restored their Preachers, and made the Town more free.

5. The Constable, with the French Army, came to Metz, which was within two days yielded to him, where he found great provision of Victuals, and that he determined to make the Staple of Victual for his Journey.

8. He came to a Fort wherein was an Abbey called Gocoza, and that Fort abide 80 Cannon-shot; at length came to a Parley, where the Frenchmen got in and won it by Assault, slew all, saving 115, with the Captain, whom he hanged.

9. He took a Fort called Maranges, and razed it.

12. The French King came to Nancy to go to the Army, and there found the Dutchess and the young Duke of Lorraine.

13. The Mareschal St. Andrew, with 200 Men of Arms, and 2000 Foot-men, carried away the young Duke, accompanied with few of his old Men, toward France, to the Dolphin, which lay at Rhemes, to the no little discontentation of his Mother the Dutches. He fortified also divers Towns in Lorraine, and put in French Garrisons.

14. He departed from Nancy to the Army, which lay at Metz.

7. Monsieur Senarpon gave an overthrow to the Captain of St. Omers, having with him 600 Foot-men, and 200 Horsemen.

15. The Parliament broke up, and because I was sick, and not able to go well abroad as then, I signed a Bill containing the Names of the Acts which I would have pass; which Bill was read in the House. Also I gave Commission to the Lord Chancellor, two Arch-Bishops, two Bishops, two Dukes, two Marquesses, two Earls, and two Barons, to dissolve wholly this Parliament.

18. The Earl of Pembroke surrendered his Mastership of the Horse, which I bestowed on the Earl of Warwick.

19. Also he left 50 of his Men of Arms, of which 25 were given to Sir Philip Hobby, and 25 to Sir John Gates.

21. It was agreed that Commissions should go out for to take certificate of the superfluous Church Plate to Mine use, and to see how it hath been embezeled.

The French Ambassador desired, That forasmuch as it was dangerous carrying of Victual from Bolleign to Ard by Land, that I would give license to carry by Sea to Calais, and from Calais to Ard, in my Ground.

22. The Lord Paget was degraded from the Order of the Garter for divers his Offences, and chiefly because he was no Gentleman of Blood, neither of Father-side nor Mother-side.

Sir Anthony St. Leiger, which was accused by the Bishop of Dublin for divers brawling Matters, was taken again into the Privy-Chamber, and sat among the Knights of the Order.

23. Answer was given to the French Ambassador, that I could not accomplish his Desire, because it was against my League with the Emperor.

24. The Order of the Garter was wholly altered, as appeareth by the new Statutes. There were elected Sir Andrew Dudley, and the Earl of Westmoreland.

26. Monsieur de Couriers came from the Regent, to desire that her Fleet might safely, upon occasion, take harbour in my Havens. Also he said, he was come to give order for redressing all Complaints of our Merchants.

25. Whereas it was appointed that the 14000*l.* that I owed in the last April, should be paid by the anticipation of the Subsidy of London, and of the Lords, because to change the same over-Sea, was loss of the sixth part of the Mony I did so send over. Stay was made thereof, and the paiment appointed to be made over of 20000*l.* Flemish, which I took up there 14 *per Cent.* and so remained 6000*l.* to be paid there the last of May.

30. Removing to Greenwich.

28. The Charges of the Mints were diminished 1400*l.* and there was left 600*l.*

18. King Ferdinando, Maximilian his Son, and the Duke of Bavaria, came to Linx, to treat with Duke Maurice for a Peace; where Maurice declared his Grievs.

16. Duke Maurice's Men received an overthrow at Ulms; Marquess Albert spoiled the Country, and gave them a day to answer.

31. A Debt of 14000*l.* was paid to the Foulcare.

May.

1. The Stilyard-men received their Answer; which was, to confirm the former Judgment of my Council.

2. A Letter was sent to the Foulcare from my Council to this effect; That I have paid 63000*l.* Flemish in February, and 14000 in April, which came to 77000 Flemish, which was a fair Sum of Mony to be paid in one Year, chiefly in this busy World, whereas it is most necessary to be had for Princes. Besides this, That it was thought Mony should not now do him so much pleasure as at another time peradventure. Upon these Considerations they had advised Me to pay but

5000*l.* of the 45000 I now owe, and so put over the rest according to the old Interest, 14 per Cent. with which they desired him to take patience.

4. Monsieur de Couriers received his Answer, which was, That I had long agoe given order that the Flemish Ships should not be molested in my Havens, as it appeareth, because Frenchmen chasing Flemings into my Havens, could not get them because of the rescue they had, but that I thought it not convenient to have more Ships to come into my Havens than I could well rule and govern. Also a note of divers Complaints of my Subjects was delivered to him.

10. Letters were sent to my Ambassadors, That they should move to the Princes of Germany, to the Emperor, and to the French King, That if this Treaty came to any effect or end, I might be comprehended in the same.

Commission was given to Sir John Gates, Sir Robert Bowes, the Chancellor of the Augmentation, Sir Walter Mildmay, Sir Richard Cotton, to sell some part of the Chauntry Lands, and of the Houses, for the payment of my Debts, which was 251000*l.* Sterling at the least.

Taylor, Dean of Lincoln, was made Bishop of Lincoln.

Hooper, Bishop of Gloucester, was made Bishop of Worcester and Gloucester.

Story, Bishop of Rochester, was made Bishop of Chichester.

Sir Robert Bowes was appointed to be made Master of the Rolls.

Commandment was given to the Treasurers, that nothing of the Subsidy should be disbursed but by Warrant from the Board; and likewise for our Lady-day Revenues.

14. The Baron of the Exchequer, upon the surrender made by Justice Lister, was made Chief-Justice, the Attorney Chief-Baron, the Solicitor-General Attorney, and the Solicitor of the Augmentation, Gosnold, General-Solicitor, and no more Solicitor to be in the Augmentation Court. Also there were appointed eight Serjeants of the Law against Michaelmas next coming.

Gaudy.
Stamford.
Carell, &c.

16. The Muster was made of all the Men at Arms, saving 50 of Mr. Sadlers, 25 of Mr. Vicechamberlains, and 25 of Sir Philip Hobbey's, and also of all the Pensioners.

17. The Progress was appointed to be by Dorchester to Pool in Dorsetshire, and so through Salisbury homeward to Windsor.

18. It was appointed Mony should be cried down in Ireland after a Pay, which was of Mony at Midsummer next; in the mean season the thing to be kept secret and close. Also that Pirry, the Mintmaster, taking with him Mr. Brabazon, chief Treasurer of the Realm, should go to the Mines and see what profit may be taken of the Oar the Almains

had digged in a Mine of Silver; and if it would quit cost, or more, to go forward withal, if not, to leave off and discharge all the Almains.

Also that of 500 of the 2000 Souldiers there being, should be cut off, and as many more as would go and serve the French King, or the Emperor, leaving sufficient at Home, no Fortifications to be made also yet for a time, in no place unfortified; and many other Articles were concluded for Ireland.

20. Sir Richard Wingfield, Rogers, and — were appointed to view the State of Portsmouth, and to bring again their Opinions concerning the fortifying thereof.

4. The French King having passed the Straits of Lorrain, came to Savern, four miles from Strasburg, and was victualled by the Country, but denied passage through their Town.

21. Answer came from the Foulcare, That for the deferring of 30000*l.* parcel of 45 Troas, he was content; and likewise August Py, so he might have paid him 20000*l.* as soon as might be.

22. It was appointed, that forasmuch as there was much disorder on the Marches on Scotland-side, both in my Fortifications of some Places, and negligent looking to other Forts, the Duke of Northumberland, general Warden thereof, should go down and view it, and take order for it, and return home with speed. Also a pay of 10000*l.* to go before him.

23. It was appointed that these Bands of Men of Arms should go with me this Progress.

Lord Treasurer	30	Earl of Pembroke	50
Lord Great Mas-		Lord Admiral	15
ter	25	Lord Darcy	30
Lord Privy Seal	30	Lord Cobham	20
Duke of Suffolk	25	Lord Warden	20
Earl of Warwick	25	Mr. Vicechamber-	
Earl of Rutland	15	lain	15
Earl of Hunting-		Mr. Sadler	10
ton	25	Mr. Sidney	10

26. It was appointed that Thomas Gresham should have paid him out of the Mony that came of my Debts 7000*l.* for to pay 6800*l.* the last of the month, which he received the same Night.

28. The same Thomas Gresham had 9000*l.* paid him toward the payment of 20000*l.* which the Foulcare required to be paid at the Passmart, for he had taken by Exchange from hence 5000*l.* and odds, and 10000*l.* he borrowed of the Scheits, and ten of Lazarus Tukkar. So there was in the whole 25, of which was paid the last of April 14, so there remained 11000, and 9000*l.* which I now made over by Exchange, which made 20000*l.* to pay the Foulcare with.

30. I received Advertisement from Mr. Pickering, that the French King went from Savern to Aroumashes, which was yielded to him; from this to Leimsberg, and so towards Spires, his Army to be about 20000 Footmen,

and 8000 Horsemen, well appointed, besides Rascals. He had with him 50 pieces of Artillery, of which were 25 Cannons, and six Organs, and great number of Boots. From Leimsberg, partly doubting Duke Maurice's meaning, partly for lack of Victual; and also because he had word that the Regent's Army, of which were Guides the Count de Egmont, Monsieur de Rie, Martin Vanrouse, and the Duke of Holst, to the number of 16000 Footmen, and 6000 Horsemen, had invaded Champaign, and fortified Aschenay; he retired homeward till he came to Striolph, and there commanded all unprofitable Carriage and Men should depart to Chalons, and sent to the Admiral to come to him with 6000 Swissers, 4000 Frenchmen, 1500 Horsemen, and 30 pieces of Ordnance, meaning, as it was thought, to do some Enterprise about Luxemburg, or to recover Aschenay which the Regent had fortified. There died in this Journey 2000 Men for lack of good Victual; for eight days they had but Bread and Water, and they had marched 60 Dutch miles at the least, and past many a Streight, very painfully and labourously.

19. Duke Maurice coming from Auspurg in great hast, came this day to the first Passage called the Clowse, which the Emperor had caused to be strongly fortified and victualled, a passage thorough an Hill, cut out artificially in the way to Inshpurg, and there was a strong Bulwark made hard by it, which he wan, after a long fight within an hour and an half by Assault, and took and slew all that were within. And that Night he marched through that Hill into a Plain, where he looked for to see twelve Ensigns of Lansknights of his Enemies, but they retired to the second Streight, and yet divers of them were both slain and taken; and so that Night he lodged in the Plain, at the entry of the second Passage, where there were five Forts and one Castle, which with Ordnance slew some of Duke Maurice's Men.

20. This morning the Duke of Mecklenburg, with 3000 Footmen, cast a Bridge over a River five miles beneath the Sluce, and came and gave assault behind the Sluce, and Duke Maurice gave assault in the Face, and the Countrymen of Tirol, for hate of the Spaniards, helped Duke Maurice, so that five Forts were won by Assault, and the Castle yielded upon condition to depart, not to serve in three months after the Emperor. In this Enterprise he slew and took 3000 and 500 Persons, and 23 pieces of Artillery, and 240000 S.

The Emperor hearing of this, departed by Night from Inshpurg, forty miles that Night in Post; he killed two of his Gennets, and rode continually every Night, first to Brixinium; and after for doubt of the Cardinal of Ferrara's Army, turned to Villucho in Carinthia. The 30th of May, tarrying for the Duke d'Alva, who should come to him with 2000 Spaniards, and 3000 Italians that came

from Parma. Also the Emperor delivered Duke Frederic from Captivity, and sent him through Bohemia into Saxony, to raise a Power against Duke Maurice's Nephew.

22. Duke Maurice, after that Hala and divers other Towns about Inshpurg in Tirol had yielded, came to Inshpurg, and there caused all the Stuff to be brought to the Market-place, and took all that pertained to Imperialists as confiscate, the rest he suffered the Townsmen to enjoy. He took there fifty pieces of Ordnance, which he conveyed to Ausburg, for that Town he fortified, and made it his Staple of Provision.

Certain Things which the Commissioners for the Requests shall not meddle withal.

First, Suits for Lands.

Secondly, Suits for Forfeits, amounting to more than 40l. value.

Thirdly, Suits for Pensions.

Fourthly, Reversions of Farms, which have more than one Year to come.

Fifthly, Leases of Manours.

Sixthly, Leases for more than 21 Years.

Sevently, No Offices of special Trust in Reckonings of Mony, as Customers, Comp-trollers, Surveyors, Receivers, Auditors, Treasurers, and Chancellors, &c. to be given otherwise than *durante beneplacito*. Also all Mint-masters, and others that have a doing in the Mint, and such-like. The Bishops, Judges, and other Officers of Judgment, *quam diu se bene gesserit*. Balliwickes, Stewardships, keeping of Parks and Houses, &c. to be granted during Life.

Eighthly, Suits for forgiveness of Debts.

Ninthly, Releasing of Debts to be paid.

Tenthly, Suits for Mony, to the intent to pay Debts they owe elsewhere.

Eleven, Suits to buy Land.

Twelve, Suits for Licenses, to carry over Gold, Silver, Lead, Leather, Corn, Wood, &c. that be things unlawful.

Thirteen, Unresidence upon Benefices.

They shall meddle with Baliewicks and Stewardships, during Leases for 21 Years; Forfeits under 40l. Receiverships, Woodwardships, Surveyorships, &c. during pleasure. Instalments of days for Debts. To those Gentlemen that have well-served, Fee-Farms to them and their Heirs Males of their Body, paying their Rent, and discharging the Annuities due to all Officers touching the same. Keeping of Houses and Parks, ordinary Offices, as Yeomen of the Crown, the Household Offices, &c.

June.

2. Sir John Williams, who was committed to the Fleet for disobeying a Commandment given to him for not paying any Pensions, without not making my Council privy, upon his submission was delivered out of Prison.

4. Beamont Master of the Rolls, did confess his Offences, who in his Office of Wards had bought Land with my Money, had lent it, and kept it from Me, to the value of 9000l.

and above, more than this twelve month, and 11000 in Obligations, how he being Judge in the Chancery between the Duke of Suffolk and the Lady Powis, took her Tittle, and went about to get it into his Hands, paying a Sum of Money, and letting her have a Farm of a Manour of his, and caused an Indenture to be made falsly, with the old Duke's counterfeit Hand to it; by which he gave these Lands to the Lady Powis, and went about to make twelve Men perjured. Also how he had concealed the Felony of his Man to the Sum of 200*l.* which he stole from him, taking the Money into his own hand again. For these Considerations he surrendered into my Hands all his Offices, Lands, and Goods, moveable and unmoveable, toward the payment of this Debt, and of the Fines due to these particular Faults by him done.

6. The Lord Paget, Chancellor of the Duchy, confessed how he, without Commission, did sell away my Lands and great Timber-Woods; how he had taken great Fines of my Lands, to his said particular Profit and Advantage, never turning any to my Use or Commodity; how he made Leases in Reversion for more than 21 Years. For these Crimes, and other-like recited before, he surrendered his Office, and submitted himself to those Fines that I or my Council would appoint to be levied of his Goods and Lands.

7. Whaley, Receiver of York-shire, confessed how he lent my Money upon Gain and Lucre; how he paid one Years Revenue over, with the Arrearages of the last; how he bought mine own Land with my own Money; how in his Accompts he had made many false Suggestions; how at the time of the fall of Money, he borrowed divers Sums of Money, and had allowance for it, after by which he gained 500*l.* at one crying down, the whole Sum being 2000*l.* and above. For these and such-like Considerations he surrendered his Office, and submitted to Fines which I or my Council should assign him, to be levied of his Goods and Lands,

8. The Lords of the Council sat at Guild-hall in London, where in the presence of a thousand People, they declared to the Mayor and Brethren their sloathfulness in suffering unreasonable prices of things, and to Craftsmen their willfulness, &c. telling them, That if upon this Admonition they did not amend, I was wholly determined to call in their Liberties as confiscate, and to appoint Officers that should look to them.

10. It was appointed that the Lord Gray of Wilton should be pardoned of his Offences, and delivered out of the Tower.

Whereas Sir Philip Hobbey should have gone to Calais with Sir Richard Cotton, and William Barnes Auditor, it was appointed Sir Anthony St. Legier, Sir Richard Cotton, and Sir Thomas Mildmay, should go thither, carrying with them 10000*l.* to be received out of the Exchequer.

Whereas it was agreed that there should be a Pay now made to Ireland of 5000*l.* and then the Money to be cried down, it was appointed that 3000 weight which I had in the Tower, should be carried thither, and coined at 3 Denar. fine; and that incontinent the Coin should be cried down.

12. Because Pirry tarried here for the Bullion, William Williams Essay-Master was put in his place, to view the Mines with Mr. Brabazon, or him whom the Deputy should appoint.

13. Banester and Crane, the one for his large Confession, the other because little Matter appeared against him, were delivered out of the Tower.

16. The Lord Paget was brought into Star-Chamber, and there declared effectuously his submission by word of Mouth, and delivered it in writing.

Beaumont who had before made his Confession in writing, began to deny it again; but after being called before my Council, he did confess it again, and there acknowledged a Fine of his Land, and signed an Obligation in surrender of all his Goods.

17. Monsieur de Couriers took his leave.

2. The French King won the Castle of Robdemac. Certain Horsemen of the Regents came and set upon the French King's Baggage, and slew divers of the Carriers, but at length, with some loss of the Frenchmen, they were compelled to retire. The French King won Mount St. Ann.

4. The French King came to Deuillars, which was a strong Town, and besieged it, making three Breaches.

12. The Town was yielded to him, with the Captain. He found in it 2500 Footmen, 200 Horsemen, 63 great Brass-pieces, 300 Hagbuts of Croke, much Victual, and much Ammunition, as he did write to his Ambassador.

19. It was appointed that the Bishop of Durham's Matter should stay till the end of the Progress.

20. Beaumont in the Star Chamber, confessed, after a little sticking upon the Matter, his Faults, to which he had put to his Hand.

22. It was agreed that the Bands of Men of Arms appointed to Mr. Sidney, Mr. Vice-chamberlain, Mr. Hobbey, and Mr. Sadler, should not be furnished, but left off.

25. It was agreed, that none of my Council should move Me in any Suit of Land for Forfeits above 20*l.* for Reversion of Leases, or other extraordinary Suits, till the State of my Revenues were further known.

15. The French King came to a Town standing upon the River of Mosa, called Yvoire, which gave him many hot Skirmishes.

18. The French King began his Battery to the Walls.

14. The Townsmen of Mountmedy gave a hot Skirmish to the French, and slew Monsieur de Toge's Brother, and many other Gentlemen of the Camp.

12. The Prince of Salerno, who had been with the French King to treat with him touching the Matter of Naples, was dispatched in Post with this Answer, That the French King would aid him with 13000 Footmen, and 1500 Horsemen in the French Wages, to recover and conquer the Kingdom of Naples; and he should marry, as some said, the French King's Sister, Madam Margaret. The Cause why this Prince rebelled against the Emperor, was, partly the uncourteous handling of the Viceroy of Naples, partly Ambition.

The Flemings made an invasion into Champaign, in so much that the Dolphin had almost been taken; and the Queen lying at Chalons, sent some of her Stuff toward Paris. Also another company took the Town of Guise, and spoiled the Country.

22. Monsieur de Tallie was sent to raise the Arrierbands and Legionars of Picardy and Champaign, to recover Guise, and invade Flanders.

27. Removing to Hampton-Court.

30. It was appointed that the Statds should have this answer, That those Clothes which they had bought to carry over to the Sum of 2000 Clothes and odd, should be carried at their old Custom, so they were carried within six weeks; and likewise all Commodities they brought in till our Lady-Day in Term next, in all other Points, the old Decree to stand, till by a further communication the Matter should be ended and concluded.

The Lord Paget was licensed to tarry at London, and there-abouts, till Michaelmass, because he had no Provision in his Country.

26. Certain of the Heralds, Lancaster and Portcullis, were committed to Ward, for counterfeiting Clarenceieux Seal to get Mony by giving of Arms.

23. The French King having received divers Skirmishes of the Townsmen, and chiefly two; in the one, they slew the French Light-horse, lying in a Village by the Town; in the other, they entred into the Camp, and pulled down tents; which two Skirmishes were given by the Count of Mansfield Governour of the Town. And the Duke of Luxemburg and his 300 Light-horse, understanding by the Treason of four Priests, the weakest part of the Town, so affrighted the Townsmen and the Flemish Souldiers, that they by threatenings, compelled their Captain the Count, that he yielded himself and the Gentlemen Prisoners, the Common-Souldiers to depart with white Wands in their Hands. The Town was well Fertilized, Victualled, and Furnished.

24. The Town of Mountmedy yielded to the French King, which before had given a hot Skirmish.

July.

4. Sir John Gates Vicechamberlain was made Chancellor of the Duchy.

7. Removing to Oatlands.

5. The Emperor's Ambassador delivered the Regent's Letter, being of this effect; That

whereas I was bound by a treaty with the Emperor, made *Anno Dom.* 1542, at Dotrecht, That if any Man did invade the two Countries, I should help him with 5000 Footmen, or 700 Crowns a day during four months, and make war with him within a month after the Request made; and now the French King had invaded Luxemburg, desiring my Men to follow the Effect of the Treaty.

7. The Names of the Commissioners was added, and made more, both in the Debts, the surveying of the Courts, the Penal Laws, &c. and because my Lord Chamberlain, my Lord Privy-Seal, Mr. Vice-chamberlain, and Mr. Secretary Petre, went with me this Progress.

8. It was appointed that 50 pound weight of Gold should be coined after the new Standard, to carry about this Progress, which maketh 150*l.* Sterling.

9. The Chancellor of the Augmentation was willed to surcease his Commission, given him the third Year of our Reign.

3. Monsieur de Bossy, Grand Escuyer to the Emperor, was made General of the Army in the Low Countries, and Monsieur de Prat over the Horsemen.

10. It was appointed here, that if the Emperor's Ambassador did move any more for Help or Aid, this Answer should be sent him by two of my Council, That this Progress-time my Council was dispersed, I would move by their Advise, and he must tarry till the Matter were concluded, and their Opinions heard. Also I had committed the Treaty to be considered by divers learned Men, &c. And if another time he would press Me, then answer to be made, That I trusted the Emperor would not wish Me, in these young Years, having felt them so long, to enter into them. How I had Amity sworn with the French King, which I could not well break; and therefore if the Emperor thought it so meet, I would be a Mean for a Peace between them, but not otherwise. And if he did press the Treaty, lastly to conclude, That the Treaty did not bind Me which my Father had made, being against the profit of my Realm and Country: and to desire a new Treaty to be made between Me and the Emperor in the last Wars. He answered, That he marvelled what We meant, for we are bound, quoth the Emperor, and not You. Also the Emperor had refused to fulfil it divers times, both in not letting pass Horses, Armour, Ammunition, &c. which were provided by Me for the Wars. As also in not sending Aid upon the Forraging of the Low-Country of Calais.

12. A Letter was written to Sir Peter Mentas, Captain of the Isle of Jersey, both to command him that Divine Service may there be used as in England; and also that he take heed to the Church-Plate that it be not stollen away, but kept safe till further Order be taken.

9. The French King came to the Town Aveins in Hainault, where after he had viewed the Town, he left it, and besieged a pile

called Tirllokbut; the Bailiff of the Town, perceiving his departure, gave the Onset on his Rereward with 2000 Footmen, and 500 Horsemen, and slew 500 Frenchmen. After this, and the winning of certain Holds of little force, the French King returned into France, and divided his Army into divers good Towns to rest them, because divers were sick of the Flux, and such other diseases, meaning shortly to increase his Power, and so to go forward with his Enterprise.

12. Frederick Duke of Saxony was released from his Imprisonment, and sent by the Emperor into his own Country, to the great rejoicing of all the Protestants.

5. The Emperor declared, That he would none of these Articles to which Duke Maurice agreed, and the King of the Romans also. The Copy of them remaineth with the Secretary Cecil.

Marquess Albert of Brandenburg did great harm in the country of Franconia, burnt all Towns and Villages about Norimberg, and compelled them to pay to the Princes of his League 200000 Dollars, ten of the fairest pieces of Ordnance, and 150 Kintalls of Powder: After that he went to Frankfort, to distress certain Souldiers gathered there for the Emperor.

15. Removing to Guilford.

20. Removing to Petworth.

23. The Answer was made to the Emperor's Ambassador, touching the Aid he required, by Mr. Wotton, and Mr. Hobbey, according to the first Article *supra*.

24. Because the number of Bands that went with Me this Progress made the Train great, it was thought good they should besent home, save only 150 which were pickt out of all the Bands. This was, because the Train was thought to be near 4000 Horse, which were enough to eat up the Country, for there was little Meadow nor Hay all the way as I went.

25. Removing to Londre, Sir Anthony Brown's House.

27. Removing to Halvenaker.

30. Whereas it had been before devised, that the New Fort of Barwick should be made with four Bulwarks; and for making of two of them, the Wall of the Town should be left open on the Enemies side a great way together, (which thing had been both dangerous and chargeable) it was agreed the Wall should stand, and two Slaughter-houses to be made upon it to scour the outer Courtins; a great Rampier to be made within the Wall, a great Ditch within that, another Wall within that, with two other Slaughter-Houses, and a Rampier within that again.

26. The Flemings entred in great numbers into the Country of Terovenne; whereupon 500 Men of Arms arose of Frenchmen, and gave the Onset on the Flemings, overthrew them, and slew of them 1435, whereof were 150 Horsemen.

31. It was appointed, on my Lord of Northumberland's Request, that he should give

half his Fee to the Lord Wharton, and make him his Deputy-Warden there.

August.

2. Removing to Warblington.

3. The Duke of Guise was sent into Lorraine, to be the French King's Lieutenant there.

4. Removing to Waltham.

8. Removing to Portsmouth.

9. In the morning I went to Chaterton's Bullwark, and viewed also the Town; at afternoon went to see the Storehouse, and there took a Boat and went to the wooden Tower, and so to Haselford. Upon viewing of which things, it there was devised two Forts to be made upon the entry of the Haven; one where Ridley's Tower standeth, upon the Neck that maketh the Camber; the other upon a like Neck standing on the other side the Haven, where stood an old Bullwark of Wood. This was devised for the strength of the Haven. It was meant, that that to the Town-side should be both stronger and larger.

10. Henry Dudley who lay at Portsmouth, with a warlike Company of 140 good Souldiers, was sent to Guisnes with his Men, because the Frenchmen assembled in these Frontiers in great numbers.

Removing to Tichfield, the Earl of Southampton's House.

14. Removing to Southampton.

16. The French Ambassador came to declare how the French King meant to send one that was his Lieutenant in the Civil Law, to declare which of our Merchants Matters have been adjudged on their side, and which against them, and for what Consideration.

16. Removing to Beulen.

The French Ambassador brought news how the City of Siena had been taken by the French-side on St. James's day, by one that was called the Count Perigliano, and other Italian Souldiers, by Treason of some within the Town; and all the Garrison of the Town, being Spaniards, were either taken or slain. Also how the Mareschal Brisac had recovered Saluzzo, and taken Verucca. Also how Villebone had taken Turnaham and Mountreville in the Low-Country.

18. Removing to Christ-Church.

21. Removing to Woodlands.

In this month, after long Business, Duke Maurice and the Emperor agreed on a Peace, but Marquess Albert of Brandenburg would not consent thereto, but went away with his Army to Spires and Worms, Colen and Treves, taking large sums of Mony of all Cities which he passed, but chiefly of the Clergy. Duke Maurice's Souldiers perceiving Marquess Albert would enter into no Peace, went almost all to the Marquess's Service; among which were Principal the Count of Mansfelt, Baron Haydeke, and a Colonel of 3000 Footmen, and 1000 Horsemen, called Reiffenberg; So that of 7000 which should been sent into Hungary against the Turks, there re-

mained not 3000. Also the Duke of Wittenberg did secretly let go 2800 of the best Souldiers in Germany, to the Service of Marquess Albert, so that his Power was now very great.

Also in this month the Emperor departing from Villachia, came to Insbruk, and so to Monaco, and to Augusta, accompanied with 8000 Spaniards, and Italians, and a little Band of a few ragged Almains. Also in this month did the Turks win the City of Tamesino in Transilvania, and gave a Battel to the Christians, in which was slain Count Pallavicino, and 7000 Italians and Spaniards. Also in this month did the Turks Navy take the Cardinal of Trent's two Brethren, and seven Gallies, and had in chase 39 other. Also in this month did the Turks Navy Land at Terracina in the Kingdom of Naples; and the Prince of Salerno set forward with 4000 Gascoins, and 6000 Italians; and the Count Perigliano brought to his Aid 5000 Men of those that were at the Enterprize of Siena. Also the Mareschal Brisac won a Town in Piedmont called Bussac.

24. Removing to Salisbury.

26. Upon my Lord of Northumberland's return out of the North, it was appointed, for the better strengthening of the Marches, that no one Man should have two Offices; and that Mr. Sturley, Captain of Barwick, should leave the Wardenship of the East-Marches to the Lord Evers; and upon the Lord Coniers resignation, the Captainship of the Castle of Carlisle was appointed to Sir — Gray, and the Wardenship of the West-Marches to Sir Richard Musgrave.

27. Sir Richard Cotton made Comptroller of the Houshold.

28. Removing to Wilton.

30. Sir Anthony Ancher was appointed to be Marshal of Calais, and Sir Edward Grimston Comptroller of Calais.

22. The Emperor being at Augusta, did banish two Preachers Protestants out of Augusta, under pretence that they preached seditiously, and left Mecardus the chief Preacher, and six other Protestant Preachers in the Town, giving the Magistrates leave to chuse others in their place that were banished.

29. The Emperor caused eight Protestant Citizens of the Town to be banished, of them that went to the Fair at Lintz, under pretence, that they taking Marquess Albert's part, would not abide his Presence.

September.

2. Removing to Wotisfunt, my Lord Sandes House.

5. Removing to Winchester.

7. From thence to Basing, my Lord Treasurer's House.

10. And so to Donnington-Castle, besides the Tawn of Newbery.

12. And so to Reading.

15. To Windsor.

16. Stuckley being lately arrived out of France, declared, how that the French King

being wholly persuaded that he would never return again into England, because he came away without leave, upon the apprehension of the Duke of Somerset his old Master, declared to him his Intent, That upon a Peace made with the Emperor, he meant to besiege Calais, and thought surely to win it by the way of Sandhills, for having Ricebank both to famish the Town, and also to beat the Market-place; and asked Stuckley's Opinion: When Stuckley had answered, he thought it impossible. Then he told him that he meant to Land in England, in an Angle thereof about Falmouth, and said the Bullwarks might easily be won, and the People were papistical; also that Monsieur de Guise at the same time should enter into England by Scotland-side, with the Aid of the Scots.

19. After long reasoning it was determined, and a Letter was sent in all haste to Mr. Morison, willing him to declare to the Emperor, That I having pity, as all other Christian Princes should have, on the Invasion of Christendom by the Turk, would willingly join with the Emperor, and other States of the Empire, if the Emperor could bring it to pass in some League against the Turk and his Confederates, but not to be known of the French King, only to say, That he bath no more Commission, but if the Emperor would send a Man into England, he should know more. This was done on intent to get some Friends. The reasonings be in my Desk.

21. A Letter was sent only to try Stuckley's Truth to Mr. Pickering, to know whether Stuckley did declare any piece of this Matter to him.

Barnabe was sent for nome.

23. The Lord Gray was chosen Deputy of Calais in the Lord Willowby's Place, who was thought unmeet for it.

24. Sir Nicholas Wentworth was discharged of the Portership of Calais, and one — Cotton was put into it. In consideration of his Age, the said Sir Nicholas Wentworth had 100*l.* Pension.

26. Letters were sent for the discharge of the Men of Arms at Michaelmass next following.

27. The young Lords Table was taken away, and the Masters of Requests, and the Serjeants of Arms, and divers other extraordinary Allowances.

26. The Duke of Northumberland, the Marquess of Northampton, the Lord Chancellor, Mr. Secretary Petre, and Mr. Secretary Cecil, ended a Matter at Eaton-College, between the Master and the Fellows; and also took order for the amendment of certain superfluous Statutes.

28. Removing to Hampton-Court.

29. Two Lawyers came from the French King to declare what things had passed with the Englishmen in the King's Privy-Council; what and why against them, and what was now in doing, and with what diligence. Which when they had eloquently declared,

they were referred to London, where there should speak with them Mr. Secretary Petre, Mr. Wotton, and Sir Thomas Smith; whereby then was declared the Grievs of our Merchants, which came to the Sum of 50000*l*. and upwards; to which they gave little answer, but that they would make Report when they came home, because they had yet no Commission, but only to declare us the Causes of things done.

The first day of this month the Emperor departed from Augusta towards Ulmes; and thanking the Citizens for their stedfast sticking to him in these perillous Times, he passed by them to Strasburg, accompanied only with 4000 Spaniards, 5000 Italians, 12000 Almaines, and 2000 Horsmen, and thanking also them of Strasburg for their good-will they bore him, that they would not let the French King come into their Town, he went to Weyssenbergh, and so to Spires, and came thither the 23d of this month. Of which the French King being advertised, summoned an Army to Metz, and went thitherward himself; sent a Pay of three months to Marquess Albert, and the Rhinegrave and his Band; also willing him to stop the Emperor's Passage into these Low Countries, and to fight with him.

27. The Matter of the Debatable was agreed upon, according to the last Instructions.

26. Duke Maurice, with 4000 Footmen and 1000 Horsmen, arrived at Vienna against the Turks.

21. Marquess Hans of Brandenburg, came with an Army of 13000 Footmen, and 1500 Horsmen, to the Emperor's Army; and many Almain Souldiers encreased his Army wonderfully, for he refused none.

October.

3. Because I had a pay of 48000*l*. to be paid in December, and had as yet but 14000 beyond Seas to pay it withal, the Merchants did give me a Loan of 40000*l*. to be paid by them the last of December, and to be repaid again by Me the last of March. The manner of levying this Loan was of the Clothes, after the rate of 20*s*. a Cloth, for they carried out at this Shipping 40000 Broad-Clothes. This Grant was confirmed the 4th day of this month, by a company assembled of 300 Merchant Adventurers.

2. The Bullwarks of Earth and Boards in Essex, which had a continual allowance of Souldiers in them, were discharged, by which was saved presently 500*l*. and hereafter 700 or more.

4. The Duke D'alva, and the Marquess of Marigna, set forth with a great part of the Emperor's Army, having all the Italians and Spaniards with them, towards Treves, where the Marquess Albert had set ten Ensigns of Launce Knights to defend it, and tarried himself with the rest of his Army at Landaw besides Spires.

6. Because Sir Andrew Dudley, Captain

of Guisnes, had indebted himself very much by his Service at Guisnes; also because it should seem injurious to the Lord Willowby, that for the Contention between him and Sir Andrew Dudley, he should be put out of his Office, therefore it was agreed, That the Lord William Howard should be Deputy of Calais, and the Lord Gray Captain of Guisnes.

Also it was determined that Sir Nicholas Strelly should be Captain of the new Fort at Barwick, and that Alex. Brett should be Porter, and one Roksby should be Marshal.

7. Upon report of Letters written by Mr. Pickering, how that Stuckley had not declared to him, all the while of his being in France, no one word touching the Communication afore specified; and declared also how Mr. Pickering thought, and certainly advertised, that Stuckley never heard the French King speak no such word, nor never was in credit with him, or the Constable, save once, when he became an Interpreter between the Constable and certain English Pioneers, He was committed to the Tower of London.

Also the French Ambassador was advertised how we had committed him to Prison, for that he untruly slandered the King our good Brother, as other such Runnagates do daily the same. This was told him, to make him suspect the English Runnagates that be there. A like Letter was sent again to Mr. Pickering.

8. Le Seigneur de Villandry came in Post from the French King with this Message. First, That although Mr. Sidney's and Mr. Winter's Matters, were justly condemned; yet the French King, because they both were my Servants, and one of them about me, was content *gratuito* to give Mr. Sidney his Ship, and all the Goods in her; and Mr. Winter his Ship, and all his own Goods. Which Offer was refused, saying, We required nothing *gratuito*, but only Justice and Expedition. Also Villandry declared, That the King his Master, wished that an Agreement were made between the Ordinances and Customs of England and France in Marine Affairs. To which was answered, that our Ordinances were nothing but the Civil Law, and certain very old Additions of the Realm; That we thought it reason not to be bound to any other Law than their old Laws, which had been of long time continued, and no fault found with them. Also Villandry brought forth two new Proclamations, which for things to come were very profitable for England, for which he had a Letter of Thanks to the King his Master. He required also Pardon and Releasement of Imprisonment for certain Frenchmen taken on the Sea-Coast. It was shewed him they were Pirates: Now some of them should by Justice be punished, some by Clemency pardoned; and with this Dispatch he departed.

11. Horne Dean of Durham, declared a secret Conspiracy of the Earl of Westmore-

land, the Year of the apprehension of the Duke of Somerset, How he would have taken out Treasure at Middleham, and would have robbed his Mother, and sold 200*l.* Land; and to please the People, would have made a Proclamation for the bringing up of the Coin, because he saw them grudge at the fall. He was commanded to keep this matter close.

6. Mr. Morison, Ambassador with the Emperor, declared to the Emperor the matter of the Turks before specified; whose Answer was, He thanked us for our gentle offer, and would cause the Regent to send a Man for the same purpose, to know our further meaning in that behalf.

11. Mr. Pickering declared to the French King, being then at Rhemes, Stuckley's Matter of Confession, and the Cause of his Imprisonment: who after protestation made of his own good Meaning in the Amity, and of Stuckley's Ingratitude toward him, his lewdness and ill-demeanour, thanked Us much for this so gentil an uttering of the Matter, that we would not be led with false Bruities and Tales.

The Bishop Tunstal of Durham was deprived of his Bishoprick.

In this month Monsieur de Rue, Martin Rossen, and an Army of Flemings, while the French had assembled his Men of War in Lorraine, had sent the Constable to the Army, which lay four leagues from Verdun, the Duke de Guise with 7000 Men to Metz, and the Marshal St. Andrew at Verdeun, razed and spoiled, between the River of Some and Osse, many Towns, as Noyon, Roy, Chamy; and Villages, Nelle, Follambray, a new built House of the King's, &c. insomuch that the French King sent the Admiral of France to help the Duke of Vendosme against that Army.

There was at this time a great Plague that reigned in sundry parts of France, of which many Men died.

20. A Man of the Earl of Tyrone's was committed to the Tower, because he had made an untrue Suggestion and Complaint against the Deputy and the whole Council of Ireland. Also he had bruited certain ill Bruities in Ireland, how the Duke of Northumberland, and the Earl of Pembroke were fallen out, and one against another in the Field.

17. The Flemings, and the Englishmen that took their parts, assaulted by Night Hamletue; the Englishmen were on the Walls, and some of the Flemings also: but by the cowardise of a great part of the Flemings, the Enterprize was lost, and many Men slain. The number of the Flemings were 4000, the number of the Men within Hamletue 400. The Captain of this Enterprize was Monsieur de Vandeville Captain of Gravelin.

6. Monsieur de Boissey entered Treves with a Flemish Army, to the number of 12000 Footmen, and 2500 Horsemen, Burgunions, without any resistance, because the Ensigns there left by Marquess Albert were

departed; and thereupon the Duke d'Alva, and the Marquess of Marion, marched toward Metz; the Emperor himself, and the Marquess Hans of Brandenburg, having with him the rest of his Army, the ninth day of this month departed from Landaw towards Metz. Monsieur de Boissey's Army also joined with him at a place called Swayburg, or Deuxpont.

23. It was agreed, that because the State of Ireland could not be known without the Deputy's presence, that he should, in this dead time of the Year, leave the governance of the Realm to the Council there for the time, and bring with him the whole State of the Realm, whereby such order might be taken, as the superfluous Charge might be avoided, and also the Realm kept in quietness, and the Revenue of the Realm better and more profitably gathered.

25. Whereas one George Paris, an Irishman, who had been a practiser between the Earl of Desmond and other Irish Lords, and the French King, did now, being weary of that Matter, practise means to come home, and to have his old Lands in Ireland again. His Pardon was granted him, and a Letter written to him from my Council, in which he was promised to be considered and holpen.

There fell in this month a great Contention among the Scots, for the Kers slew the Lord of Balcleugh, in a Fray in Edinburgh; and as soon as they had done, they associated to them the Lord Home and all his Kin: But the Governour thereupon summoned an Army to go against them; but at length, because the Dowager of Scotland favoured the Kers and Homes, and so did all the French Faction, the French King having also sent for 5000 Scotch Footmen, and 500 Horsemen, for his Aid in these Wars, the Governour agreed the 5000 Footmen under the leading of the Earl of Cassils; and 500 Light-Horsemen, of which the Kers and the Homes should be Captains, and go with such haste into France, that they might be in such place as the French King would appoint them to serve in, by Christmas, or Candlemass at the furthest. And thus he trusted to be well rid of his most mortal Enemies.

27. The Scots hearing that George Paris practised for Pardon, committed him to Ward in Striveling-Castle.

25. Monsieur de Rue having burnt in France eighteen leagues in length, and three leagues in breadth; having pillaged, and sacked, and razed the fair Towns of Noyon, Roy, Nelle, and Chamy, the King's new House of Follambray, and infinite other Villages, Bullwarks, and Gentlemens Houses in Champaign and Picardy, returned into Flanders.

23. The Emperor in his Person came to the Town of Metz with his Army, which was reckoned 45000 Footmen, as the Bruit went, and 7000 Horsemen. The Duke d'Alva with a good Band went to view the Town; upon whom issued out the Souldiers of the Town,

and slew of his Men about 2000, and kept him play till the main force of the Camp came down, which caused them to retire with loss. On the French Party was the Duke of Nemours hurt on the Thigh. There was in the Town as Captain, the Duke of Guise; and there were many other great Lords with him, as the Prince of Rochsurion, the Duke de Nemours, the Vicedam of Chartres, Pierre Stozzy, Monsieur Chastilion, and many other Gentlemen.

November.

5. Monsieur de Villandry returned to declare, how the King his Master did again offer to deliver four Ships against which Judgment had passed. He said, the King would appoint Men to hear our Merchants at Paris, which should be Men of the best sort. He said likewise, how the King his Master meant to mend the Ordinance, of which Amendment he brought Articles.

7. These Articles were delivered to be considered by the Secretaries.

9. Certain were thought to be sought out by several Commissions; viz. Whether I were justly answered of the Plate, Lead, Iron, &c. that belonged to Abbeyes? Whether I were justly answered the Profit of Alome, Copper, Fustians, &c. which were appointed to be sold? and of such Land as the King my Father sold, and such-like Articles.

12. Monsieur Villandry received answer for the first Article, as he did before, How I meant not by taking freely so few, to prejudice the rest. For hearing of our Merchants Matters at Paris, by an inferior Council, We thought both too dilatory after these long Suits, and also unreasonable, because the inferior Council would undo nothing (though cause appeared) which had been before judged by the higher Council. And as for the New Ordinances, we liked them in effect as ill as their Old, and desired none other but the Old accustomed ones which have been used in France of late Time, and to be yet continued between England and the Low-Country. Finally, We desire no more Words, but Deeds.

4. The Duke d'Aumail being left in Lorraine, both to stop the Emperor's Provision, to annoy his Camp, and to take up the Stragglers of the Army, with a band of 400 Men of Arms, which is 1200 Horse, and 800 Light-Horse, hearing how Marquess Albert began to take the Emperor's part, sent first certain Light-Horse to view what they intended. Those Avan-Couriers lighted on a Troop of 500 Horsemen, who drove them back till they came to the Duke's Person; Whereupon the Skirmish grew so great, that the Marquess with 12000 Footmen, and 1000 Horsemen, came to his Mens succours, so the Duke's Party was discomfited, the Duke himself taken and hurt in many places; Monsieur de Roan was also slain, and many other Gentlemen slain and taken. This Fight was before Toul, into which Fort escaped a great part of the Light-Horse.

6. Heading Town and Castle was taken by the Monsieur de Reux; The Castle was reckoned too well stored of all things, and rendered either by Cowardice or Treason. The Battery was very small, and not suitable. The most was, that the Captain, Monsieur Jeulis, was, with one of the first shots of the Cannon, slain, and his Lieutenant with him.

In this month Ferdinando Gonzaga besieged St. Martins in Piedmont.

18. There was a Commission granted out to Sir Richard Cotton, Sir John Gates, Sir Robert Bowes, and Sir Walter Mildmay, to examine the account of the fall of Mony, by the two Proclamations.

20. The Lord Ogle leaving the Wardenship of the Middle Marches, because my Lord Evers Land lay there, he was made Deputy-Warden there, with the Fee of 600 Merks; and Sir Thomas Dacres of the East Marches, with the Fee of 500 Merks.

24. Thomas Gresham came from Antwerp hither, to declare how Monsieur de Langie, Treasurer to the Emperor, of Flanders, was sent to him from the Regent with a certain Pacquet of Letters which the Burgonions had taken in Bullonois, coming from the Dowager of Scotland: The Effect whereof was, How she had committed George Paris the Irish-man to Prison, because she had heard of his meaning to return into England; how she had found the Pardon he had, and divers other Writings; and how she had sent O-Coners's Son into Ireland, to comfort the Lords of Ireland: Also he shewed certain Instructions, Anno 1548, upon the Admiral's fall, given to a Gentleman that came hither, That if there were any here of the Admiral's Faction, he should do his uttermost to raise an Uproar.

29. Henry Knowls was sent in Post into Ireland with a Letter, to stay the Deputy, if he met him, in Ireland, because of the Business; and that he should seem to stay for his own affairs, and prolong his going from Week to Week, lest it be perceived. Also he had with him certain Articles concerning the whole state of the Realm, which the Deputy was willed to answer.

30. There was a Letter of Thanks written to the Regent, and sent to Mr. Chamberlain, to deliver her for the gentle Overture made to Thomas Gresham by the Treasurer Langie. He was also willed to use gentle words in the delivery of the Letters, wishing a further Amity: And for recompence of her Overture, to tell her of the French King's practice, for 5000 Scotch Footmen, and 500 Horsemen. And also how he taketh up by Exchange at Lubeck 100000*l.* whereby appeareth some meaning that way the next Spring.

28. The Lord Paget was put to his Fine of 6000*l.* and 2000*l.* diminished to pay it within the space of — Years, at days limited.

Here the Journals ends, or if more was written by the King, it is lost.

SOME OTHER PAPERS, WRITTEN
WITH KING EDWARD THE SIXTH'S
OWN HAND.

NUMBER I.

[In Trin. College Library, Cambridge.]

A Collection of Passages of Scripture against Idolatry, in French, dedicated to the Protector.

Le fervent zele que Je vous apercoy avoir en la Reformation de Idolatrie, Tres-cher et bien aimé Oncle, ma incité comme par maniere de passe temps, en lisant la sainte Escriture, de noter plusiers lieux en icelle qui defendent de n'adorer ny faire aucuns Images. Non seulement de Dieux Estranges, mais aussi de ne former chose pensant la faire semblable a la Majesté de Dieu le Createur si tresbahy. Veu qui lui mesme et son St. Esprit, par la bouche de ses Prophetes, L'a si souvent defendu, que tant de gens ont osé et osent commettre Idolatrie en faisant et adorant les Images. Mais Je croy que cestoît pourtant qu'ils n'avoient ou n'entendoit pas ses paroles. Car comme il dit il ne peut estre veu en choses qui soient materielles. Mais veut estre veu par ses ouvres, ni plus ne moins que quand on voit quelque excellente piece d'ouvrage sans voir ouvrier qui L'a fait, on peut Imaginer son excellence: Ainsi regardant et considerant l'excellence du Firmament et les choses tant parfaites et merveilleuses, que y sont comprises, nous pouvons Imaginer quelle è le Createur qui les a formées seulement par sa parole, et en telle maniere nostre Oeil Spirituel pourroit beaucoup mieux voir quelle chose c'est que de Dieu, que nostre Oeil corporel ne le pourroit voir en chose que Creature humaine ait fait et formée. Pourtant, cher Oncle, apres avoir noté en ma Bible en Anglois plusieurs sentences qui contradisent a tout Idolatrie a celle fin de m'apprendre et exercer en l'Escriture Francoise, je me suis amusé a le Translater en la dite Langue Francoise: Puis les ay fait rescire en se petit livret, lequell de tresbon cuer Je vous offre: Priant Dieu le Createur de vous donner grace de continuer en vostre labour spirituel au salut de vostre ame et a l'honneur et gloire d'iceluy.

Then follow 72 Passages out of the Old Testament, against worshipping strange Gods or Images, with little Paraphrases of his own, he concludes:

Il y a autres places en la sainte Escriture, tant Apocryphes que autres, desquelles je ne fais nulle mention pour le present, qui toutesfois sont correspondentes a celles dont est fait mention par cy devant. Mais pour tant que quasi tous les Prophetes et autres Saints, desquels la Sainte Escriture parle deffendent de ne commettre Idolatrie Je desire et exhorte toute la Congregation des Chrestiens qu'un chascun d'eux vueille delaisser cest abominable vice.

II.—A Discourse about the Reformation of
many Abuses.

[Cotton Libr. Nero C. 10.]

The Government of this Realm is divided into two parts, one Ecclesiastical, and the other Temporal.

THE Ecclesiastical consisteth in setting forth the Word of God, continuing the People in Prayer, and the Discipline. The setting forth of the Word of God, consisteth in the good discreet Doctrine and Example of the Teachers, and Spiritual Officers; for as the good Husbandman maketh his Ground good and plentiful, so doth the true Preacher with Doctrine and Example, print and graft in the Peoples Mind the Word of God, that they at length become plentiful. Prayers also to God must be made continually, of the People, and officers of the Church, to assist them with his Grace. And those Prayers must first, with good consideration, be set forth, and Faults therein be amended. Next, being set forth, the People must continually be allured to hear them. For Discipline, it were very good that it went forth, and that those that did notably offend in Swearing, Rioting, neglecting of God's Word, or such the like Vices, were duly punished, so that those that should be the Executors of this Discipline, were Men of tried Honesty, Wisdom, and Judgment. But because those Bishops who should execute it, some for Papistry, some for Ignorance, some for Age, some for their ill Name, some for all these, are Men unable to execute Discipline; it is therefore a thing unmeet for these Men: Wherefore it were necessary, that those that were appointed to be Bishops, or Preachers, were honest in Life, and learned in their Doctrine; that by rewarding of such Men, others might be allured to follow their good Life.

As for the Prayers, and Divine Service, it were meet the Faults were drawn out (as it was appointed) by learned Men, and so the Book to be established, and all Men willed to come thereunto to hear the Service, as I have put in Remembrances in Articles touching the Statutes of this Parliament. But as for Discipline, I would wish no Authority given generally to all Bishops, but that Commission be given to those that be of the best sort of them to exercise it in their Diocesses.

Thus much generally for Religion.

Temporal Regiment.

THE Temporal Regiment consisteth, in well-ordering, enriching, and defending the whole Body Politick of the Common-Wealth, and every part of the whole, to one Part, not the other. The Example whereof may be best taken of a Man's Body; for even as the Arm defendeth, helpeth, and aideth the whole Body, chiefly the Head, so ought Serving-men, and Gentlemen chiefly, and such-like kind of People, be always ready to the defence of their Country, and chiefly of their

Superior and Governor; and ought in all things to be vigilant and painful for the encreasing and aiding of their Country. And forasmuch as they, in serving their King and Country, have divers great and manifold Charges, even as the Arm doth many times bear great stresses for defence of the Head and Body, having no kind of way to enrich themselves, neither by Merchandize, neither by Handicraft, neither by Husbandry; as the Arm doth decoct no Meat it self, nor engendereth no Blood, therefore even as the Stomach, Liver, and Lights, which parts engender the Blood, doth send nourishment to the Arms and Legs sufficient to strengthen the part, even so must the Artificers so use their Gain in working, and so truly and justly make that that they work; The Merchants must so sell their Ware, and so labour to bring in strange Commodities; The Husbandmen must pay such Rent, and so sell Things that come of the increase of the Ground, that the Hands, and the Legs, that is to say, the States of Gentlemen and of Servingmen may well do the Common-Wealth that Service they ought to do. And as the Gentlemen and Servingmen ought to be provided for, so ought not they neither to have so much as they have in France, where the Peasantry is of no value, neither yet meddle in other Occupations, for the Arms and Legs doth never draw the whole Blood from the Liver, but leaveth it sufficient to work on; neither doth meddle in any kind of engendering of Blood. No nor no one part of the Body doth serve for two Occupations; even so neither the Gentleman ought to be a Farmer, nor the Merchant an Artificer, but to have his Art particularly. Furthermore, no Member in a well-fashioned and whole Body, is too big for the proportion of the Body: So must there be in a well-ordered Common-Wealth, no Person that shall have more than the proportion of the Country will bear; so it is hurtful immoderately to enrich any one Part. I think this Country can bear no Merchant to have more Land than 100*l.* no Husbandman nor Farmer worth above 100*l.* or 200*l.* no Artifice above 100 Merks; no Labourer much more than he spendeth. I speak now generally, and in such Cases may fail in one Particular; but this is sure, This Common-Wealth may not bear one Man to have more than two Farms, than one Benefice, than 2000 Sheep, and one kind of Art to live by. Wherefore as in the Body no part hath too much, nor too little, so in a Common-Wealth ought every part to have *ad victum et non ad saturitatem*. And there is no Part admitted in the Body that doth not work and take pains, so ought there no part of the Common-Wealth to be but labour-some in his Vocation. The Gentleman ought to labour in Service in his Country; the Servingman ought to wait diligently on his Master; the Artificer ought to labour in his Work; the Husbandman in Tilling the Ground; the Merchant in passing the Tem-

pests; but the Vagabonds ought clearly to be banished, as is the superfluous Humour of the Body, that is to say, the Spittle and Filth, which because it is for no use, it is put out by the strength of Nature. This is the true ordering of the state of a well-fashioned Common-Wealth, That every Part do obey one Head, one Governor, one Law, as all Parts of the Body obey the Head, agree among themselves, and one not to eat another up through greediness, but that we see that Order, Moderation, and Reason, bridle the Affections. But this is most of all to be had in a Common-Wealth well-ordered, That the Laws and Ordinances be well executed, duly obeyed, and ministered without corruption. Now having seen how things ought to be, let us first see how now they be ordered, and in what state they stand now, and then go forward to seek a Remedy.

The first Point in ordering the Common-Wealth we touched, was, That the Gentlemen, Noblemen, and Servingmen, should stand stoutly to the defence of their Superior and Governor, and should be painful in ordering their Country; which thing, although in some part, and the most part, be well (thanks be to God) yet in some parts is not absolutely, which I shall shew hereafter particularly.

But the second Point, for maintenance of the State of Landed Men, is ill-looked to; for that State of Gentlemen and Noblemen, which is truly to be termed the State of Nobles, hath alone not exercised the Gain of living: for Merchants, have enhanced their Ware; Farmers have enhanced their Corn and Cattle; Labourers their Wages; Artificers the price of their Workmanship; and Mariners and Boatsmen their Hire for Service, whereby they recompence the loss of things they buy; but the most part of true Gentlemen (I mean not these Farming Gentlemen, nor Clarking Knights) have little or nothing increased their Rents; yet their House-keeping is dearer, their Meat is dearer, their Liveries dearer, their Wages greater; which thing at length, if speedy Remedy be not had, will bring that State into utter Ruin, *Quod absit*.

The Artificers work falsly; the Clothiers use deceit in Cloth; the Masons in Building; the Clockmakers in their Clocks; the Joiner in his working of Timber, and so forth all other almost, to the intent they would have Men oftener come to them for amending their Things, and so have more Gain, although at the beginning they take out of measure. The Merchants adventure not to bring in strange Commodities, but loiter at home, send forth small Hoyes with two or three Mariners, occupy exchange of Mony, buy and sell Victual, steal out Bullion, Corn, Victual, Wood, and such-like things, out of the Realm, and sell their Ware unreasonably. The Husbandmen and Farmers take their Ground at a small Rent, and dwell not on it, but let it to poor

Men for Triple the Rent they take it for, and sell their Flesh, Corn, Milk, Butter, &c. at unreasonable prices. The Gentlemen, constrained, by Necessity and Poverty, becometh a Farmer, a Grasier, ora Sheep-master. The Grasier, the Farmer, the Merchants become Lauded-men, and call themselves Gentlemen, though they be Churls; yea, the Farmer will have ten Farms, some twenty, and will be a Pedlar-Merchant. The Artificer will leave the Town, and for his more Pastimes, will live in the Country; yea, and more than that, will be a Justice of Peace, and will think scorn to have it denied him; so Lordly be they now-a-days: for now they are not content with 2000 Sheep, but they must have 20000, or else they think themselves not well; they must have twenty mile square their own Land, or full of their Farms, and four or five Crafts to live by is too little, such Hell-hounds be they. For Idle Persons, there were never I think more than be now; the Wars, Men think is the cause thereof, such Persons can do nothing but Rob and Steal; but slack execution of the Laws hath been the chiefest sore of all; the Laws have been manifestly broken, the Offenders banished, and either by Bribery, or foolish Pity, escaped punishment. The Dissention, and Disagreement, both for private Matters, and also in Matters of Religion, hath been no little cause, but the Principal hath been the disobedient and contentious talking and doing of the foolish and fond People, which for lack of teaching, have wandered, and broken wilfully and disobediently the Laws of this Realm. The Lawyers also, and Judges, have much offended in Corruption and Bribery.

Furthermore, they do now-a days much use to forestall, not only private Markets of Corn and Victual, whereby they enhance the price thereof, but also send to the Sea too, aboard Ships, and take the Wine, Sugar, Dates, or any other Ware, and bring it to London, where they sell at double the price. What shall I say of those that buy and sell Offices of Trust, that improprieate Benefices, that destroy Timber; that not considering the sustaining of Men of their Corn, turn Till Ground to Pasture; that use excess in Apparel, in Diet, and in building of Inclosures of Wastes and Commons; of those that cast false and seditious Bills; but that the thing is so tedious, long, and lamentable to entreat of the Particulars, that I am weary to go any further in the Particulars, wherefore I will cease, having told the worst, because the best will save itself.

Now I will begin to entreat of a Remedy. The Ill in this Common-Wealth, as I have before said, standeth in deceitful working of Artificers, using of Exchange and Usury, making vent with Hoyes only into Flanders; conveying of Bullion, Lead, Bell-mettle, Copper, Wood, Iron, Fish, Corn, and Cattle, beyond Sea; inhauncing of Rents; using no Arts to live by; keeping of many Sheep, and many

Farms; idleness of People; disobedience of the lower sort; buying and selling of Offices, Impropriations, Benefices; turning Till Ground to Pasture; exceeding in Apparel, Diet, and Building; enclosing of Commons; casting of ill and seditious Bills.

These Sores must be cured with these Medicines or Plaisters. 1. Good Education. 2. Devising of good Laws. 3. Executing the Laws justly without respect of Persons. 4. Example of Rulers. 5. Punishing of Vagabonds and idle Persons. 6. Encouraging the Good. 7. Ordering well the Customers. 8. Engendring Friendship in all parts of the Common-Wealth. These be the chief Points that tend to order well the Whole Common-Wealth.

And for the first, as it is in order first, so it seemeth to be in dignity and degree; for Horace saith very wisely,

*Quo est imbuta recens servabit odorem
Testa diu*——

With whatsoever thing the New Vessel is imbuted, it will long keep the savour, saith Horace: meaning, That for the most part Men be as they be brought up, and Men keep longest the savour of their first bringing up. Wherefore seeing that it seemeth so necessary a thing, We will shew our device herein. Youth must be brought up, some in Husbandry, some in Working, Graving, Gilding, Joining, Printing, making of Clothes, even from their tenderest Age, to the intent they may not, when they come to Man's Estate, loiter as they do now-a-days, and neglect, but think their Travail sweet and honest. And for this purpose would I wish that Artificers and others were either commanded to bring up their Sons in like Trade, or else had some Places appointed them in every good Town, where they should be Apprentices, and bound to certain kind of Conditions. Also that those Vagabonds that take Children and teach them to beg, should, according to their demerits, be worthily punished. This shall well ease and remedy the deceitful working of Things, disobedience of the lower Sort, casting of Seditious Bills, and will clearly take away Idleness of People.

2. Devising of good Laws, I have shewed my Opinion heretofore, what Statutes I think most necessary to be enacted this Sessions; nevertheless I would wish, that beside them hereafter, when time shall serve, the superfluous and tedious Statutes were brought into one Sum together, and made more plain and short, to the intent that men might the better understand them; which thing shall much help to advance the profit of the Common-Wealth.

3. Nevertheless when all these Laws be made, established, and enacted, they serve to no purpose, except they be fully and duly executed. By whom? By those that have authority to execute; that is to say, the Noblemen, and the Justices of Peace. Wherefore I would wish, that after this Parliament

were ended, those Noblemen, except a few that should be with Me, went to their Countries, and there should see the Statutes fully and duly executed; and that those Men should be put from being Justices of Peace, that be touched or blotted with those Vices that be against these new Laws to be established; for no Man that is in fault himself, can punish another for the same offence.

Turpe est Doctori cum culpa redargunt ipsum.

And these Justices being put out, there is no doubt for execution of the Laws.

Desunt cætera.

III.—*A Reformation of the Order of the Garter; Translated out of English into Latin by King Edward.*

[Cotton Libr. Nero C. 10.]

EDWARDUS sextus Dei Gratia Angliæ, Franciæ, et Hiberniæ, Rex, &c. Omnibus qui præsentem videbunt Literas Salutem. Serenissimi Majores nostri Reges Angliæ deliberantes et secumipsis cogitantes, de eo officio quo uti debeant erga Deum, Patriam, et eos qui suæ ditioni erant subjecti, satis facile invenerunt nihil tam ad sum officium pertinere quam ut bonos, fortes, magnanimos prudentes et claros viros (pro singularibus eorum meritis) honore gloriæ; afficerent, et amicitiam, societatem, consensionem quandam in bonis rebus inter omnes, præcipue vero inter pares foverent. Honorem enim (ut certe est) præmium virtutis judicabant; concordiam vero fundamentum et auctricem rerumpublicarum existimabant. Hæc igitur illis perpendentibus, optimum visum est constituere societatem cœtum aut conventum aliquem eorum, qui in domesticis pacis negotiis optime se gesserant, et in militaribus pugnis fortiter et prudenter se exercuerant. Hosq; voluerunt in signum concordiæ et unitatis Tibias fasciâ quadam circumligare, quasi eo facto divulgantes sese non dubitare Patriæ Religionis et Domini causâ vitam et bonâ profundere, eamq; ob causam Ordinem Garterii nominaverunt. Quem quidem Ordinem omnium voce celebratum, serpens ille humano generi infestus Satanas conspiciens, tantopere ad virtutem homines incitare, conatus est pœnitentia delere. In quo tantum elaboravit, tam diligenter prædam quæsit, tam ingeniose et callide homines decepit, ut tandem replerit decreta hujus Societatis multis ambiguis, superstitiosis, Papisticis et inter se contrariis sentienciis. Putandum enim erit, quod si Evangelii, lux non apparuisset, de isto Ordine penitus actum fuisset, saltem de his rebus in Ordine in quo bonorum nomen meruissent. Indies enim crevit malum; Nos autem summopere commoti, antiquitate, magnificentia et pulchritudine hujus Ordinis omnibus viribus elaboravimus, ad eum reducendum ad statum pristinum. Quapropter in cœtu quodam celebrato die Anno Dom. 1551 Regni vero nostri. Ubi permulti Milites ejusdem Ordinis ade-

rant, constitutum erat a nobis, Autoritate eorundem Militum, quod hi articuli infrascripti firmissime observabuntur, ut hujus Ordinis Decreta.

1. Primum Conclusum Statutumq; existit, quod hic ordo posthac appellabitur Ordo Garterii; non Ordo Sancti Georgii: nec idem Georgius amplius posthac appellabitur; nec nominabitur Patronus Ordinis, ne ille honor qui soli Deo debeatur, cuidam creature attribuat.

2. Item Milites circumligabunt Tibias Garteriis (ut vulgo dicunt) quibus inscribunt hæc verba *Honi soit qui mal y pense*; in collis autem catenarum more gerent equitem sculptum, altera manu tenentem gladium penetrantem librum, in quem gladium scribetur Protectio, in Librum vero Verbum Dei, altera autem Clipeum in quem inscribetur Fides, hac re significantes se concordantes protectores Verbi Divini et Fideles existere. Cum enim ab Georgio eodem auferetur honor ille, quod Patronus amplius Ordinis non erit, Milites non amplius gestabunt eundem divum, post Festum Michaelis proxime sequentis.

3. Arma tamen Ordinis maneant in eodem Statu quo antea manere sunt solita, viz. Crux rubra in Campo Argenteo.

4. Numerus Militum erunt 24 præter præfectum, si enim plures existant tum minori in honore habebitur Collegam esse Ordinis, hi autem Milites jam existunt.

5. Quod Rex Angliæ, Hæredes et Successores ejus, erunt hujus Ordinis Præfecti quemadmodum et solitum est antehac. Et quia sæpe oriuntur ambiguitates contentiones et mutationes temporum; propter quas aut tolli, aut definiri, aut adjungi debent aliqua decreta hujus Ordinis, sæpe etiam in mortuorum Militum locum alii substituantur necesse est: Idcirco conclusum est, quod licet eidem Regi Angliæ, aliqua tali re mota, Advocatis sex ex Sociis Ordinis, cum eorum consensu, celebrato in loco aliquo, mutare, definire, addere aut detrabere ab hoc Ordine; ut illis bonum videbitur, et etiam eligere, in numerum Militum, alios omnes, qui sunt generosi, insignia gestantes, a parte Patrum et Matrum per tres progenies sive generationes quoscunque arbitrabuntur maxime idoneos.

6. Omnes hi qui rei sunt inventi Capitalium Criminum, aut ignave a prælio aufugerunt, aut Notabili Crimine sunt contaminati, quamquam mors illis non infligatur, tamen Milites Ordinis esse desinent. Equum enim qui esse potest, eum qui insigni et fædo aliquo vitio sit contaminatus, in bonorum Societate aut cœtu manere? Capitalia vero sint Crimina, pro quibus leges judicant debere mortis pœnam subire.

7. Si autem idem Ordinis præfectus intellegat locum aliquem vacuum existere, tum mittet ad Milites vicinos et propinquos ut certo quodam die adsint, hasq; literas mittet triduum ante diem celebrandi cœtus; nisi forte adsint plus quam sex Milites.

8. Qui Milites Congregati in cœtu quodam

vestibus Ordinis induti, si locus aliquis sit vacuus, scribebunt unusquisque nomina trium Principum: viz. Imperatorum, Regum, Archiducum, Ducum, Marchionum, Comitum, aut Vicecomitum, nomina tria Baronum, sive Dominorum, et nomina trium Militum Auroreorum quos Baccalaureos Milites vulgo dicunt.

9. Cum nomina sunt scripta, tum Rex Angliæ Ordinis præfectus ex eorum numero eligit quem maxime idoneum arbitrabitur ex antiqua illustriq; familia natum, aut qui suis gestis præclaris nomen famam et honorem summum acquisiverit: nam in electione Militum divitias respicere nullo modo oportet, sed virtutem et generis Nobilitatem, primo autem in loco virtutem.

10. Miles electus, cum proxime adsit; adducetur in Domum ubi cætus celebratur per duos Collegas Ordinis; Præfectus induet eum catena sive Collario Rosarum circumligatorum fasciis cum sculpta equitis imagine, ut prædixi, appendente; duo vero Collegæ fascia, sive ut vulgo dicunt, Garterio tibiæ circumligabunt: Tradetur etiam electo Militi liber horum decretorum.

11. Miles vero electus ibit Windesoram, et Præfectus Ordinis mittet ad illum substitutum suum et duos coadjutores, qui collocabunt eum, si fieri possit, sine aliorum Militum detrimento in sede, ejus gradui Nobilitatis apta et accommodata, et secundum veterem modum vestes recipiet (quas vulgo dicunt Anglice, *The Mantel, the Cirtel, and the Hood*) et his vestibus indutus audiet preces divinas in sede illi constituta, simul cum substituto et coadjutoribus Communionem recipiens.

12. Post preces absolutas recipiet hoc iuramentum; se pro viribus velle sustinere et defendere omnes honores, titulos, querelas et Dominia Regis Angliæ Ordinis Præfecti; velle etiam (quantum in se est) protegere amare et colere Divini Verbi studiosos; velle deponere humanas Traditiones et augere Gloriam et Honorem Dei.

13. Ille ordo qui institutus fuit olim de insignibus, gladiis, galæis et armis reponendis in cellis aut sedibus, maneat in priori forma.

14. Ad hæc cum Dedicatio Ordinis auferatur a divo Georgio, et si tempus anni non sit idoneum ad multos homines cogendos, et ex patria accersendos, præsertim vero ne ipsam dedicationem Verbis auferentes revideremur retinere, idcirco statutum est cætum celebratum fore, ut olim in Anglia die Divi Georgii, sic nunc primo Die Sabbati, et primo Die Dominico in mense Decembris, nisi forte primus dies mensis Decembris sit dies Dominicus; tunc autem celebrabitur primo Die Sabbati, et secundo die Dominico.

15. Primo vero Die Sabbati Milites qui adsunt (omnes autem adesse debent nisi forte habeant licitam excusationem) audient preces Vespertinas institutas Autoritate Parlamenti vestibus Ordinis induti, sedentes quisque in sede constituta. Miles autem elec-

tus non collocatus in sede stabit directe versus eum locum ubi collocabitur.

16. Die Dominico sequenti in aurora audient supradicti Milites preces, et qui se paratos facere possint, Communionem recipient, vesperi etiam audient preces vespertinas.

17. Milites autem absentes tenebuntur eadem facere in suis ædibus toto hoc tempore vestibus Ordinis induti.

18. Præterea Milites qui adsunt vestibus Ordinis induti prandebunt omnes, ab uno latere sedentes in eodem gradu quo collocantur Windesoræ, in cellis in cætum etiam intrabunt hoc die, ut si, quid faciendum sit, perficiant.

19. Cantatores et Præbendarii fruenter suis possessionibus durante Vita, post mortem autem eorum conferentur in Concionatores in castro Windesoræ.

20. Pauperes autem qui in eodem Collegio manent, habebunt omnia sua pristino more, loci autem conferentur in Milites vulneratos aut admodum senes viros, solum privabuntur superstitiosis et vanis Cæremoniis quibus uti sunt soliti ut Oratione pro defunctis, &c. Quemadmodum vero soliti sunt missæ adesse sic jam adsint in precibus constitutis.

21. Sunt autem certæ summæ Argenti quæ solent impendi cum moriantur Milites Ordinis.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
A Rege Angliæ	8	6	8
A Rege peregrino	6	13	4
A Principe	5	16	8
A Duce	5	0	0
A Marchione	3	13	0
A Comite	2	10	0
A Vice Comite	2	1	8
A Barone	1	13	4
A Milite Baccalaureo	0	16	8

Adhæc cum Milites eligantur solvendæ sunt hæ summæ Pecuniæ.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
A Rege Angliæ	30	0	0
A Rege peregrino	20	0	0
A Principe	13	6	8
A Duce	10	0	0
A Marchione	8	6	8
A Comite	6	13	8
A Vice Comite	5	16	8
A Barone	5	0	0
A Milite	3	6	8

Hæ prædictæ summæ Argenti colligantur et quotannis pauperibus destribuantur ut interduum solitum est fieri.

22. Rex Angliæ exsolvat Pecuniam quam peregrini Principes debebant propter articulum supradictum.

23. Sed quia difficile est omnia hæc sine Ministris idoneis fieri, igitur constitutum est fore quatuor Ordinis hujus Ministros. Cancellarius, Annotator sive Register, Præcessor qui nigram virgam gestabit, et præcipuus Rex armorum qui ab Ordine nomen obtinebit Garter.

24. Sigillum Ordinis habebit ex uno latere Arma Angliæ et Franciæ simul cum Armis

Ordinis circumligata hac circumscriptione, *Verbum Domini manet in æternum*, ex altera parte equitem sculptum, ut Milites gestabant circumligatum fascia sive Garterio.

25. Hoc sigillo Cancellarius sigillabit omnia decreta, licentias, constitutiones, literas et reliqua omnia quæ ad ordinem prædictum pertinent aut ullo modo debent pertinere.

26. Annotator in magno Libro Annotabit Latine quibus temporibus quisque miles fuerit electus, quibus mortuus, quænam sancta erant decreta, quænam dissoluta, et si quæ erunt alia pertinentia ad Ordinem supradictum, hunc autem librum relinquet in Castro Windesore suo successor in eodem officio.

27. Rex Heraaldorum et insignium Garter servabit nomina et cognomina arma et insignia cujusq; Militis electi, eundem librum relinquens suo successor, et si quæ sit ambiguitas de armis, ipse dijudicabit.

28. Præcessor Ordinis gestans virgam nigram præbit ordinem et ostium custodiet, et eandem auctoritatem habebit, qua antehac usus est. Quod siquis Militum contumeliose et graviter offenderit, et ejus criminis in cætu fuerit convictus, Præcessor Ordinis cum Rege Heroaldorum eum exuent catena et Garterio.

29. Adhæc cum aliquis peregrinus Rex in Militum numerum substituitur et eligatur, Cæremoniis hujus Ordinis non detinebitur, sed prout placuerit.

30. Post electionem vero præfectus Ordinis mittet duos Milites ejusdem Ordinis, qui post preces in ejus patria vulgares induent eum vestibus illis quæ solent gestari, viz. Anglice, *The Mantel, the Cirtel, and the Hood*. In colum etiam imponent catenam rosarium cum equite sculpto appendente et fascia vulgo dicto Garterio.

31. Postea per procuratorem in sede collocabitur, nullum omnino juramentum recipiens, nec preces unquam alias quam solitas audiens.

32. Quod Rex Angliæ possit dispensare et veniam dare omittendi ulla Cæremonias, si causa postulet.

33. Quod hi articuli ut monumenta decreta et Leges Ordinis reponentur in Collegio Windesore, omnes autem his contrariæ penitus abrogabuntur.

IV.—A Paper concerning a Free Mart in England.

The Reasons and Causes why it is now most necessary to have a Mart in England.

1. BECAUSE our vent of Clothes might be open in all Wars.

2. Because our Merchants Goods might be out of danger of Strangers, without fear of arresting for every light Cause.

3. Because it would much enrich the Realm; for as a Market enricheth a Town, so doth a Mart enrich a Realm.

4. Because for at a need, round Sums of Money might be of them borrowed that haunt the Mart.

5. Because we should have a great multitude of Ships strangers to serve in the Wars.

6. Because all strangers Goods, when a War is made, should be in our danger.

7. Because we should buy all things at the first hand of Strangers, whereas now the Spaniards sell to the Flemings their Wares, and the Flemings to us.

8. Because the Towns toward the Sea-side should be much more populous.

9. Because whereas now they bring Tapestry, Points, Glasses, and Laces, they would then bring in bullion, and other substantial Merchandise, to the intent to have our Cloth and our Tin.

10. Because we should take from our Enemies their Power, and make that they should borrow no Money of Merchants but when we list, at least no great Sum of Money.

The Causes why this Time is most Commodious to erect a Mart in.

1. The Wars between the French King and the Emperor, and the Ships of either side, maketh the Italians, Genoa's, Portugals, and Spaniards, to forbear their Trade to Antwerp. 2. The Frenchmen, the Stadts, the Sprusses, and Ships of Eastland, being against the Emperor, will not come neither. 3. The French King invading Lorraine, and fearing Flanders. 4. And the Almains lying on the River of Rhene, stoppeth the Course of Merchants out of Italy to Antwerp, and also Frankfort. 5. The putting of Men of War in the Town, maketh the Merchants to forbear their Traffique, and to look to their Lives. 6. The breach of the last Tempest is like, they say, to make the Channel uncertain, and the Haven naught. 7. The stop of the Exchange to Liens, will make many Flemings Bankrupts. These things will decay the Marts of Antwerp, and Frankfort. But these Nations cannot live without a Vent, therefore they will now most willingly come hither if they had a Free Mart.

2. It were an easier matter to come to Southampton for the Spaniards, Britanes, Vascoins, Lombards, Geneoese, Normands, and Italians, than to go to Antwerp.

3. It were easier for the Merchants of the Eastland, the Sprusses, the Danes, Swedens, and Norvegians, to come to Hull than to Antwerp.

4. Southampton is a better Port than Antwerp.

5. The Flemings have allured Men to make a Mart there with their Privileges, having but very little Commodities; much easier shall we do it, having Cloth, Tin, Seacoal, Lead, Bellmettal, and such other Commodities, as few Realms Christian have the like; nor they when they began had no such opportunity.

How the Mart will be brought to pass.

1. Our Merchants are to be staid from a Mart or two, under pretence that they abstain because of the Imposition.

2. Then Proclamation must be made in divers places of the Realm where Merchants resort, That there shall be a free Mart kept at Southampton, with these Liberties and Customs.

1. The time of the Mart to begin after Whitsontide, and to hold on five weeks; by which means it shall not let St. James's Fair at Bristol, nor Bartholomew Fair at London.

2. All Men coming to the Mart shall have free going and free coming, without Arresting, except in cases of Treason, Murder, or Felony.

3. For the time of the Mart, all sorts of Men shall pay but half the Custom they do in other places of the Realm.

4. No Shipping shall be from any other place from South-Wales to Essex during that time.

5. In the Shires of Hampshire, Wiltshire, Surrey, Kent, Dorsetshire, That no Bargain shall be made of Wares during that time but in the Mart Town.

6. A Court to correct Offenders, with Liberties thereto.

7. Some one Commodity must be assigned to the Mart, or some one kind of Cloth.

8. The Merchants of the Staple must be bargained withal, and contented with some honest Offer, to the intent by their Liberties they may not let the Mart.

9. Some more Liberties must be given to the Inhabitants of Southampton; and if Mony may be spared, some must be lent them to begin their Trade withal.

10. Our Ships on the Sea must look as well as they may, observing the Treaties, to the safeguard of the Merchants when they come.

11. If this prove well, then may another be made at Hull, to begin after Stowrbridg-Fair, to the intent they may return before the great Ices come to their Seas.

The Discommodities and Letts to the Mart to be kept in England.

1. BECAUSE Strangers lack access hither by Land, which they have at Antwerp.

2. The ill-working of our Cloths, which maketh them less esteemed.

3. The abundance of our Cloths in Flanders will make them less sought for here.

4. The Merchants have established their dwelling-places at Antwerp.

5. That other Nations will stay their coming hither for a while by the Emperor's Commandment.

6. The denial of the Request of the Merchants of the Stiliard, will somewhat let the Mart, if it be not looked to.

7. The poverty and littleness of the Town of Southampton.

8. The goodness of the Rhine

The Remedies and Answers thereunto.

To the First Point.

1. At this time when the Mart should begin at Southampton, the French King and the Almains shall stop the intercourse by

Land, so that nothing shall come that way but in great danger.

2. When War shall be made against us, then our Navy may defend them.

3. As the Town of Southampton lacketh the Commodity of the Access of Merchandise by Land, so it hath this Commodity, that there can be no access of Enemies by Land, which may be at Antwerp, and Men think will be this Year, which is a great safety to the Merchants.

4. The Traffique that cometh by Land will not much diminish the Mart, for it is only almost the Venetians Traffique, who shall much easilier come hither by Sea, than to Antwerp, and with less danger of the Seas.

To the Second Point.

1. The ill-making of our Cloths will be meet to be looked on this Parliament, and order thereupon to be given. The Matter is come to some ripeness already, the Upper House hath one Bill, and the Nether House hath another in good forwardness.

2. As ill as they be made, the Flemings do at this time desire them wonderfully, offering rather to pay the Imposition of the Emperor than to lack them.

To the Third Point.

1. It were very necessary that the Ships that shall be hereafter going were staid till the Mart were come to some ripeness.

2. The Clothes hereafter might be bought up with our Mony here, and conveyed to Southampton, to be there uttered at the Mart time, and so it should help the Mart very well.

To the Fourth Point.

1. The danger of their Lives, which they now fear very much, will make them seek another Harbor to rest in more safely.

2. They came from Bruges to Antwerp only for the English Commodities, although they were settled at Bruges.

3. They have a great Commodity to come to Southampton, and a great fear of spoiling to drive them from Antwerp.

4. The Merchants never assign to themselves such a Mansion, but for more gain they will leave that and take another.

To the Fifth Point.

1. The Emperor is at this time so driven to his Shifts, that neither he shall be able to attend the stay of Mony from coming to the Mart, neither if he were able to attend, could, I think, do it, now the Flemings being put in such fear as they be of the loss of all they have.

2. The Flemings and the Spaniards which be under him, can hardlier be without us than we without them, and therefore they would hardly be brought to forbear our Traffique.

To the Sixth Point.

1. It were good the Stiliard-men were for this time gently answered, and that it were seen, whether by any gentle offer of some part of their Liberties, again they might be

brought to ship their Wares to the Mart. The Frenchmen I think would easily be brought to come hither, having now none other Traffique but hither, these two Nations would suffice to begin a Mart for the first part.

To the Seventh Point.

1. It is not the ability of the English Merchants only that maketh the Mart, but it is the resort of other Nations to some one place when they do exchange their Commodities one with another, for the bargaining will be as well amongst the Strangers themselves; the Spaniards with the Almains, the Italians with Flemings, the Venetians with the Danes, &c. as other Nations will bargain with Us.

2. The Merchants of London, of Bristol, and other places, will come thither for the Mart time, and traffique.

3. The Merchants will make shift enough for their Lodging.

4. There may be some of these Clothes that shall go hereafter, be bought with my Mony, and so carried to Southampton to be there uttered.

To the Eighth Point.

1. Bruges, where the Mart was before, stood not on the River of Rhine, nor Antwerp doth not neither stand on that River.

2. Frankfort Mart may well stand for a Fair in Almain, although Southampton serve for all Nations that lie on the Sea-side; for few of those come to Frankfort Mart.

V.—*The Method in which the Council represented Matters of State to the King. An Original. Written by Sir William Cecil, Secretary of State.*

[Windsor, Sept. 23. Sexto Edw. Sexti. 1552.]

Questions.

1. Whether the King's Majesty shall enter into the Aid of the Emperor?

Answer, He shall.

A Pacto. 1. The King is bound by the Treaty; and if he will be helped by that Treaty, he must do the Reciproque.

A periculo vitando. 2. If he do not Aid, the Emperor is like to Ruin, and consequently the House of Burgundy come to the French Possession, which is perilous to England; and herein the greatness of the French King is dreadful.

Religio Christiana. 3. The French King bringeth the Turk into Christendom, and therefore that exploit to be staid.

Periculum pacti. 4. If the Emperor, for Extremity, should agree now with the French, then our Peril were double greater. 1. The Emperor's Offence for lack of Aid. 2. The French King's Enterprisetowards us; and in this Peace, the Bishop of Rome's devotion towards us.

Pro Republica et Patria.

Pericula consequentia.

Difficile quasi impossibile. Solitudo in periculis.

Amicorum suspitio vitanda.

Sperandum bene ab amicis.

5. Merchants be so evil used, that both for the loss of Goods and Honour, some Remedy must be sought.

6. The French King's Proceedings be suspicious to the Realm, by breaking and burning of our Ships, which be the old strength of this Isle.

Declaration of Stuckley's Tale.

Answer, He shall not.

1. The Aid is to be chargeable for the Cost, and almost to be executed is impossible.

2. If the Emperor should die in this Confederacy, we should be left alone in the War.

3. It may be the German Protestants might be more offended with this Conjunction with the Emperor, doubting their own Causes.

4. The Amity with France is to be hoped will amend and continue; and the Commissioners coming may perchance restore.

Corrolarium of a mean Way.

Judicium.

1. So to help the Emperor as he may also join with other Christian Princes, and conspire against the French King, as a Common Enemy to Christendom.

Reasons for the Common Conjunction.

Auxilia communia.

Smptus vitandi.

Amicorum copia.

Dignitas causæ.

Pro fide et Religione.

1. The cause is common, and therefore there will be more Parties to it.

2. It shall avoid the chargeable entry into Aid with the Emperor, according to the Treaties.

3. If the Emperor should die or break off, yet it is most likely some of the other Princes and Parties will remain, so as the King's Majesty shall not be alone.

4. The Friendship shall much advance the King's other Causes in Christendom.

5. It shall be most honourable to break with the French King for this common Quarrel of Christendom.

Reasons against this Conjunction.

Inter multos nihil secretum. Amicitie irritatæ.

1. The Treaty must be with so many Parties, that it can neither be speedily or secretly concluded.

2. If the Matter be revealed, and nothing concluded, then consider the French King's Offence, and so may he at his leisure be provoked to practise the like Conjunction against England with all the Papists.

Conclusion.

[In the King's own hand.]

1. The Treaty to be made with the Empe-

ror, and by the Emperor's means with other Princes.

2. The Emperor's Acceptation to be understood, before we treat any thing against the French King.

VI.—*A Method for the Proceedings in the Council, written with King Edward's Hand.*

The Names of the whole Council.

The Bishop of Canterbury.	Mr. Treasurer.
The Bp. of Ely Lord Chancellor.	Mr. Vicechamberlain.
The Lord Treasurer.	Mr. Secretary Petre.
The Duke of Northumberland.	Mr. Secretary Cecil.
The Lord Privy-Seal.	Sir Philip Hobbey.
The Duke of Suffolk.	Sir Robert Bowes.
The Marquess of Northampton.	Sir John Gage.
The Earl of Shrewsbury.	Sir John Mason.
The Earl of Westmoreland.	Mr. Ralph Sadler.
The Earl of Huntington.	Sir John Baker.
The Earl of Pembroke.	Judg Broomley.
The Viscount Hereford.	Judg Montague.
The Lord Admiral.	Mr. Wotton.
The Lord Chamberlain.	Mr. North.
The Lord Cobham.	
The Lord Rich.	
Mr. Comptroller.	

Those that be now called in Commission.

The Counsellors above-named to be thus divided into several Commissions and Charges.	The Bishop of London.
	The Bishop of Norwich.
	Sir Thomas Wroth.
	Sir Richard Cotton.
	Sir Walter Mildmay.
	Mr. Solicitor.
	Mr. Gosnold.
	Mr. Cook.
	Mr. Lucas.

The Counsellors above-named to be thus divided into several Commissions and Charges.

First, For hearing of those suits which were wont to be brought to the whole Board.

The Lord Privy-Seal.	Sir John Mason.
The Lord Chamberlain.	Sir Ralph Sadler.
The Bishop of London.	Mr. Wotton.
The Lord Cobham.	Mr. Cook, } Masters
Mr. Hobbey.	Mr. Lucas, } of Re- quests.

Those persons to hear the Suits, to answer the Parties, to make Certificate what Suits they think meet to be granted; and upon answer received of their Certificate received, to dispatch the Parties: Also to give full answer of denial to those suits that be not reasonable nor convenient: Also to dispatch all Matters of Justice, and to send to the common courts those Suits that be for them.

The calling of Forfeits done against the Laws, for punishing the Offenders and breakers of Proclamations that now stand in force.

The Lord Privy-Seal.	Mr. Secretary Petre.
The Earl of Pembroke.	Mr. Hobbey.
The Lord Chamberlain.	Mr. Wotton.
Sir Thomas Wroth.	Sir John Baker.
Sir Robert Bowes.	Mr. Solicitor.
	Mr. Gosnald.

These shall first see what Laws Penal, and what Proclamations, standing now in force, are most meet to be executed, and shall bring a Certificate thereof. Then they shall enquire in the Countries how they are disobeyed, and first, shall begin with the greatest Offenders, and so afterward punish the rest, according to the pains set forth. They shall receive also the Letters out of the Shires, of Disorders there done, and punish the Offenders.

For the State.

The Bishop of Canterbury.	The Lord Admiral.
The Lord Chancellor.	The Viscount Hereford.
The Lord Treasurer.	The Lord Chamberlain.
The Duke of Northumberland.	Mr. Vicechamberlain.
The Duke of Suffolk.	Mr. Treasurer and Comptroller.
The Lord Privy-Seal.	Mr. Cecil.
The Marquess of Northampton.	Mr. Petre.
The Earl of Shrewsbury.	Mr. Wotton.
The Earl of Pembroke.	Sir Philip Hobbey.
The Earl of Westmoreland.	Sir Robert Bowes.

These to attend the Matters of the State, I will sit with them once a week to hear the debating of things of most importance.

These persons under-written shall look to the state of all the Courts, especially of the new erected Courts, as the Augmentation, the First Fruits and Tythes, the Wards; and shall see the Revenues answered at the half-Years end, and shall consider with what superfluous Charges they be burdened, and thereof shall make a Certificate which they shall deliver.

The Lord Chamberlain.	Sir Robert Bowes.
The Bishop of Norwich.	Sir Richard Cotton.
Sir Thomas Wroth.	Sir Walter Mildmay.
	Mr. Gosnald.

I understand it is a Member of the Commission that followeth, but yet those shall do well to do it for the present, because the other shall have no leasure till they have called in the Debts; after which done, they may sit with them.

Those that now be in Commission for the Debts, to take Accompts of all Paiments since the 35th of the King that dead is, after that they have done this Commission they are now in hand with.

Likewise for the Bullwarks, the Lord Chamberlain, Mr. Treasurer, and Mr. Comptroller, to be in Commission in their several Jurisdictions.

The rest of the Council, some go home to their Countries straight after the Parliament, some be sore sick that they shall not be able to attend any thing, which when they come, they shali be admitted of the Council. Also

that these Councils sit apart. Also that those of the Council that have these several Commissions.

Desunt quædam.

15. Jan. 1552.

This seems not to be the King's Hand, but is interlined in many places by him.

Certain Articles devised and delivered by the King's Majesty, for the quicker, better, and more orderly dispatch of Causes, by his Majesty's Privy-Council.

[Cotton Libr. Nero. C. 10.]

1. His Majesty willeth, that all Suits, Petitions, and common Warrants delivered to his Privy-Council, be considered by them on the Munday in the Morning, and answered also on the Saturdays at Afternoon; and that that day, and none others, be assigned to that purpose.

2. That in answering of these Suits and Bills of Petition, heed be taken that so many of them as pertain to any Court of his Majesty's Laws be as much as may be referred to those Courts where by order they are triable; such as cannot be ended without them, be with expedition determined.

3. That in making of those Warrants for Mony that pass by them, it be foreseen that those Warrants be not such as may already be dispatcht by Warrant *dormant*, lest by means of such Warrants, the Accompts should be uncertain.

4. His Majesty's pleasure is, That on the Sundays,* they intend the Publick Affairs of this Realm; they dispatch answers to Letters for the good order of the Realm, and make full Dispatches of all Things concluded the Week before.

5. That on the Sunday Night, the Secretaries, or one of them, shall deliver to his Majesty a Memorial of such Things as are to be debated by his Privy-Council, and then his Majesty to appoint certain of them to be debated on several days, viz. Munday Afternoon, Tuesday, Wednesday, Thursday, Friday, Morning.

6. That on Friday at Afternoon, they shall make a Collection of such things as have been done the four days past; how many of those Articles they have concluded; how many they debated but not ended; how many the time suffered not to peruse; and also the principal Reasons that moved them to conclude on such Matters as seemeth doubtful.

7. That on Saturday Morning they shall present this Collection to his Majesty, and know his Pleasure upon such things as they have concluded, and also upon all the private Suits.

8. That on Sunday Night again, his Majesty having received of the Secretaries such new Matters as hath arisen upon new occasion, with such Matters as his council have left, some not determined, and some not de-

bated, shall appoint what Matters, and on which days shall be determined, the next Week following.

9. That none of them depart his Court for longer than two days, without there be left here at the least eight of the Council, and that not without giving notice thereof to the King's Majesty.

10. That they shall make no manner of Assembly or Meeting in Council, without there be to the number of four at the least.

11. Furthermore, if they be assembled to the number of four and under the number of six, then they shall reason and debate things, examine all Inconveniences and Dangers, and also Commodities on each side; make those things plain which seemed diffused at the first opening; and if they agree amongst themselves, then at the next full Assembly of six, they shall make a perfect conclusion and end with them.

12. Also if there rise such matter of weight, as it shall please the King's Majesty himself to be at the debating of, then warning shall be given, whereby the more may be at the debating of it.

13. If such Matter shall happen to rise as shall require long debating and reasoning, or e're it come to a full conclusion or end, then his Majesty's Council shall not intermeddle other Causes, nor fall to other matters for that day, until they have brought it to some end.

14. When Matters for lack of time be only debated, and yet brought to no end, then it shall be noted how far, and to what point the Matter is brought, and which have been the principal reasons on each side, to the intent when the Matter is treated or spoken of again, it may the sooner and easilier come to conclusion.

15. In Matters that be long, tedious, and busie, there may be pointed or chosen two or three, more or less, as the case shall seem to require, to prepare, set forth, and make plain the Matters, and to bring report thereof, whereby the things being less cumbrous and diffuse, may the easilier be dispatcht.

Finally; If upon Advertisements, Letters, or other occasion whatsoever there arise, Matters of great Importance, that require haste, his Majesty's meaning is not, but that such Matters be waved, considered, and determined, notwithstanding the Articles pointed to several days, so that nevertheless this Order be not generally or commonly broken.

17. That all Warrants for Reward above 40*l.* and for his Business or Affairs above 100*l.* pass not but under his Signature.

18. That no private Suit be intermeddled with the great Affairs, but heard on the Munday before.

19. If there be under four, and a Matter of Expedition arise, they shall declare it to the King's Majesty, and before him debate it, but not send answer without it require wonderful haste.

* Provided that on Sundays they be present at Common Prayer.

A COLLECTION OF RECORDS.

I.—*The Character of Edward the Sixth as it is given by Cardanus, lib. 12. de Genituris, de Genitura Edwardi Sexti.*

ADERANT enim illi gratiæ; Linguas enim multas adhuc Puer callebat: Latinam, Anglicam patriam, Gallicam; non expers, ut audio, Græcæ, Italicæ et Hispanicæ, et forsitan aliarum: Non illi Dialectica deerat, non Naturalis Philosophiæ principia, non Musica: Mortalitatæ nostræ imago, gravitas Regiæ Majestatis, indoles tanto Principe digna; In universum magno miraculo humanarum rerum tanti, ingenii et tantæ expectationis, Puer educabatur. Non hæc Rhetorice exornata veritatem excedunt, sed sunt minora.

And afterwards.

Fuit in hoc monstrificus puellus: hic linguas jam septem, ut audio, perdidicerat; propriam, Gallicam et Latinam exacte tenebat. Dialecticæ non expers, et ad omnia docilis. Cum illo congressus, decimum quintum adhuc agebat annum, interrogavit, (Latine non minus quam ego polite et prompte loquebatur) quid contineant libri tui de rerum varietate rari? Hos enim nomini M. S. dedicaveram. Tum ego, Cometarum primum causam, diu frustra quæsitam, in primo capite ostendo. Quænam, inquit ille? Concursus ego aio, luminis, erraticorum syderum. At Rex, Quomodo cum diversis motibus astra moveantur, non statim dissipatur aut movetur illorum motu? At ego, Movetur equidem, sed longe celerius illis, ob diversitatem aspectus, velut in Cristallo et sole cum iris in pariete relucet. Parva enim mutatio magnam facit leci differentiam. At Rex, Et quonam pacto absq; subjecto illud fieri potest, irridi enim paries subjectum? Tum ego, velut in lactea via, et luminum reflectione, cum plures candelæ prope accensæ medium quoddam lucidum et candidum efficiunt. Itaq; ex ungue leonem, ut dici solet. Fuit hic in maxima omnium aut bonorum aut eruditorum expectatione ob ingenuitatem atq; suavitatem morum. Prius ceperat favere artibus quam nosceret, et noscere antequam uti posset. Conatus quidam humanæ conditionis quem non solum Anglia, sed orbis, ereptum immature deflere debet. Plurimum educationi debueramus, plus ereptum est hominum dolo, fraudeve. O quam bene dixerat ille,

Immodicis brevis est ætas et rara senectus.
Specimen virtutis exhibere potuit, non exemplum.

Flete nefas magnum, sed toto flebitis orbe
Mortales, vester corrui omnis honor;
Nam regum decus, et juvenum flos, spesq;
bonorum,

Delitiæ sæcli, et gloria gentis erat

Dignus Apollineis Lachrymis, doctæq;
Minervæ

Flosculus, heu misere concidis ante diem.
Te tumulto dabimus Musæ, supremaq;
fientes

Munera, Melpomene tristia fata cavet.

Ubi gravitas Regia requirebatur, senem vidisses, ut blandus erat et comis ætatem referebat. Cheli pulsabat, publicis negotiis admovebatur, liberalis animo, atq; in his patrum æmulabatur. Qui dum nimium bonus esse studuit, malus videri poterat: sed a filio aberat suspicio criminis, indoles Philosophiæ studiis exulta fuit.

II.—*The Commission which the Arch-Bishop of Canterbury took out for his Arch-Bishoprick.*

[Regist. Cran. Fol. 28.]

EDWARDUS sextus, Dei Gratia, Angliæ, Franciæ, et Hiberniæ, Rex, Fidei Defensor, ac in terra Ecclesiæ Anglicanæ et Hiberniæ supremum Caput, Reverendissimo in Christo Patri, ac prædicto Consiliario nostro, Thomæ Cant. Archiep. salutem. Quandoquidem omnis juris dicendi Autoritas, atq; etiam jurisdictio omnimodo; tum illa quæ Ecclesiastica dicitur, quam secularis, a regia Potestate velut a supremo Capite, ac omnium Magistratum infra Regnum nostrum, fonte et scaturigine primitus emanaverit; sane illos qui jurisdictionem hujusmodi antehac non nisi præcario fungebantur beneficium hujusmodi sic eis ex liberalitate Regia indultum gratis animis agnoscere, idque Regiæ munificentiæ solummodo acceptum referre, eique, quoties ejus Majestati videbitur, cedere convenit. Nos tuis in hac parte supplicationibus humilibus inclinati, et nostrorum subditorum commodis consulere cupientes. Tibi vices nostras sub modo et forma inferius descriptis committend. fore; teque licentiand. esse decernimus ad Ordinand. igitur quoscunque infra Dioces. tuam Cant. ubicunque Oriundos, quos, moribus et literatura prævio diligenti et rigoroso examine idoneos fore compereris, ac ad omnes etiam sacros et Presbyteratus Ordines promovend. ordinand. præsentatosque ad beneficia Ecclesiastica quæcunque infra Dioc. tuam Cant. constituta, si ad curam Beneficiis hujusmodi iminentem sustinend. habiles reperti fuerint et idonei, ac non aliter admittend. ac in et de eisdem instituend. et investiend. ac etiam si res ita exigat, destituend. Beneficiaque Ecclesiastica quæcunque ad tuam collationem sive dispositionem spectantia et pertinentia Personis idoneis conferend. atque ap-

Regist. Cran. Feb. 28.

proband. testamenta et ultimas voluntates. Necnon administrationes committend. bonorum quorumcunq; subditorum nostrorum ab intestat decedend. quorum bona jura sive credita in diversis Dioc. sive jurisdictionibus, aut alibi juxta consuetudinem Curiae Prærogativæ Cant. vitæ et mortis suarum tempore habentium calculumque et ratiocinium, et alia in ea parte expediend. testamentaque et administrationes, quorumcunq; tuæ Dioc. ut prius approband. et committend. causasque lites et negotia coram te aut tuis deputatis pendend. Indecisas, necnon alias sive alia quascunque sive quæcunque ad forum Ecclesiasticum pertinand. ad te aut tuos deputatos sive deputandos per vestram querelæ, aut appellationis devolvend. sive deducend. quæ citra legum nostrarum et Statutorum Regni nostri offensionem coram te aut tuis deputatis agitari, aut ad tuam sive alicujus Commissarium per te vigore hujus Commissionis jure deputandorum cognitione devolvi aut deduci valeant, et possunt examinand. et decidend. Cæteraq; omnia et singula in Præmissis, seu circa ea necessaria, seu quomodolibet opportuna, per et ultra ea quæ tibi ex sacris Literis divinitus Commissa esse dignoscuntur, vice, nomine et Autoritate nostris exequend. Tibi de cujus sana Doctrina, Conscientiæ puritate, vitæq; et morum integritate, ac in rebus gerundis fide et industria plurimum confidimus, vices nostras cum potestate alium vel alios, Commissarium vel Commissarios, ad præmissa vel eorum aliqua surrogand. et substituend. eosdemque ad placitum revocand. tenore præsentium Committimus, ac liberam facultatem concedimus, teq; licentiamus per præsentem ad nostrum beneplacitum duntaxat duraturas cum cujuslibet congrue et Ecclesiast. coercionis potestate, quacunq; inhibitione ante dat. præsentium emanata in aliquo non obstante, tuam Conscientiam coram Deo strictissime onerantes, et ut summo omnium judici aliquando rationem redere, et coram nobis tuo sub periculo corporali, respondere intendis te admonentes, ut interim tuum officium juxta Evangelii normam pie et sancte exercere studeas, et ne quem ullo tempore unquam ad sacros Ordines promoveas; vel ad curam animarum gerendam quovismodo admittas; nisi eos duntaxat quos et tanti et tam venerabilis officii functionem, vitæ et morum Integritas notissimis testimoniis approbata, literarum scientia et aliæ qualitates requisitæ ad hoc habiles et idoneos clare et luculenter ostenderint et declaraverint. Nam ut maxime compertum cognitumq; habemus morum omnium et maxime Christianæ Religionis corruptelam, a malis pastoribus in populum emanasse, sic et veram Christi Religionem vitæq; et morum emendationem a bonis pastoribus iterum delectis et assumptis in integrum restitutum iri haud dubie speramus. In cujus rei testimonium præsentem Literas nostras inde fieri, et sigilli nostri quo ad causas Ecclesiasticas utimur appensione jussimus communiri. Datum septimo die

mensis Februarii, Anno Dom. millesimo quingentesimo quadragésimo sexto et Regni nostri Anno primo.

III.—*The Councils Letter to the Justices of Peace.*

An Original.

[Cotton Libr. Titus B. 2.]

AFTER our right hearty Commendations, where the most Noble King, of famous memory, our late Sovereign Lord and Master King Henry the 8th, (whom God pardon) upon the great Trust which his Majesty had in your virtuous Wisdoms and good Dispositions to the Common-Wealth of this Realm, did specially name and appoint you, among others, by his Commissions under his Great Seal of England, to be Conservatoours and Justices of his Peace, within that his County of Norfolk. Forasmuch as the same Commissions were dissolved by his decease, it hath pleased the King's Majesty, our Sovereign Lord that now is, by the Advice and Consent of us, the Lord Protector and others Executors to our said late Sovereign Lord, whose Names be under-written; to whom with others, the Government of his most Royal Person, and the Order of his Affairs, is by his last Will and Testament committed, till he shall be of full Age of eighteen Years, to cause new Commissions again to be made for the conservation of his Peace throughout this Realm, whereof you shall by this Bearer receive one for that County. And for that the good and diligent execution of the Charge committed to you and others by the same, shall be a notable Surety to the King, our Sovereign Lord's Person that now is, to whom God give increase of Vertue, Honour, and many Years, a most certain Stay to the Common-Wealth, which must needs prosper where Justice hath place and reigneth. We shall desire you, and in his Majesty's Name charge and command you, upon the receipt hereof, with all diligence, to assemble your selves together; and calling unto you all such others as be named in the said Commission. You shall first cry and call to God to give you Grace to execute this Charge committed unto you with all truth and uprightness, according to your Oaths, which you shall endeavour yourselves to do in all things appertaining to your Office accordingly: in such sort as all private Malice, Sloth, Negligence, Displeasure, Disdain, Corruption, and sinister Affections set apart, it may appear you have God, and the preservation of your Sovereign Lord, and natural Country before your Eyes; and that you forget not by the same, your Selves, your Wives, and your Children, shall surely prosper and be also preserved. For the better doing whereof, you shall at this your first Assembly, make a division of your selves into Hundreds or Wapentakes; that is to say, Two at the least to have

especial eye and regard to the good Rule and Order of that, or those Hundreds, to see the Peace duly kept, to see Vagabonds and Perturbers of the Peace punished, and that every Man apply himself to do as his Calling doth require; and in all things to keep good Order, without alteration, innovation, or contempt of any thing that by the Laws of our late Sovereign Lord is prescribed and set forth unto us, for the better direction and framing of our selves towards God and honest Policy. And if any Person, or Persons, whom ye shall think you cannot Rule and Order, without trouble to this Country, shall presume to do the contrary, upon your Information to us thereof, we shall so aid and assist you in the execution of Justice, and the punishment of all such contemptuous Offenders, as the same shall be example to others. And further, his Majesty's Pleasure, by the Advice and Consent aforesaid is, That you shall take such Orders amongst you, as you fail not once every six weeks, till you shall be otherwise commanded, to write unto the said Lord Protector, and others of the Privy-Council, in what state that Shire standeth; and whether any notable things have happened, or were like to happen, in those Parts that you cannot redress, which would be speedily met withal and looked unto; or whether you shall need any advice or counsel, to the intent we may put our hands to the stay and reformation of it in the beginning, as appertains: Praying you also to take order, That every Commissioner in the Shire may have a Double, or a Copy of this Letter, both for his own better Instruction, and to shew to the Gentlemen, and such others as inhabit in the Hundreds, specially appointed to them, that every Man may the better conform himself to do Truth, and help to the advancement of Justice according to their most bounden Duties, and as they will answer for the contrary. Thus fare you well. From the Tower of London, the 12th of February.

Your loving Friends,

E. Hertford.

T. Cantuarien.	Tho. Wriothesley, Cancel.
W. St. John.	Cuth. Duresme.
J. Russell.	William Paget.
Anthony Brown.	W. Herbert.
Anthony Denny.	Edward North.

IV.—*The Order for the Coronation of King Edward. Sunday, the 13th of Febr. at the Tower, &c.*

[Ex Libro Concilii.]

THIS day the Lord Protector, and others his Executors, whose Names be hereunto subscribed, upon mature and deep deliberation had among them, did finally resolve, That forasmuch as divers of the old Observances and Ceremonies afore times used at the Coronations of the Kings of this Realm, were by them thought meet, for sundry respects,

to be corrected; and namely, for the tedious length of the same, which should weary and be hurtful peradventure to the King's Majesty, being yet of tender Age, fully to endure and bide out. And also for that many Points of the same were such as by the Laws of the Realm at this present were not allowable. The King's Majesty's Coronation should be done and celebrated upon Shrove-Sunday next ensuing, in the Cathedral Church of Westminster, after the Form and Order ensuing.

First; The Arch-Bishop of Canterbury shall shew the King to the People at four parts of the great Pulpit or Stage to be made for the King, and shall say on this wise;—Sirs, Here I present King Edward rightful and undoubted Inheritor, by the Laws of God and Man, to the Royal Dignity and Crown Imperial of this Realm, whose Consecration, Inunction, and Coronation, is appointed by all the Nobles and Peers of this Land to be this day. Will ye serve at this time, and give your good-wills and assents to the same Consecration, Inunction, and Coronation, as by your Duty of Allegiance ye be bound to do?

The People to Answer, Yea, Yea, Yea;

King Edward, King Edward, King Edward.

This done, the Arch-Bishop of Canterbury, being revested as he should go to Mass, with the Bishops of London and Winchester on both sides, with other Bishops and the Dean of Westminster in the Bishop's absence, to go in order before the King; the King shall be brought from his Seat by them that assisted him to the Church to the high Altar, where after his Prayer made to God for his Grace, he shall offer a Pall and a pound of Gold, 24 pound in Coin, which shall be to him delivered by the Lord Great Chamberlain. Then shall the King fall groveling before the Altar, and over him the Arch-Bishop shall say this Collect, *Deus humilium*, &c. Then the King shall rise and go to his Chair, to be prepared before the Altar, his Face to the Altar, and standing, one shall hold him a Book; and the Arch-Bishop standing before the King, shall ask him, with a loud and distinct Voice, in Manner and Form following.

Will ye grant to keep to the People of England, and others your Realms and Dominions, the Law and Liberties of this Realm, and others your Realms and Dominions?

I grant and promit.

You shall keep, to your strength and power, to the Church of God, and to all the People, holy Peace and Concord.

I shall keep.

You shall make to be done, after your Strength and Power, equal and rightful Justice in all your Dooms and Judgments, with Mercy and Truth.

I shall do.

Do you grant to make no Laws, but such as shall be to the Honour and Glory of God, and to the Good of the Common-Wealth;

and that the same shall be made by the consent of your People, as hath been accustomed.

I grant and promit.

Then shall the King rise out of his Chair, and by them that before assisted him, be led to the High Altar, where he shall make a solemn Oath upon the Sacrament, laid upon the said Altar, in the sight of all the People, to observe the Premises; and laying his Hand again on the Book, shall say;

The things which I have before promised, I shall observe and keep. So God help me, and those Holy Evangelists by Me bodily touched upon this Holy Altar.

That done, the King shall fall again groveling before the High Altar, and the said Arch-Bishop kneeling before him, shall, with a loud Voice, begin *Veni Creator Spiritus, &c.*

Which done, the said Arch-Bishop standing, shall say over the King, *Te invocamus*; and at the end shall kneel again, and then shall the King rise and be set in the Chair again; and after a little pause he shall rise, and assisted with those that did before that Office, go again to the High Altar, where he shall be unclothed by his Great Chamberlain unto his Coat of Crimson Satin; which, and also his Shirt, shall be opened before and behind on the Shoulders, and the bowght of the Arms, by the said Great Chamberlain, to the intent that on those Places he be anointed; and whiles he is in the anointing, Sir Anthony Denny, and Sir William Herbert, must hold a Pall over him. And first, the said Arch-Bishop shall anoint the King, kneeling, in the Palms of his Hand, saying these Words, *Ungas Manus*; with this Collect, *Respice Omnipotens Deus*. After he shall anoint him in the Brest, in the midst of his Back, on his two Boughts of his Arms, and on his Head making a Cross; and after making another Cross on his Head, with Holy Chrism, saying as he anointeth the places aforesaid, *Ungatur Caput, ungantur scapulae, &c.* During which time of Uncction, the Quire shall continually sing, *Ungebat Regem*, and the Psalm, *Domine in virtute tua laetabitur Rex*. And it is to be remembered, that the Bishop or Dean of Westminster, after the King's Inunction, shall dry all the Places of his Body, where he was anointed, with Cotton, or some Linnen Cloth, which is to be burnt. And furthermore the places opened for the same, is to be clothed by the Lord Great Chamberlain; and on the King's Hands shall be put, by the said Arch-Bishop of Canterbury, a pair of Linnen Gloves, which the Lord Great Chamberlain shall before see prepared.

This done, the King shall rise, and the Arch-Bishop of Canterbury shall put on the King a Tabert of Tanteron-white, shaped in manner of a Dalmatic; and he shall put up on the King's Head a Quoiif, the same to be brought by the Great Chamberlain. Then the King shall take the Sword he was girt withal, and offer it himself to God, laying it

on the Altar, in token that his strength and Power should first come from God. And the same Sword he shall take again from the Altar, and deliver to some great Earl, to be redeemed of the Bishop or Dean of Westminster for 100s. which Sword shall be borne naked afterwards before the King.

Then the King being set in his Chair before the Altar, shall be crowned with St. Edward's Crown; and there shall be brought, by the Bishop or Dean of Westminster, Royal Sandals and Spurs to be presently put on by the Lord Great Chamberlain; and the Spurs again immediately taken off, that they do not encumber him.

Then the Arch-Bishop, with all the Peers and Nobles, shall convey the King, sustained as before, again into the Pulpit, setting him in his Siege Royal; and then shall the Arch-Bishop begin, *Te Deum Laudamus*; which done, the Arch-Bishop shall say unto the King, *Sta et retine a modo locum*. And the King being thus set, all the Peers of the Realm, and Bishops, holding up their Hands, shall make unto him Homage as followeth; first, the Lord Protector alone, then the Arch-Bishop of Canterbury, and the Lord Chancellor, so two and two as they be placed.

I N. become your Liege Man, of Life and Limb, and of earthly Worship, and Faith, and Truth, I shall bear unto you, against all manner of Folks, as I am bound by my Allegiance, and by the Laws and Statutes of this Realm. So help us God and Allhallowes. And then every one shall kiss the King's left Cheek; which done, all they holding up their hands together, in token of their Fidelity, shall with one Voice on their Knees say. *We offer to sustain and defend you and your Crown, with our Lives, and Lands, and Goods, against all the World.* And then with one Voice to cry, *God save King Edward*; which the People shall cry accordingly. Then shall the King be led to his Travers to hear the High Mass, and so depart home crowned in Order, as he set forth accordingly.

E. Hertford.	John Lisle.
T. Cantuarien.	Cuth. Duresme.
Tho. Wriothesley,	Anthony Brown.
Cancel.	W. Paget.
W. St. John.	Anthony Denny.
J. Russel.	W. Herbert.

V.—*The Commission for which the Lord Chancellor was deprived of his Office; with the Opinion of the Judges concerning it.*

[Ex Libro Concilii. Fol. 49.]

EDWARDUS sextus Dei Gratia Angliæ, Franciæ, et Hiberniæ, Rex, Fidei Defensor; et in terra Ecclesiæ Anglicanæ et Hiberniæ supremum Caput, dilectis et fidelibus Consiliariis suis, Roberto Southwell Militi, custodi ac Magistro Rotulorum Cancellariæ nostræ, et Johanni Tregonwell Armigero uni

Magistrorum Cancellariæ nostræ prædictæ, et dilectis sibi Johanni Olyver Clerico, et Antonio Bellasis Clerico, Magistris ejusdem Cancellariæ nostræ salutem. Quia prædilectus et fidelis consanguineus noster Thomas Comes Southampton Cancellarius noster Angliæ, nostris arduis negotiis ex mandato nostro continuo intendens, in eisdem adeo versatur, quod ad ea quæ in Curia Cancellariæ nostræ, in causis et materiis inter diversos ligeos et subditos nostros ibidem pendentibus, tractand. audiend. discutiend. et terminand. Sicut ut fieri debeant, ad presens non sufficiat: volentes proinde in ejusdem Cancellarii nostri absentia omnibus ligeis et subditis nostris quibuscunque, quascunque materias suas in Curia Cancellariæ nostræ prædictæ prosequentibus, plenam et celerem justitiam exhiberi, ac de fidelitatibus, et providis circumspeditionibus vestris plenius confidentes, assignavimus, vos tres, et duos vestrum, ac tenore præsentium damus vobis tribus et duobus, plenam potestatem et auctoritatem audiendi et examinandi quascunque; materias, causas, et Petitiones coram nobis in Cancellaria nostra, inter quoscunque; ligeos et subditos nostros nunc pendentes, et in posterum ibidem exhibend. et pendend. et easdem materias, causas et Petitiones, juxta sanas vestras discretionibus, finaliter terminand. et debite executioni demandand. partesque; in materiis sive causis vel Petitionibus illis nominatis et specificatis ad testes et alios quoscunque, quos vobis fore videbitur, evocandos, quoties expedire videbitis coram vobis tribus vel duobus vestrum evocandos; et ipsos et eorum quemlibet debite examinari compellend. diesque; productorios imponend. et assignand. processusque; quoscunque; in ea parte necessarios concedend. et fieri faciend. contempnus etiam quoscunque; ibidem commissos sive perpetratos, debite castigand. et puniend. cæteraque omnia et singula faciend. et exequend. quæ circa præmissa necessaria fuerint; seu quomodolibet opportuna: Et ideo vobis mandamus, quod circa præmissa diligenter attendatis, ac ea faciatis, et exequamini cum effectu. Mandamus etiam tenore præsentium omnibus et singulis Officiariis et Ministris nostris curiæ nostræ prædictæ, quod vobis tribus, et duobus vestrum in executione præmissorum diligenter intendant, prout decet: Volumus enim et per præsentibus concedimus, quod omnia et singula judicia sive finalia decreta per vos tres vel duos vestrum super hujusmodi causis, sive materiis reddend. seu fiend. sicut et esse debeant, tanti et consimilis valoris, effectus, efficaciar, roboris, et virtutis, ac si per Dominum Cancellarium Angliæ et Curia Cancellariæ prædictæ, redditu seu reddenda forent, proviso semper, quod omnia et singula hujusmodi judicia seu finalia decreta, per vos tres vel duos vestrum, virtute præsentium reddend. seu fiend. manibus vestris trium vel duorum vestrum, subscribantur et consignentur, et superinde eadem judicia sive decreta præfato Cancellario nos-

tro præsententur et liberentur, ut idem Cancellarius noster antequam irrotulentur, eadem similiter manu sua consignet. In cujus rei testimonium has literas nostras fieri fecimus Patentes, Teste meipso apud Westmonast. 18 die Feb. Anno Regni nostri primo.

THE said Students referring to the consideration of the said Protector and Council, what the granting out of the said Commission without warrant did weigh; Forasmuch as the said Protector and Council minding the surety of the King's Majesty, and a direct and upright proceeding in his Affairs, and the observation of their Duties in all things, as near as they can, to his Majesty, with a desire to avoid all things which might offend his Majesty, or his Laws; and considering that the said Commission was none of the things which they in their Assemblies in Council, at any time since the Death of the King's Majesty late deceased, did accord to be passed under the Great Seal, have for their own Discharges required us, whose names be under-written, for the Opinion they have of our knowledge and experience in the Laws of this Realm, to consider the said Case of making of the said Commission without warrant; and after due consideration thereof, to declare in writing to what the said Case doth weigh in Law. We therefore, whose names be under-written, after mature and advised consultation and deliberation thereupon; do affirm and say, for our Knowledges and Determinations, That the said Chancellor of England having made forth, under the Great Seal of England, without any Warrant, the Commission aforesaid, hath done, and doth by his so doing offend the King's Majesty, hath and doth by the Common Law, forfeit his Office of Chancellor, and incurreth the Danger, Penalty, and Paiment, of such Fine as it shall please the King's Majesty, with the advise of the said Lord Protector and Council to set upon him for the same; with also Imprisonment of his Body at the King's Will: In Witness whereof we have set our Names to this Present, the last day of February, in the first Year of the Reign of our Sovereign Lord King Edward the 6th, by the Grace of God, King of England, France, and Ireland, Defender of the Faith, and in Earth of the Church of England; and also of Ireland the Supream Head; And have likewise, for more ample testimony of this our opinion of, and upon the Premises, put and subscribed our Names to this present Duplicate of the same here asserted, in this present Act of this 6th day of the month of March accordingly.

VI.—*The Duke of Somerset's Commission to be Protector.*

[Ex Libro Concilii. Fol. 62.]

EDWARD the 6th, by the Grace of God, King of England, France, and Ireland, De-

fender of the Faith, and of the Church of England, and also of Ireland, in Earth the Supream Head. Whereas our Council, and divers of the Nobles and Prelats of this our Realm of England, considering Our young and tender Age, have thought meet and expedient, as well for our Education, and bringing up in Knowledg, Learning, and Exercises of Good and Godly Manners, Vertues, and Qualities, meet and necessary for a Prince of our Estate, and whereby We should, and may at Our full Age be the more able to minister and execute the Charge of our Kingly Estate and Office, committed unto Us by the Goodness of Almighty God, and left, and come unto Us, by right Inheritance, after and by the decease of Our late Sovereign Lord and Father, of most famous Memory, King Henry the 8th, whose Soul God pardon. As also to the intent, that during the time of our Minority, the great and weighty Causes of our Realms and Dominions may be set forth, conducted, passed, applied, and ordered, in such sort, as shall be most to the Glory of God, our Surety and Honour; and for the Weal, Benefit, and Commodity of Us, Our said Realms and Dominions, and of all Our loving Subjects of the same, have advised Us to nominate, appoint, and authorize some one meet and trusty Personage, above all others, to take the special Care and Charge of the same for Us, and in our Name and Behalf; without the which the things before remembered could not, nor can be done so well as appertaineth. We therefore using their Advices and Counsels in this behalf, did heretofore assign and appoint our dear and well-beloved Uncle Edward, now Duke of Somerset, Governour of our Person, and Protector of Our said Realms and Dominions, and of our Subjects and People of the same. Which thing, albeit We have already declared heretofore, and our Pleasure therein published by Word of our Mouth, in the presence of Our said Council, Nobles, and Prelats of Our said Realm of England, and not by any Writing set forth under Our Seal for that only purpose. Yet for a more perfect and manifest knowledg, and further corroboration and understanding of Our determination in that behalf; and considering that no manner of Person is so meet to have and occupy the said Charge and Administration, and to do Us service in the same, as is our said Uncle Edward, Duke of Somerset, eldest Brother to our Natural most gracious late Mother Queen Jane, as well for the proximity of Blood, whereby he is the more stirred to have special eye and regard to our Surety and good Education, in this our said Minority; as also for the long and great experience which Our said Uncle hath had in the Life-time of Our said dear Father, in the Affairs of our said Realm and Dominions, both in time of Peace and War; whereby he is more able to Order and Rule Our said Realms, Dominions, and Subjects of the same: and for the special confidence

and trust that We have in our said Uncle, as well with the Advice and Consent of our Council, and other our Nobles and Prelats, as also of divers discreet and sage Men that served Our said late Father in his Council and weighty Affairs; We therefore, by these Presents, do not only ratify, approve, confirm, and allow, all and every thing and things whatsoever devised or set forth, committed or done by Our said Uncle, as Governor of our Person, and Protector of our said Realms and Dominions, and of the Subjects of the same, sith the time he was by Us named, appointed, and ordained by Word Governor of our Person, and Protector of Our said Realms and Dominions, and of the Subjects of the same, as is aforesaid, or otherwise any time before, sithence the death of Our said late Father. But also by these Presents, We for a full and Perfect Declaration of the Authority of Our said Uncle, given and appointed as aforesaid, do nominate, appoint, and ordain Our said Uncle Governor of Our said Person, and Protector of Our said Realms and Dominions, and of the Subjects of the same, until such time as We shall have, by the sufferance of God accomplished the Age of eighteen Years.

And We also do grant to Our said Uncle, by these Presents, full Power and Authority, from time to time, until such time as We shall have accomplished the said Age of eighteen Years, to do, procure, and execute, and cause to be done, procured, and executed, all and every such Thing and Things, Act and Acts, which a Governor of the King's Person of this Realm, during his Minority, and a Protector of his Realms, Dominions, and Subjects, ought to do, procure, and execute, or cause to be done, procured, and executed; and also all and every other thing and things, which to the Office of a Governor of a King of the Realm, during his Minority, and of a Protector of his Realms, Dominions, and Subjects, in any wise appertaineth or belongeth. Willing, authorising, and Commanding, Our said Uncle, by these Presents, to take upon him the Name, Title, and Authority of Governor of our Person, and Protector of our Realms, Dominions, and Subjects; and to do, procure, and execute, and cause to be done, procured, and executed, from time to time, until We shall have accomplished the said Age of eighteen Years, all and every Thing and Things, Act and Acts, of what Nature, Quality, or Effect soever they be or shall be, concerning our Affairs, Doings, and Proceedings, both Private and Publick, as well in Outward and Foreign Causes and Matters, as also concerning our Affairs, Doings, and Proceedings within Our said Realms and Dominions, or in any of them, or concerning any Manner, Causes, or Matters, of any of our Subjects of the same, in such like manner and form as shall be thought, by his Wisdom and Discretion, to be for the Honour, Surety, Prosperity, good Order, Wealth, or Commo-

dity of Us, or of any of Our said Realms and Dominions, or of the Subjects of any of the same.

And to the intent Our said Uncle should be furnished with Men qualified in Wit, Knowledge, and Experience for his Aid and Assistance, in the managing and accomplishment of our said Affairs, We have, by the Advice and Consent of our said Uncle, and others, the Nobles, Prelats, and wise Men of Our said Realm of England, chosen, taken, and accepted, and by these Presents do chuse, take, accept, and ordain to be our Counsellors, and of our Council, the most Reverend Father in God, Thomas Archbishop of Canterbury, and our right Trusty and well-beloved William, Lord St. John, Great Master of our Houshold, and President of our Council; John Lord Russel Keeper of our Privy-Seal; and Our trusty and right well-beloved Cousins, William Marquess of Northampton; John Earl of Warwick, Great Chamberlain of England; Henry Earl of Arundel, our Lord Chamberlain; Thomas Lord Seymour of Sudley, High Admiral of England; the Reverend Father in God, Cuthbert Bishop of Duresm, and Our right trusty and well-beloved Richard Lord Rich; Sir Thomas Cheyney Knight of our Order, and Treasurer of our Houshold; Sir John Gage Knight of our Order, and Comptroller of our Houshold; Sir Anthony Brown Knight of our Order, Master of our Horses; Sir Anthony Wingfield Knight of our Order, our Vicechamberlain; Sir William Paget Knight of our Order, Our chief Secretary; Sir William Petre Knight, one of Our two principal Secretaries; Sir Ralph Sadler Knight, Master of our Great Wardrobe; Sir John Baker Kt. Dr. Wotton Dean of Canterbury and York; Sir Anthony Denny and Sir William Herbert Kts. Gentlemen of our Privy-Chamber; Sir Edward North Kt. Chancellor of our Court of Augmentations and Revenues of our Crown; Sir Edward Montague Kt. Chief Justice of our Common-Pleas; Sir Edward Wotton Kt. Sir Edmund Peckham Kt. Cofferer of our Houshold; Sir Thomas Bromley Kt. one of the Justices for Pleas before us to be holden, and Sir Richard Southwell Knight.

And furthermore We are contented and pleased, and by these Presents do give full Power and Authority to our said Uncle from time to time, until we shall have accomplished, and be of the full Age of eighteen Years, to call, ordain, name, appoint, and swear such, and as many other Persons of our Subjects, as to him our said Uncle shall seem meet and requisite to be of our Council; and that all and every such Person or Persons, so by our said Uncle, for and during the time aforesaid to be called, named, ordained, appointed, and sworn of our Council, and to be our Counsellor or Counsellors, We do by these Presents name, ordain, accept, and take our Counsellor and Counsellors, and of

our Counsel in like manner and form, as if he, they, and every of them, were in these Presents by Us appointed, named, and taken to be of our Council, and our Counsellor or Counsellors, by express Name or Names. And that also of our forenamed Counsellors, or of any others which our said Uncle shall hereafter at any time take and chuse to be our Counsellor or Counsellors, or of our said Council, he our said Uncle shall, may, and have Authority by these Presents, to chuse, name, appoint, use, and swear of Privy-Council, and to be our Privy-Counsellor or Counsellors, such and so many as he from time to time shall think convenient.

And it is Our further pleasure, and also We will and grant by these Presents, for Us, our Heirs and Successors, That whatsoever Cause, Matter, Deed, Thing, or Things, of what Nature, Quality, or Condition soever the same be; yea, though the same require, or ought by any Matter, Law, Statute, Proclamation, or other Ordinance whatsoever, to be specially, or by Name, expressed or set forth in this our present Grant or Letters Patents, and be not herein expressed or mentioned, specially which our said Uncle, or any of our Privy-Counsellor, or Counsellors, with the Advice, Consent, or Agreement of Our said Uncle, have thought necessary, meet, expedient, decent, or in any manner-wise convenient to be devised, done, or executed, during our Minority, and until We come to the full Age of eighteen Years, for the Surety, Honour, Profit, Health, or Education of our Person: or for the Surety, Honour, Profit, Weal, Benefit, or Commodity of any of our Realms, Dominions, or Subjects; and the same have devised, done, or executed, or caused to be devised, executed, or done, at any time since the Death of Our most Noble Father of most famous memory. We are contented, and pleased, and will and grant, for Us, our Heirs and Successors, by these Presents, that the same Cause, Matter, Deed, Thing and Things, and every of them, shall stand, remain, and be (until such time our said Uncle, with such and so many of Our foresaid Counsellors as he shall think meet to call unto his assistance, shall revoke and annihilate the same) good, sure, stable, available, and effectual, to all Intents and Purposes, without offence of Us, or against Us, or of or against any of our Laws, Statutes, Proclamations, or other Ordinances whatsoever; and without incurring therefore into any Danger, Penalty, Forfeit, Loss; or any other Encumbrance, Penalty, or Vexation of his or their Bodies, Lands, Rents, Goods, or Chattels; or of their, or of any of their Heirs, Executors, or Administrators, or of any other Person or Persons whatsoever, which have done or executed any Cause, Matter, Deed, Thing or Things, now, or any time since the Death of our said Father, by the Commandment or Ordinance of Our said Uncle, or any of our Counsellors,

with the Advice, Consent, or Agreement of Our said Uncle.

And further We are contented and pleased, and will and grant, for Us, our Heirs and Successors, by these Presents, that whatsoever Cause, Matter, Deed, Thing or Things, of what Nature, Quality, or Condition soever the same be, or shall be; yea, though the same require, or ought by any Manner, Law, Statute, Proclamation, or other whatsoever Ordinance to be specially and by name expressed and set forth in this our present Grant and Letters Patents, and be not herein specially named or expressed, which our said Uncle shall at any time, during our Minority, and until we shall come to the full age of eighteen Years, think necessary, meet, expedient, decent, or in any wise convenient to be devised, had, made, executed or done in our Name, for the Surety, Honour, Profit, Health, or Education of our Person, or which our said Uncle, with the Advice and Consent of such, and so many of our Privy-Council, or of our Counsellors, as he shall think meet to call unto him from time to time, shall at any time until We come unto the full Age of eighteen Years, think necessary, meet, decent, expedient, or in any-wise convenient to be devised, had, made, executed, or done in our Name, for the Surety, Honour, Profit, Weal, Benefit, or Commodity of any of our Realms, Dominions, or Subjects, or any of them, he our said Uncle and Counsellors, and every of them, and all and every other Person or Persons, by his Our said Uncle's Commandment, Direction, Appointment, or Order, or by the Commandment, Appointment, Direction, or Order, of any of our said Counsellors, so as Our said Uncle agree, and be contented, to and with the same, shall and may do, or execute the same without displeasure to Us, or any manner of Crime or Offence to be by Us, our Heirs or Successors, laid or imputed to him Our said Uncle, or any Our said Counsellors, or any other Person or Persons therefore, or in that behalf, and without any offence of or against our Laws, Statutes, Proclamations, or other whatsoever Ordinances; and without incurring therefore into any Damages, Penalty, Forfeit, Loss, or any other Encumbrance, Trouble, or Vexation of his, or any of their Bodies, Lands, Tenements, Goods or Chattels; or of his or their, or any their Heirs, Successors, Assigns, Executors or Administrators. And therefore we Will and Command, not only all and every our Judges, Justices, Serjeants, Attornies, Solicitors, Sheriffs, Escheators, Bailiffs, and all other our Officers, Ministers, and Subjects, that now be, or hereafter shall be, in no wise to Impeach, Appeal, Arrest, Trouble, Vex, Injure, or Molest in our Name or otherwise, Our said Uncle, or our said Counsellors, or any of them, or any other Person, for any Cause, Matter, Deed, Thing or Things, which he or they, or any of them have done, or

shall do, execute, or cause to be executed or done as aforesaid; But also We require, and nevertheless straitly Charge and Command, by these Presents, all and every our Officers, Ministers, and Subjects, of what Estate, Degree, or Condition soever he or they be, or shall be, to be obedient, aiding, attendant and assisting to Our said Uncle and Counsellors, and to every of them as behoveth, for the execution of this Charge and Commission given and committed unto Our said Uncle and Council as aforesaid, as they tender our Favour, and their own Weals, and as they will answer unto Us at their uttermost Perils for the contrary. In Witness whereof, We have caused these our Letters to be made Patents; Witness our Self at Westminster, the 13th day of March, in the first Year of our Reign.

E. Somerset.	W. Northamp.
T. Cantuarien.	T. Cheynie.
W. St. John.	William Paget.
J. Russell.	Anthony Brown.

VII.—*The King's Letter to the Arch-Bishop of York, concerning the Visitation then intended.*

[Cotton Libr. Titus B. 2.]

EDWARDUS sextus, Dei Gratia, Angliæ, Franciæ, et Hiberniæ Rex, Fidei Defensor, ac in terra Ecclesiæ Anglicanæ et Hiberniæ supremum Caput, Reverendissimo in Christo Patri, ac prædilecto Consiliario nostro Roberto permissione divina Eboracen. Archiepisc. Angliæ Primate et Metropolitano salutem. Quam nos, suprema Autoritate nostra Regia, omnia et singula loca Ecclesiastica, clerumq; et populum infra et per totum nostrum Angliæ Regnum constituta, propediem visitare statuerimus, Vobis tenore præsentium stricte inhibemus atq; mandamus et per vos Suffraganeis vestris confratribus Episcopis, ac per illos suis Archidiaconis ac aliis quibuscunq; jurisdictionem Ecclesiasticam exercentibus, tam exemptis quam non exemptis, infra vestram Provinciam Eboracens. ubilibet constitutis sic inhibere volumus atq; præcipimus, quatenus nec vos nec quisquam eorum Ecclesias, aut alia loca prædicta Clerumve aut populum visitare, aut ea quæ sunt jurisdictionis exercere seu quicquam aliud in præjudicium dictæ nostræ Visitationis generalis quovismodo attemptare presumat sive presumant sub pena contemptus, donec et quousq; licentiam et facultatem vobis et eis in ea parte largiend. et impertiend. fore duxerimus. Et quia non solum internam animorum subditorum nostrorum pacem; verum etiam externam eorum concordiam multiplicibus opinionum procellis ex contentione, dissentione et contraversionis concionatorum exortis, multum corruptam, violatam ac misere divulsam esse cernimus; Idcirco nobis admodum necessarium visum est ad sedandas et componendas hujusmodi opinionum varietates, quatenus inhibeatis, seu inhiberi faciatis omnibus et singulis Episcopis, nec alibi quam in Ecclesiis

suis Cathedralibus, et aliis Personis Ecclesiasticis quibuscunque, ne in alio loco quam in suis Ecclesiis, Collegiatis, sive Parochialibus, in quibus intitulati sunt, predicent, aut subditis nostris quovismodo concionandi munus exerceant, nisi ex gratia nostra speciali ad id postea licentiatum fuerint, sub nostræ indignationis pœna. In cuius rei testimonium, Signillum nostrum, quo ad causas Ecclesiasticas utimur, presentibus apponi mandavimus. Dat. quarto die mensis Maii, Anno Dom. 1547. et Regni nostri Anno primo.

E. Somerset.	Will. Petre Secretary.
T. Seimour.	J. Russell.
T. Cantuarien.	John Bakere.
W. St. John.	John Gage.

VIII.—*The Form of bidding Prayer
before the Reformation.*

[Out of the Festival, printed An. 1509.]

The Bedes on the Sunday.

YE shall kneel down on your Knees, and lift up your Hearts, making your Prayers to Almighty God, for the good State and Peace of all-holy Church, that God maintain, save, and keep it. For our Holy Father the Pope, with all his true College of Cardinals, that God for his Mercy them maintain and keep in the right Belief, and it hold and increase, and all Misbelief and Heresy be less and destroy'd. Also ye shall pray for the Holy Land, and for the Holy Cross that Jesus Christ died on for the redemption of Men's Souls, that it may come into the power of Christian Men the more to be honoured for our Prayers. Also ye shall pray for all Arch-Bishops and Bishops; and especially for the Arch-Bishop of Canterbury our Metropolitane, and for the Bishop of N. our Diocesan, that God of his Mercy give to them Grace so to Govern and rule Holy Church, that it may be to the Honour and Worship of him, and Salvation of our Souls. Also ye shall pray for Abbots, Priors, Monks, Canons, Friars, and for all Men and Women of Religion, in what Order, Estate, or Degree that they stand in, from the highest Estate unto the lowest Degree. Also ye shall pray for all them that have Charge and Cure of Christian Men's Souls, as Curats and Parsons, Vicars, Priests and Clerks; and in especial for the Parson and Curat of this Church, and for all the Priests and Ministers that serve therein, or have served therein; and for all them that have taken any Order, that Almighty God give them Grace of continuance well for to keep and observe it to the honour and health of their Souls. Also ye shall pray for the Unity and Peace of all Christian Realms, and in especial for the good Estate, Peace and Tranquility, of this Realm of England, for our Liege Lord the King, that God for his great Mercy send him Grace so to Govern and Rule this Realm, that God be pleased and

worshipped, and to the Profit and Salvation of this Land. Also ye shall pray for our Liege Lady the Queen, my Lord Prince, and all the noble Progeny of them; for all Dukes, Earls, Barons, Knights, and Esquires, and other Lords of the King's Council, which have any Rule and Governance in this Land, that God give them Grace so to Council, Rule, and Govern, that God be pleased, the Land defended, and to the Profit and Salvation of all the Realm. Also ye shall pray for the Peace both on Land, and on the Water; that God grant Love and Charity among all Christian People. Also ye shall pray for all our Parishes, where that they be, on Land or on Water, that God save them from all manner of Perils; and for all the good Men of this Parish, for their Wives, Children, and Men, that God them maintain, save and keep. Also ye shall pray for all true Tithers, that God multiply their Goods and Encrease; for all true Tillers that labour for our Sustenance, that Till the Earth; and also for all the Grains and Fruits that be sown, set, or done on the Earth, or shall be done, that God send such Weather that they may grow, encrease, and multiply, to the help and profit of all Mankind. Also ye shall pray for all true Shipmen and Merchants, wheresoever that they be, on Land or on Water, that God keep them from all Perils, and bring them home in safety, with their Goods, Ships, and Merchandises, to the Help, Comfort, and Profit of this Realm. Also ye shall pray for them that find any Light in this Church, or give any Behests, Book, Bell, Chalice, or Vestment, Surplice, Water-cloth, or Towel, Lands, Rents, Lamp or Light, or any other Adornments, whereby God's Service is the better served, sustained and maintained in Reading and Singing, and for all them that thereto have counselled, that God reward and yield it to them at their most need. Also ye shall pray for all true Pilgrims and Palmers, that have taken their way to Rome, to Jerusalem, to St. Katherine, or St. James, or to any other Place, that God of his Grace give them time and space, well for to go and to come, to the Profit of their Lives and Souls. Also ye shall pray for all them that be sick or diseased of this Parish, that God send to them Health, the rather for our Prayers; for all the Women which be in our Lady's Bands, and with Child, in this Parish, or in any other, that God send to them fair Deliverance, to their Children right Shape, Name, and Christendom, and to the Mothers purification; and for all them that would be here, and may not, for Sickness or Travail, or any other lawful Occupation, that they may have part of all the good Deeds that shall be done here in this Place, or in any other. And ye shall pray for all them that be in good Life, that God them hold long therein; and for them that be in Debt, or deadly Sin, that Jesus Christ bring them out thereof, the rather for our Prayer. Also

ye shall pray for him or her that this day gave the Holy Bread, and for him that first began and longest holdeth on, that God reward it him at the day of Doom; and for all them that do well, or say you good, that God yield it them at their need, and for them that otherwise would that Jesus Christ amend them; For all those, and for all Christian Men and Women, ye shall say a *Pater Noster*; *Ave Maria*; *Deus misereatur nostri*; *Gloria Patri*; *Kyrie Eleison*; *Christe Eleison*; *Kyrie Eleison*; *Pater Noster*; *Et ne nos*; *Sed libera*; *Versus*; *Ostende nobis*; *Sacerdotes*; *Domine saluum fac Regem*; *Saluum fac Populum*; *Domine fiat Pax*; *Domine exaudi*; *Dominus vobiscum*; *Oremus*; *Ecclesiæ tuæ quæsumus*; *Deus in cuius manu*; *Deus qui Sanctorum*, &c. Furthermore, ye shall pray for all Christian Souls, for Arch-Bishops and Bishops Souls; and in especial, for all that have been Bishops of this Diocess; and for all Curats, Parsons and Vicars Souls, and in especial, for them that have been Curats of this Church, and for the Souls that have served in this Church. Also ye shall pray for the Souls of all Christian Kings and Queens, and in especial for the Souls of them that have been Kings of this noble Realm of England; and for all those Souls that to this Church have given Book, Bell, Chalice, or Vestment, or any other thing, by the which the Service of God is better done, and Holy Church worshipped. Ye shall also pray for your Father's Soul, for your Mother's Soul; for your God-fathers Souls, for your God-mothers Souls; for your Brethren and Sisters Souls, and for your Kindreds Souls, and for your Friends Souls, and for all the Souls we be bound to pray for; and for all the Souls that be in the Pains of Purgatory, there abiding the Mercy of Almighty God; and in especial for them that have most need and least help, that God of his endless Mercy lessen and minish their Pains by the means of our Prayers, and bring them to his everlasting Bliss in Heaven. And also of the Soul N. or of them that upon such a day this Week we shall have the Anniversary; and for all Christian Souls ye shall devoutly say a *Pater Noster* and *Ave Maria*; *Psalmus de profundis*, &c. with this Collect, *Oremus*; *Absolve quæsumus Domine animas famularum tuorum Pontificum, Regum, Sacerdotum, Parentum, Parochianorum, Amicorum, Benefactorum Nostrorum, et omnium fidelium defunctorum, ab omni vinculo delictorum*; *ut in Resurrectionis Gloria inter sanctos et electos tuos resuscitati respirent, per Iesum Christum Dominum nostrum. Amen*

IX.—Bishop Tonstall's Letter, proving the Subjection of Scotland to England.

An Original.

[Cotton Libr. Caligula, B. 7.

PLEASE it your Grace, my Lord Protector, and you right honourable Lords of the King's

Majesty's Council, to understand, that I have received your Letter of the 4th of this month, by which ye will me to search all mine old Registers, and ancient Places to be sought, where any thing may be found for the more clear declaration to the World of the King's Majesty's Title to the Realm of Scotland, and to advertise you with speed accordingly: And also to signify unto you what ancient Charters and Monuments for that purpose I have seen, and where the same are to be sought for. According unto which your Letters, I have sought with all diligence all mine old Registers, making mention of the Superiorities of the Kings of England to the Realm of Scotland, and have found in the same of many Homages made by the Kings of Scots to the Kings of England, as shall appear by the Copies which I do send to your Grace and to your Lordships herewith. Ye shall also find in the said Copies the Gift of the Barony of Coldingham, made to the Church of Duresm by Edgar the King of Scots; which Original Gift is under Seal, which I shewed once to my Lord Maxwell at Duresm, in the presence of you my Lord Protector. I find also a confirmation of the same Gift by King William Rufus in an old Register, but not under Seal, the Copy whereof is sent herewith. The Homages of Kings of Scotland which I have found in the Registers, I have sent in this Copy. I send also herewith the Copy of a Grant made by King Richard the First unto William King of Scots and his Heirs, How as oft as he is summoned to come to the Parliament, he shall be received in the Confines of the Realm of Scotland, and conducted from Shire to Shire unto his coming to the Parliament; and what the King doth allow him for his Diet every day unto the Court; and also what Diet and Allowance he hath, being at the Parliament, both in Bread and Wine, Wax and Candle, for his time of his abode there; and of his Conduct in his return home.

And where King William, King of Scots, made Homage to King Henry the Second, and granted, That all the Nobles of his Realm should be his Subjects, and make Homage to him; and all the Bishops of his Realm should be under the Arch-Bishops of York: And the said King William delivered to the said King Henry, the Castles of Roxburgh, Edinburgh, and the Castle of Barwick, as is found in my Register; and that the King of England should give all Abbeyes and Honours in Scotland, or at least they should not be given without his Counsel. I do find, in the confirmation of the same, out of the old Registers of the Priors of Duresm, Hommage made by the Abbots, Priors, and Prioresses of Scotland, to King Edward the First, in French, which I do send herewith. Also I do send herewith in French, how King Edward the First was received and taken to be Supream Lord in Scotland, by all those that pretended Title to the Crown of Scotland, as next Heirs

to the King, that was then dead without Issue, and the compromise of them all made unto the said King Edward the First to stand to his Judgment, which of all them that did claim should have the Crown of Scotland: The Transcript of which Compromise in French, was then sent by the said King Edward, under the Seal of the King's Exchequer in green Wax, to the Prior of Duresm, to be registered for a perpetual Memory, that the Supremity of Scotland belonged to the Kings of England, which yet the Chapters of Duresm have to shew, which thing he commandeth them to put in their Chronicles.

And touching the second part of your Letter, where you will me to advertise you what I have seen in the Premises; so it is, that I was commanded by mine old Master, of famous memory, King Henry the 8th, to make search among the Records of his Treasury, in the Receipt for Solemnities to be done at his Coronation in most solemn manner; according to which commandment, I made search in the said Treasury, where I fortunited to find many Writings for the Supremacy of the King to the Realm of Scotland; and among others also, a Writing with very many Seals of Arms of Scots, confessing the right of the Supremacy to the King of England; which Writings I doubt not may be found there.

I have also sent a Copy of a Book my self have of Homages made to the Kings of England by the Kings of Scotland, which the Chancellor of England in King Henry the Sevenths days had gathered out of the King's Records, which I doubt not, but out of the King's Records and Ancient Books, the same may be found again by my Lord Chancellor and the Judges.

Furthermore your Grace, and you the Right Honourable Lords of the Council, shall understand, That in making much search for the Premises, at the last we found, out of the Registers of the Chapters of Duresm, when it was a Priory, the Copy of a Writing, by which King Edward the Second, doth renounce such Superiority as he had in the Realm of Scotland, for him and his Heirs, to Robert King of Scots then being, as will appear by a Copy of the same, which I do send you herewith, making mention, in the end of the said Writings, of a Commission that he gave to Henry the Lord Percy, and to William the Lord Souch, under his Letters Patents, to give his Oath upon the same. And after the said Writing, we found also in the said Book, a Renunciation of the said King Edward, of a Process that he had commenced before the Bishop of Rome, against Robert King of Scots and his Subjects, for breaking their Oath to him, as will appear by the Copy thereof, which I do send also herewith. And touching the said Renunciation of King Edward the Second, to the Superiority of the Realm of Scotland, I have often heard it spoken of by Scots, but I did never

see the form of it in writing, until I see it now; which thing it is not unlikely but the Scots have under the Seal of the said King Edward. Whereunto answer is to be made, That a King renouncing the right of his Crown, cannot prejudice his Successors, who have at the time of their entry, the same whole right that their Predecessors had at their first entry, as Men learned in the Civil Law can by their learning shew.

And furthermore, search is to be made in the King's Records in the Treasury, whether Homages have been made sithence King Edward the Second's Time; that is to say, in the Times of King Edward the Third, King Richard the Second, King Henry the fourth, King Henry the Fifth, and King Henry the Sixth. In which Times, if any Homage can be found to be made, it shall appear the same Renunciation to have taken none effect in the Successors, and Ancient Right to be continued again. For after King Edward the Fourth and King Henry the Sixth strove for the Crown, I think none Homage of Scotland will be found, for then was also lost Gascoigne and Guienne in France. It is also to be remembered, that when the Body of King Henry the Fifth was brought out of France to be buried at Westminster, the King of Scots then being, came with him, and was the chief Mourner at his burial; which King of Scots, whether he made any Homage to King Henry the Fifth in his Life-time, or to King Henry the Sixth at his Coronation, it is to be searched by the Records of that time.

This is all that can be found hitherto, by all most diligent search that I could make in my Records here; and if any more can be found, it shall be sent with all speed.

And thus Almighty God preserve your Grace, and your Honourable Lordships, to his Pleasure and yours.

Your Grace's most humble Orator
at Commandment.

From Ackland the 15th Cuth. Duresme.
of October, 1547.

X.—A Letter from the Scottish Nobility to the Pope, concerning their being an independent Kingdom.

An Original.

[Ex Autogr. apud Ill. Com. de H.]

Literæ directæ ad Dominum Summum Pontificem per Communitatem Scotiæ. 1320.

SANCTISSIMO Patri in Christo, ac Domino D. Johanni Divina Providentia Sacrosanctæ Romanæ et Universalis Ecclesiæ Summo Pontifici, filii sui humiles et devoti, Duncanus Comes de Fife, Thomas Ranulph Comes Moraviæ, D. Manniæ et Vallis Annandiæ, Patricius de Dumbar, Comes Marchiæ, Malisius Comes de Straherne, Malcolmus Comes de Levenex, Willielmus Comes de Ross, Magnus Comes Cathanæ et Orcadiæ, et Williel-

mus Comes Sutherlandiæ, Walterus Senecallus Scotiæ, Willielmus de Souls Battellarius Scotiæ, Jacobus D. Douglas, Rogerus de Moubray, David D. de Brechen, David de Grahame, Ingelramus de Umphavill, Johannes de Meneteth custos Comitatus de Meneteth, Alex. Fraser, Gilbertus de Haia Constabularius Scotiæ, Robertus de Keith Mariscallus Scotiæ, Henricus de Sancto Claro, Johannes de Grahame, David de Lindsey, Willielmus Oliphant, Patricius de Grahame, Johannes de Tenton, Willielmus de Abernethie, David de Weemes, Willielmus de Monte fixo, Fergusus de Ardrossane, Eustachius de Maxwell, Willielmus de Ramsay, Willielmus de Monte alto, Alanus de Moravia, Donenaldus Campbell, Johannes Cambrime, Reginaldus de Chein, Alex. de Seaton, Andreas de Lescelyne, et Alex. de Straton, cæteri; Barones et libere-tenentes; ac tota Communitas Regni Scotiæ, omnimodam reverentiam filialem, cum devotis pedum osculis Beatorum; Scimus, Sanctissime Pater, et Domine, et ex antiquorum gestis et libris colligimus, quod inter cæteras nationes egregias, nostra [scilicet Scotorum Natio] multis præconiis fuerit insignita; quæ de majori Scythia per Mare Tyrrenum et Columnas Herculis transiens, et in Hispania inter ferocissimos per multa temporum curricula residents, a nullis quantumcumque; Barbaricis poterat alicubi subjugari; Indeque; veniens post mille et ducentos annos a transitu Populi Israelitici sibi sedes in occidente, quas nunc obtinet, expulsis Brittonibus, et Pictis omnia deletis: licet per Norwagienses, Dacos et Anglicos sæpius impugnata fuerit, multis sibi victoriis et laboribus quamplurimis adquisivit; ipsasque; ab omni servitute liberas (ut priscorum testantur Historiæ) semper tenuit: In quorum Regno centum et tres decem Reges de ipsorum regali præsapia, nullo alienigena interveniente, regnaverunt; Quorum Nobilitas et merita (licet ex aliis non clarent) satis patenter effulgent ex eo; quod Rex regum D. Jesus Christus post Passionem et Resurrectionem suam ipsos in ultimis terræ finibus constitutos, quasi primos ad suam fidem sanctissimam convocavit, nec eos per quemlibet in dicta fide confirmari voluit, sed per suum primum Apostolum, quamvis ordine secundum vel tertium, Sanctum Andream meritissimum beati Petri Germanum, quem semper ipsis præesse voluit ut Patronum. Hæc autem Sanctissimi Patres et Prædecessores vestri sollicita mente pensantes, ipsum Regnum et Populum, ut beati Petri germano peculium multis favoribus et privilegiis quam plurimis muniverunt. Itaque; gens nostra sub ipsorum protectione libera lacerantem degit et quæta; donec ille princeps Magnificus Rex Anglorum Edwardus, Pater istius, (qui nunc est) Regnum nostrum Accephalum, populumque; nullius mali aut doli concisum, nec bellis aut insulibus tunc assuetum sub amica et confederata specie innumerabiliter infestavit. Cujus injurias, cædes, et violentias, prædationes, incendia, Prælatorum in-

carcerationes, Monasteriorum combustiones, Religiosorum spoliationes et occisiones, alia quoque; enormia, quæ in dicto populo exercuit, nulli parcens ætati aut sexui, Religioni aut ordini; nullus scriberet nec ad plenum intelligeret nisi quem experientia informaret; a quibus malis innumeris (ipso juvante qui post vulnera medetur et sanat) liberati sumus per serenissimum Principem Regem et Dominum nostrum, D. Robertum, qui pro populo et hæreditate suis de manibus inimicorum liberandis, quasi alter Maccabeus aut Josua, labores, et tædia, inedia et pericula, leto sustinuit animo; quem etiam divina dispositio, et juxta leges et consuetudines nostras, quas usque; ad mortem sustinere volumus, juris Successio, et debitus nostrorum omnium consensus et assensus, nostrum fecerunt Principem ac Regem: Cui, tanquam illi, per quem salus in populo facta est, pro nostra libertate tuenda tam iure quam meritis tenemus et volumus in omnibus adhærere; Quem, (si ab inceptis desistet, Regi Anglorum aut Anglicis nos, aut Regnum nostrum, volens subicere) tanquam inimicum nostrum, et sui nostri; juris subversorem, statim expellere nitimur; et alium Regem nostrum, qui ad defensionem nostram sufficiet, faciemus: Quia, quamdiu centum vivi remanserint nunquam Anglicorum dominio aliquatenus volumus subjugari. Non enim propter gloriam, divitias, aut honores, pugnamus; sed propter libertatem solummodo, quam nemo bonus nisi simul cum vita amittet. Hinc est, Reverende Pater et Domine, quod sanctitatem vestram cum omni precum instantia genuflexis cordibus exoramus, quatenus sincero corde menteq; pia recensentes, quod apud eum, cujus vices in terris geritis, non sit pondus et pondus, nec distinctio Judæi et Græci, Scoti aut Anglici, tribulationes et Angustias nobis et Ecclesiæ Dei illatas ab Anglicis, paternis oculis intuentes Regem Anglorum, cui sufficere debet quod possidet (cum olim Anglia septem aut pluribus solebat sufficere Regibus) monere et exhortari dignemini, ut nos Scotos in exili degentes, Scotia (ultra quam habitatio non est) nihilque; nisi nostrum cupientes in pace dimittat: Cui pro nostra procuranda quiete, quicquid possumus (ad statum nostrum respectu habito) facere volumus cum effectu. Vestra enim interest, Sancte Pater, hoc facere, cui paganorum feritatem Christianorum culpis exigentibus in Christianos sævientem aspicitis, et Christianorum terminos arctari indies.*

Sanctitatis memoriæ derogat, si (quod absit) Ecclesia in aliqua sui parte vestris temporibus patiatur Ecclipsin aut Scandalum, vos videritis: Exhortet igitur Christianos Principes, qui non causam aut causam ponentes se fingunt in subsidium terræ sanctæ propter guerras, quas habent cum proximis ire non posse; Cujus impedimenti causa est verior, quod in minoribus proximis debellandis utilitas propior, et resistentia debilior esti-

* Quædam sunt deleta

mantur. Sic quam leto corde dictus D. Rex Noster et nos; Si Rex Anglorum nos in pace dimittit, illuc iremus; qui nihil ignorat satia novit: quod Christi Vicario toti; Christianitati ostendimus et testamur. Quibus, si Sanctitas vestra Anglorum relatibus nimis credula, fidem sinceram non adhibet, aut ipsis in nostram confusionem favere non desinat, Corporum excidia, animarum exitia, et cætera quæ sequuntur in commoda, quæ ipsi in nobis et nos in ipsis fecerimus, vobis ab altissimo credimus imputanda; ex quo sumus et erimus in his quæ tenemus, tanquam obedientiæ filii, vobis tanquam ipsius vicario, in omnibus complacere; ipsiq; tanquam summo Regi et iudici causam nostram tuendam committimus, cogitatum nostrum jactitantes in ipso, sperantesq; finem; quod in nobis virtutem faciet, et ad nihilum rediget Hostes nostros Serenitatem ac Sanctitatem vestram conservet Altissimus, Ecclesiæ suæ Sanctæ per tempora diuturna. Datum apud Monasterium de Aberbroth in Scotia, 6 die Aprilis, Anno gratiæ Millesimo trecentesimo vicesimo. Anno vero Regni Regis nostri supradicti quintodecimo.

XI.—The Oath given to the Scots, who submitted to the Protector.

[Ex. Libro Concilii. Fol. 139.]

You shall bear your Faith to the King's Majesty, our Sovereign Lord Edward the Sixth, &c. till such time as you shall be discharged of your Oath by special License. And you shall, to the uttermost of your power, serve his Majesty truly and faithfully, against all other Realms, Dominions, and Potentates, as well Scots as others. You shall hear nothing that may be prejudicial to his Majesty, or any of his Realms or Dominions, but with as much diligence as you may, shall cause the same to be opened, so as the same come to his Majesty's Knowledge, or the knowledge of the Lord Protector, or some of his Majesty's Privy-Council. You shall, to the uttermost of your possible Power, set forwards and advance the King's Majesties Affairs in Scotland, for the Marriage and Peace.

XII.—The Protestation of the Bishop of London made to the Visitors, when he received the King's Majesties Injunctions and Homilies.

[Ex Libro Concilii. Fol. 110.]

I do receive these Injunctions and Homilies, with this Protestation, That I will observe them, if they be not contrary and repugnant to God's Law, and the Statutes and Ordinances of this Church.

The Submission and Revocation of the same Bishop, made before the Lords of the King's Majesty's Council, presently attending upon his Majesty's Person; with the subscription of his Name thereunto.

Whereas I Edmund Bishop of London, have at such time as I received the King's Majesty's, my most dread Sovereign Lord's Injunctions and Homilies at the hands of his

Highness Visitors, did unadvisedly make such Protestation, as now upon better consideration of my duty of Obedience, and of the ill Example that may ensue to others thereof, appeareth to me neither reasonable, nor such as might well stand with the Duty of an humble Subject; forasmuch as the same Protestation, at my request, was then by the Register of that Visitation enacted and put in Record; I have thought it my bounden Duty, not only to declare before your Lordships, That I do now, upon better consideration of my Duty, renounce and revoke my said Protestation, but also most humbly beseech your Lordships, that this my Revocation of the same may likewise be put in the same Records for a perpetual Memory of the Truth: Most humbly beseeching your good Lordships, both to take order that it may take effect, and also that my former unadvised doings may, by your good Mediations, be pardoned of the King's Majesty.

Edmund London.

XIII.—Gardner's Letter to Sir John Godsolve concerning the Injunctions.

[Ex. MS. Col. C. C. Cantab.]

MR. GODSOLVE, after my right hearty Commendations, with like thanks for the declaration of your good mind towards me (as you mean it) although it agreeth not with mine Accompt, such as I have had leisure to make in this time of Liberty, since the Death of my late Sovereign Lord, (whose Soul Jesu pardon). For this have I reckon'd, that I was called to this Bishoprick without the offence of God's Law, or the King's, in the attaining of it. I have kept my Bishoprick these sixteen Years, accomplished this very day, that I write these my Letters unto you, without offending God's Law or the King's in the retaining of it, howsoever I have of frailty otherwise sinned. Now if I may play the third part well, to depart from the Bishoprick without the offence of God's Law, or the King's, I shall think the Tragedy of my Life well passed over: and in this part to be well handled is all my care and study now, how to finish this third Act well; for so I offend not God's Law, nor the King's, I will no more care to see my Bishoprick taken from me, than myself to be taken from the Bishoprick. I am by Nature already condemned to die, which Sentence no Man can pardon, nor assure me of delay in the execution of it; and so see that of necessity I shall leave my Bishoprick to the disposition of the Crown from whence I had it, my Household also to break up, and my bringing up of Youth to cease, the remembrance whereof troubleth me nothing. I made in my House at London a pleasant Study that delighted me much, and yet I was glad to come into the Country and leave it; and as I have left the use of somewhat, so can I leave the use of all to obtain a more quiet; it is not loss to change for the

better. Honesty and Truth, are more leef to me than all the Possessions of the Realm, and in these two to say and do frankly, as I must, I never forbare yet : and in these two, Honesty and Truth, I take such pleasure and comfort, as I will never leave them for no respect, for they will abide by a Man, and so will nothing else. No Man can take them away from me but my self ; and if my self do them away from me, then my self do undo my self, and make my self worthy to lose my Bishoprick, whereat, such as gape, might take more sport than they are like to have at my hands. What other Men have said or done in the Homilies I cannot tell, and what Homilies or Injunctions shall be brought hither, I know not ; such as the Printers have sold abroad, I have read and considered, and am therefore the better instructed how to use my self to the Visitors at their repair hither, to whom I will use no manner of Protestation but a plain Allegation, as the Matter serveth, and as Honesty and Truth shall bind me to speak ; for I will never yield to do that should not besee a Christian. Bishops ought never to lose the Inheritance of the King's Laws due to every English Man for want of Petition. I will shew my self a true Subject, humble and obedient, which repugneth not with the preservation of my Duty to God, and my Right in the Realm, not to be enjoined against an Act of Parliament : which mine intent I have signified to the Council, with request of redress in the Matter, and not to compel me to such an Allegation, which, without I were a Beast, I cannot pretermitt : and I were more than a Beast, if after I had signified to the Council Truth and Reason in words, I should then seem in my Deeds not to care for it. My Lord Protector, in one of such Letters as he wrote to me, willed me not to fear too much ; and indeed I know him so well, and divers others of my Lords of the Council, that I cannot fear any hurt at their hands, in the allegation of God's Law and the King's, and I will never defame them so much to be seen to fear it. And of what strength an Act of Parliament is, the Realm was taught in the case of her that we called Queen Ann, where all such as spake against her in the Parliament-House, although they did it by special Commandment of the King, and spake that was truth, yet they were fain to have a Pardon, because that speaking was against an Act of Parliament. Did you never know, or hear tell of any Man, that for doing that the King our late Sovereign Lord willed, devised, and required to be done, He that took pains, and was commanded to do it, was fain to sue for his Pardon, and such other also as were doers in it : and I could tell who it were. Sure there hath been such a Case, and I have been present when it hath been reasoned, That the doing against an Act of Parliament, excuseth not a Man, even from the Case of Treason, although a Man did it by the King's Commandment. You can tell

this to your remembrance, when you think further of it, and when it cometh to your remembrance, you will not be best content with your self, I believe, to have advised me to enter the breach of an Act of Parliament, without surety of Pardon, although the King command it, and were such indeed as it were no matter to do it at all. And thus I answer the Letters with worldly civil Reasons, and take your Mind and Zeal towards me to be as tender as may be ; and yet you see that the following of your Advice might make me lose my Bishoprick by mine own Act, which I am sure you would I should keep, and so would I, as might stand with my Truth and Honesty, and none otherwise, as knoweth God, who send you heartily well to fare.

XIV.—*The Conclusion of Gardiner's Letter to the Protector, against the Lawfulness of the Injunctions.*

[Cotton Libr. Vesp. D. 18.]

WHETHER the King may command against the Common Law, or an Act of Parliament, there is never a Judg, or other Man in the Realm, ought to know more by experience, of that the Lawyers have said, than I.

First, My Lord Cardinal had obtained his Legacy, by our late Sovereign Lord's Request at Rome ; yet being it was against the Laws of the Realm, the Judges censured the Offence of Premunire ; which Matter I bore away, and take it for a Law of the Realm, because the Lawyers said so, but my Reason digested it not.

The Lawyers, for the confirmation of their Doings, brought in a Case of my Lord Typtest, an Earl he was, and learned in Civil Laws ; who being Chancellor, because in execution of the King's Commission he offended the Laws of the Realm, he suffered on Tower-Hill : they brought in the Examples of many Judges that had Fines set on their Heads in like case, for transgression of the Laws by the King's Commandment : and this I learned in this Case.

Since that time being of the Council, when many Proclamations were devised against the Carriers out of Corn ; when it came to punishing the Offenders, the Judges would answer, it might not be by the Laws, because the Act of Parliament gave liberty, Wheat being under a price : Whereupon at the last followed the Act of Proclamations, in the passing whereof were many large words.

When the Bishop of Exeter and his Chancellor were by one Body brought into a Premunire, I reasoned with Lord Audley then Chancellor so far, as he bade me hold my peace, for fear of entring a Premunire my self : But I concluded, that although I must take it as of their Authority that it is Common Law, yet I could not see how a Man authorised by the King, as since the King's

Majesty hath taken upon him the Supremacy, every Bishop is, that Man could fall in a Premunire.

I reasoned once in the Parliament House, where was free Speech without danger; and there the Lord Audley Chancellor, then to satisfie me, because I was in some secret estimation as he knew. Thou art a good Fellow, Bishop, (quoth he) look the Act of the Supremacy, and there the King's doings be restrained to Spiritual Jurisdiction: And in an other Act, No Spiritual Law shall have place contrary to a Common Law, or an Act of Parliament. And if this were not (quoth he) the Bishops would enter in with the King, and by means of his Supremacy order the Law as you listed; but we will provide (quoth he) that the Premunire shall never go off your Heads. This I bare away there, and held my peace.

Since that time, in a Case of Jewels, I was fain, with the Emperor's Ambassador Chapinius when he was here, and in the Emperor's Court also, to defend and maintain by Commandment, that the King's Majesty was not above his Laws, and therefore the Jeweller, although he had the King's Bill signed, yet it would not serve, because it was not obtained after the Order of the Law, in which Matter I was very much troubled. Even this time twelve-month, when I was in Commission with my Lord great Master, and the Earl of Southampton, for the altering of the Court of Augmentations, there was my Lord Montague, and other of the King's Learned Council, of whom I learned what the King might do against an Act of Parliament, and what danger it was to them that medled. It is fresh in my Memory, and they can tell whether I say true or no; and therefore being learned in so notable Causes, I wrote in your absence therein, as I had learned by hearing the Common Lawyers speak (whose Judgments rule these Matters) howsoever my reason can digest them. When I wrote thereof, the Matter was so reasonable, as I have been learned by the Lawyers of the Realm, that I trusted my Lords would have staid till your Grace's return.

XV.—*A Letter from the Duke of Somerset to the Lady Mary in the beginning of King Edward's Reign.*

[Cotton Libr. Faustin. C. 2.]

MADAM, my humble Commendations to your Grace premised;

THESE may be to signify unto the same, that I have received your Letters of the second of this present, by Jent your Servant, acknowledging my self thereby much bound unto your Grace; nevertheless I am very sorry to perceive that your Grace should have or conceive any sinister or wrong Opinion in me and others, which were by the King, your late Father, and our most gra-

cious Master, put in trust as Executors of his Will; albeit the truth of our doings being known to your Grace, as it seemeth by your said Letter not to be, I trust there shall be no such fault found in us, as in the same your Grace hath alleadged; and for my part, I know none of us that will willingly neglect the full execution of every Jot of his said Will, as far as shall and may stand with the King our Master's Honour and Surety that now is: otherwise I am sure that your Grace, nor none other his Faithful Subjects, would have it take place; not doubting but our Doings and Proceedings therein, and in all things committed to our Charge, shall be such as shall be able to answer the whole world, both in honour and discharge of our Consciences. And where your Grace writeth, that the most part of the Realm, through a naughty Liberty and Presumption, are now brought into such a Division, as if we Executors go not about to bring them to that stay that our late Master left them; they will forsake all Obedience, unless they have their own Will and Phantasies, and then it must follow that the King shall not be well served, and that all other Realms shall have us in an Obloquy and derision, and not without just cause. Madam, as these words written or spoken by you soundeth not well, so can I not perswade my self, that they have proceeded from the sincere mind of so vertuous and so wise a Lady, but rather by the setting on and procurement of some uncharitable and malicious Persons, of which sort there are too many in these days, the more pity: but yet we must not be so simple so to weigh and regard the Sayings of ill-disposed People, and the Doings of other Realms and Countries, as for that Report we should neglect our Duty to God, and to our Sovereign Lord and Native Country, for then we might be justly called evil Servants and Masters; and thanks be given unto the Lord, such hath been the King's Majesty's Proceedings, our young Noble Master that now is, that all his faithful Subjects have more cause to render their hearty thanks for the manifold Benefits shewed unto his Grace, and to his People and Realm, sithence the first day of his Reign until this hour, than to be offended with it; and thereby rather to judge and think, that God, who knoweth the Hearts of all Men, is contented and pleased with his Ministers, who seek nothing but the true Glory of God, and the surety of the King's Person, with the Quietness and Wealth of his Subjects. And where your Grace writeth also, That there was a Godly Order and Quietness left by the King our late Master, your Grace's Father, in this Realm at the time of his Death; and that the Spirituality and Temporality of the whole Realm, did not only, without compulsion, fully assent to his Doings and Proceedings, specially in Matters of Religion, but also in all kind of Talk, whereof, as your Grace wrote, ye can

partly be witness your self; at which your Grace's Sayings I do something marvel. For if it may please you to call to your remembrance what great Labours, Travels, and Pains, his Grace had, before he could reform some of those stiff necked Romanists or Papists: yea, and did not they cause his Subjects Rise and Rebel against him, and constrained him to take the Sword in his hand, not without danger to his Person and Realm? Alas, why should your Grace so shortly forget that great Outrage done by those Generations of Vipers unto his Noble Person only for God's Cause? Did not some of the same ill kind also, I mean that Romanist Sect, as well within his own Realm as without, conspire oftentimes his Death, which was manifestly and oftentimes proved, to the confusion of some of their privy Assisters. Then was it not that all the Spirituality, nor yet the Temporality, did so fully assent to his Godly Orders, as your Grace writeth of? Did not his Grace also depart from this Life before he had fully finished such Orders as he minded to have established to all his People, if death had not prevented him? Is it not most true, that no kind of Religion was perfected at his Death, but left all uncertain, most like to have brought us in Parties and Divisions, if God had not only helped us? And doth your Grace think it convenient it should so remain? God forbid. What regret and sorrow our late Master had, the time he saw he must depart, for that he knew the Religion was not established as he purposed to have done, I and others can be witness and testify; and what he would have done further in it, if he had lived, a great many know, and also I can testify: And doth your Grace, who is learned, and should know God's Word, esteem true Religion, and the knowledge of the Scriptures, to be new-fangledness and fantasie? For the Lord's sake turn the Leaf, and look the other while upon the other side, I mean, with another Judgment, which must pass by an humble Spirit through the Peace of the Living God, who of his infinite Goodness and Mercy grant unto your Grace plenty thereof, to the satisfying of your conscience, and your most noble Hearts continual desire.

XVI.—*Certain Petitions and Requests made by the Clergy of the Lower House of the Convocation, to the most Reverend Father in God the Arch-Bishop of Canterbury his Grace, and the residue of the Prelats of the Higher House, for the furtherance of certain Articles following.*

[Ex MS. Dr. Stillingfleet.]

FIRST; That Ecclesiastical Laws may be made and established in this Realm by thirty two Persons, or so many as shall please the King's Majesty to name and appoint, according to the effect of a late Statute made in 33th Year of the most noble King, and of most famous Memory, King Henry the 8th.

So that all Judges Ecclesiastical, proceeding after those Laws, may be without danger and peril.

Also that according to the Ancient Custom of this Realm, and the Tenour of the King's Writ for the summoning of the Parliament, which be now, and ever have been, directed to the Bishops of every Diocess, the Clergy of the Lower House of the Convocation may be adjoined, and associate with the Lower House of the Parliament; or else, That all such Statutes and Ordinances as shall be made concerning all Matters of Religion and Causes Ecclesiastical, may not pass without the sight and assent of the said Clergy.

Also that whereas by the Commandment of King Henry the 8th, certain Prelats and learned Men were appointed to alter the Service in the Church, and to devise other convenient and uniform Order therein: Who according to the same Appointment, did make certain Books, as they be informed; Their Request is, That the said Books may be seen and perused by them, for a better expedition of Divine Service to be set forth accordingly.

Also that Men being called to Spiritual Promotions, or Benefices, may have some Allowance for their necessary Living, and other Charges to be sustained and born, concerning the same Benefices, in the first Year wherein they pay the first Fruits.

Whether the Clergy of the Convocation may liberally speak their Minds without danger of Statute or Law?

XVII—*A Second Petition to the same Purpose.*

[Ex MS. Dr. Stillingfleet]

WHERE the Clergy, in this present Convocation assembled, have made humble suit unto the most Reverend Father in God, my Lord Arch-Bishop of Canterbury, and all the other Bishops, That it may please them to be a Mean to the King's Majesty, and Lord Protector's Grace, that the said Clergy, according to the Tenour of the King's Writ, and the Ancient Laws and Customs of this Noble Realm, might have their Room and Place, and be associated with the Commons in the Nether House of this present Parliament, as Members of the Common-Wealth, and the King's most humble Subjects. And if this may not be permitted and granted unto them, that then no Statutes nor Laws concerning the Christian Religion, or which shall concern especially the Persons, Possessions, Rooms, Livings, Jurisdictions, Goods or Chattels of the said Clergy, may pass nor be enacted, the said Clergy not being made privy thereunto, and their Answers and Reasons not heard. The said Clergy do most humbly beseech an Answer and Declaration to be made unto them, what the said most Reverend Father in God, and all other the Bishops, have done in this their humble Suit and Request, to the end that the said Clergy, if need be, may chuse of themselves such able

and discreet Persons, which shall effectually follow the same suit in the Name of them all.

And whereas in a Statute ordained and established by Authority of Parliament at Westminster, in the 25th Year of the Reign of the most excellent Prince King Henry the 8th; The Clergy of this Realm submitting themselves to the King's Highness, did knowledg and confess, according to the Truth, That the Convocations of the same Clergy have been, and ought to be assembled by the King's Writ, and did promise farther, in *Verbo Sacerdotii*, that they never from thenceforth would presume to attempt, alledg, claim, or put in use, or enact, promulge, or execute any new Canons, Constitutions, Ordinances, Provincials, or other, or by whatsoever other Name they shall be called in the Convocation, unless the King's most Royal Assent and License may to them be had to make, promulge, and execute the same. And his Majesty to give his most Royal Assent and Authority in that behalf, upon pain of every one of the Clergy doing the contrary, and being thereof Convict, to suffer Imprisonment, and make Fine at the King's Will. And that no Canons, Constitutions, or Ordinances shall be made or put in execution within this Realm, by Authority of the Convocation of the Clergy, which shall be repugnant to the King's Prerogative Royal, or the Customs, Laws, or Statutes of this Realm; which Statute is eftsoons renewed and established in the 27th Year of the Reign of the most noble King, as by the Tenour of both Statutes more at large will appear. The said Clergy being presently assembled in Convocation, by Authority of the King's Writ, do desire that the King's Majesty's License in writing, may be for them obtained and granted, according to the effect of the said Statutes authorising them to attempt, entreat, and commune of such Matters, and herein freely to give their Consents, which otherwise they may not do upon pain and peril premised.

Also the said Clergy desireth, that such Matters as concerneth Religion, which be disputable, may be quietly and in good order reasoned and disputed among them in this House, whereby the Verities of such Matters shall the better appear, and the Doubts being opened, and resolutely discussed, Men may be fully perswaded with the quietness of their Consciences, and the time well spent.

XVIII.—*A Paper offered to Q. Elizabeth, and afterwards to K. James, concerning the Inferior Clergies being brought to the House of Commons.*

[Ex MS. Dr. Borlace.]

Reasons to induce her Majesty, that Deans, Arch-Deacons, and some other of her grave and wise Clergie, may be admitted into the Lower House of Parliament.

1. In former Times when Causes Ecclesiastical were either not at all, or else very

rarely treated of in that Assembly, the Clergy were thought Men most meet to consult and determine of the Civil Affairs of this Realm.

2. The Supream Authority in Church Causes, is not newly granted, but reunited and restored to the Crown; and an Order is by Law already established, how all Abuses in the Church are to be reformed: so as no cause concerning Religion may be handled in that House, without her Majesty's special leave, but with the manifest impeaching of her Prerogative Royal, and contempt of the said Order.

3. If it shall please her Highness to give way to this Course, that Church-Matters be there debated, and in part concluded: How much more necessary is it now, than it was in former Times, that some of the Clergy should be there present at the same?

4. * It doth not appear why they were excluded, but as it is thought either the King offended with some of them, did so grievously punish the whole Body, or else the Ambition of one of them meeting with the subtilty of an undermining Politick, did occasion this causeless Separation.

5. They are yet to this day called by several Writs, directed into their several Diocesses under the Great Seal, to assist the Prince in that High Court of Parliament.

6. Though the Clergy and Universities be not the worst Members of this Commonwealth, yet in that respect they are of all other in worst condition; for in that Assembly every Shire hath their Knights, and every incorporate Town their Burgesses, only the Clergy and the Universities are excluded.

7. The Wisdom and Justice of this Realm doth intend, That no Subject should be bound to that Law, whereunto he himself (after a sort) hath not yielded his Consent; but the Clergy and the Universities may now be concluded by Law, without their Consent, without their just Defence, without their Privity.

8. The many Motions made so prejudicial to the State and Being of the Clergy and Universities, followed now with so great eagerness in that House, would then be utterly silenced, or soon repressed, with the

* In the same Paper written over to be presented to K. James, this Article is thus varied. "It is thought the Clergie falling into a Premunire, and so not in the King's Protection, it did afterwards please the King to pardon them, but not to restore them. So began this Separation, as far forth as can be collected; then the Wisdom of a great Politician, meeting with the Ambition of as great a Prelat, wrought the continuance of the said Separation; under this pretence, That it should be most for the Honour of him and his Clergie, to be still by themselves in two Assemblies of Convocation, answerable in proportion to the two Houses of Parliament." There are many other inconsiderable Amendments made by Bishop Ravis's own hand.

sober and sufficient Answers of the Clergy present.

9. It would much repair the Reputation and Credit of the Clergy, which now is exposed to great contumely and contempt, as generally abroad in this Land, so particularly in that House. And whoso is religious and wise may observe, That the Contempt of the Clergy is the high way to Atheism and all Prophaneness. Men are Flesh and not Spirit, led by ordinary outward Means, and not usually overwrought by extraordinary Inspirations; and therefore do easily despise their Doctrine, whose Persons they have in contempt.

10. Look into the whole World, Christian or Unchristian, and see if the Civil State in every Place be not supported and maintained by the Dignity and Authority of their Clergies, subordinate and subjected unto them: As on the contrary, where the Clergy is base and contemptible, there grows an Anarchy and Confusion. It is Conscience that works obedience to the temporal Magistrate, not Constitutions, nor Constraint; the one may command it, the other may correct the breach of it, only Religion effects a peaceable Subjection.

11. It concerneth the Clergy most of all Men in England, that the present State be continued, as now it is happily established without any alteration. Whereas some others in that House may think it would be good for them to fish in troubled Waters, or that any change would be better to them, than their present Estate wherein they live so Malecontent, through their own unthriftiness or malignity of Nature, or perverseness of Opinion.

12. If hereafter God in justice should plague us for our Sins, by taking away the joy of our Hearts, yet how greatly would it tend to his Glory, the good of this Land, and the Honour of her blessed Memory; if it shall please her Majesty, to leave a Portion of the Clergy interested in that House, where they may stand for the Godly Government established in her days, against all Innovation of Popery or Puritanism?

13. In the mean time (which God in Mercy grant may be for many Generations) her Majesty shall be sure of a number more in that Assembly, that ever will be most ready to maintain her Prerogative, and to enact whatsoever may make most for her Highness safety and contentment as the Men that next under God's Goodness do most depend upon her Princely Clemency and Protection.

14. It would much recover the ancient Estimation and Authority of that Assembly, if it might be encreased with Men of Religion, Learning, and Discretion; which now is somewhat imbedded by Youths, Serving-men, and Out-Laws, that injuriously are crept into the Honourable House.

15. And it is the more necessary that there were some more Men of Sobriety and Judg-

ment in that Meeting, that might counterpoise the haste and headiness of others that have intruded themselves, especially considering that a Cipher is as sufficient to promote a single Figure of One into the place of Ten, as the best Man that giveth Voice in that House, when they come to calculating.

XIX.—*A Letter of Martin Bucer's to Gropper.*

[Ex MS. Col. C. C. Cantab.]

Gratiam et Pacem Doctissime et Amicissime Vir.

Quon tam sero respondeo ad tuas Literas, quanquam etiam occupationes Ministerii mei, tamen id magis in causa fuit, quod non sat liqueret, quomodo respondere conveniret, simul meæ in te Charitati, meoq; Ministerio, et præsentis temporis conditioni. Sed tamen quia Charitati Deus facile omnia secundat, et frugifera facit, hac incitatus nunc respondeo, et respondeo ex ejus dictatione.

Et primum de eo, quod te de meo adventu et Ministerio non præmonuerim. Quod per totam Germaniam increbuerat, etiam antequam Ego certus de vocatione ista essem, non putavi te latere posse. Mox etiam ut adveni et priusquam aliquid Ministerii inivissem, tuum colloquium expetii. Certe nihil maluissem quam a te ante omnia doceri et institui. Novit Christus quid tibi Tribuam.

Quod scribis te cupere meam conditionem sic esse ut Clero et Populo Vestrae Coloniae Agrippinae gratus esse et placere possem, nunc cum secus se res habeant, non esse quod tibi quid imputem. Tibi optime Gropper nihil hujus imputo, confido enim te, me, quo ipse loco habes, eo etiam studere apud alios collocare.

Sed cogitemus juxta, cui, Ego Clero istic, cui populo et cur gratus minus sim, et non placeam, Clerus et Populus Christi cum Domino suo, Personam nullam in invocantibus Christum, in iis præsertim, quos aliqua Religio nostræ opinio commendat, aversatur: quamvis deprehensi in contumelia Christi, in desertione verbi ejus, in Scandalo objecto Ecclesiae ejus; Lex nostra non Judicat quenquam nisi audierit prius ab eo, et cognoverit quid fecerit. Audiant, cognoscant, nunc Judicent: si audire et cognoscere nolunt nec Judicare jure possunt. Vulgata est hæc Responsio, sed nosti etiam Jure Divine, Naturæ, et scripto ab hominibus niti.

Sed O Clerum, O sortem Domini, et habentes Christum sortem suam. Gratias ago Christo Domino nostro quod in me nihil deprehendet vester Clerus et Populus, cur me ullo Jure abjicere, nedum persequi queant. Assumpsit me Dominus, Servorum non est rejicere: posuit me in Ministerium suum Christum, depelli me eo nemo de Clero Christi postulabit. Agnoscunt se invicem et amant, atq; in opere eodem promovent, quicumq; Christi Spiritu vivant et aguntur, qui hunc non habent, Christi non sunt, quicquid ipsi se, vel alii eos vocent.

Displicet in me quod videor aliquid Canonum, sed humanitus tantum Conditorum, transgressus. Hoc si propter Ecclesiam Christi, vel ejus ædificationem vel ornatum displiceret, non tolerata fuissent tam diu, et hodie tolerarentur, tam horrendæ et Manifestæ Simonia, Sacrilegia, et vitæ totius tanta, adeoque; et Canonibus, et Divinis Legibus graviter damnata fœditas. Christi igitur veritas, et libertas in me istis displicet, non transgressio Canonum, quam in summis necessariis Sanctionibus penitus et tot jam sæculis pro ridiculo habent.

Consolabor itaq; me in Domino, Beati estis, cum vos odio habuerint homines, et a se excluderint, atq; convitiis prosciderint et rejecerint nomen vestrum tanquam nefandum, Causa filii hominis. Qui in Cœlis sedet Pater ridet profecto hosce conatus contra Regnum Filii sui, et brevi loquetur illis in ira sua. Avertat misericordia ejus, quæ sequuntur.

Deploranda profecto Cæcitas, non videre hanc Dei clarissimam Lucem, infanda stupiditas, ista Dei Judicia non sentire. Quotidie enim vident et audiunt ut collidantur, qui impingunt in hanc Petram Scandali, et ut commolat illa, in quos ipsa ceciderit, et tamen conantur adhuc rejicere hunc lapidem, quem Pater in Zion pro fundamento et angulo posuit. Sed dolent hæc et tibi, ac mecum ea deploras, provides enim quid ista malorum invehant, et adhuc invectura sint.

Audio plerosq; multo quam antea solitum fuit concionari purius, audiui etiam quosdam ipse, in quorum concionibus nihil reprehendendum audiebatur, at quam multa desiderabantur. Nam pro Amplitudine Majestatis Christi, prædicanda Christi omnia sunt: hoc est summa perspicuitate, libertate et virtute, non enim ut multa præclara cogitemus, aut loquamur, sed ut Domino magis magisq; fidamus, nomen ejus celebremus: idq; verbis et factis omnibus, sacræ Conciones habendæ sunt. Quare etiam opposita juxta se ponenda sunt ut magis illucescant, sed ad singularem Sermo dimittendus est ut plus moneat.

In Templo D. Columbe, aiunt Idolo ejus Imaginis parari vestem majoris precii quam Centum Florenorum. Si jam Pastor hujus Parochiæ Christum pure et *εὐαγγέλιον* cum effectu prædicat, qui fert tam pudendam Idololatriam? Et si ornari statuum posse aliquo colore dicere conetur, quare non eum cultum prescribit, quem gratum Martyribus et S. Patres testantur, cultum qui Cruci Christi sit consentaneus: Sed sicut ipsi verbis Christo omnia tribuunt, facto autem quærunt et prosequuntur tam multa contra Christum, ita faciunt etiam populum delectari nonnihil Saniore Doctrina. Omni autem Vita et Religione permanere in omnibus Superstitionibus et Vitæ impuritate in qua antea hærebat.

Jactatur magna populi devotio istis et erga Pastores suos reverentia, hoc autem gravius peccatur, cum illis Christus non quam simplicissime in omnibus etiam Ceremoniis prædicatur. Sed O spinas existimationis et commoditas mundialis, O fundum tenuem, et hu-

morem malignum, in quo æstus Crucis enatum semen tam cito arefacit. Hæc de iis scribo ad quos pertinent.

De te non dubito Gloriam Christi et propugnationem Regni ejus tibi quoq; ut scribis, cordi esse: tamen te rogo per Christum id quod subjecis diligenter et coram Christo Domino excutias.

Sed nolui tamen sic urgere Causam Christi, ut dum promotam eam velim, magis remorer. Zelum oportet esse secundum scientiam, Recte hæc, si rite intelligantur. Sed scientia Spiritus, non Carnis, hic opus est. Causa Christi nec debet nec potest per se quidem urgeri nisi assiduis precibus, et modesta, leni, Religiosa, sed libera, sed clara, sed integra confessione et prædicatione Christi, eaq; quæ non verbis tantum sed etiam factis constet. Hoc si scimus et agimus, Zelum habemus secundum scientiam, et Causam Christi tantum promoveri, et remorari non possumus. Nam Christo tradita est omnis potestas in Cœlo et in Terra, igitur nihil est Potestatis per se Pontifici, cucullatis et personatis, ac quibusvis titulis titulatis hominibus, qui scilicet ægreferant liberam et puram Christi Prædicationem. Est quidem aliquando tacendum Evangelium Christi, sed apud canes et porcos, imo nec apud hos tacendum est, cum Gloria Christi agitur: sed animose confitendum est, quamquam non sit illis late explicandum, id est, Sanctum hoc projiciendum et Margaritæ istæ spargendæ.

Sunt qui ferre nos Lutheranos non possunt, et tamen a Regno Christi non abhorrent? Ubi quæso sunt et qui? Qui enim aliquid Christi habent, ii neminem odisse et condemnare sustinent, non auditum, non cognita causa; nam Filii Dei agnoscunt loquelam Christi, oves ejus sequuntur vocem ejus, per quemcunq; eam insonari fecerit.

Si Reformatio Ecclesiæ per istos ulla quæritur, indubie id quærent, ut Membra Christi omnia sub capite Christo recolligantur et reconcinnetur et cooptentur. Quare nemo horum, qui vero Reformationis veræ studio tenetur, ullum hominem sub ullo titulo, quamvis odiosum invidia Crucis Christi, cuiquam imposuerit, ab hoc sancto opere instaurandi Ecclesiæ rejiciat, præsertim cum luce meridianæ constet clarius, Pontificios nihil prorsus passuros mutari. Quid ergo? non quæremus ut Patria nostra tam perniciosi desiderii aliquando liberaretur, ut uno tandem ore Christum glorificemus.

Ne resecemus vites, et uvæ quæramus a Spinis. Valeat apud nos præjudicium Christi: quosq; ille assumpsit; eos conservi ne repudiemus. Quid cuiq; datum sit facile videre est: arbor quælibet ut plantata est, ut ingenium habet, ita fert fructum. Ne fugiamus Scandalum Crucis cum quo Christus est. Et si Christi nos non pudet, nec servorum ejus nos pudeat. Paulus scribit Timotheo, ne pudet te Testimoniū Domini Nostri, neq; mei vincti ejus: ita dum nos negotia Domini agimus sinceriter, nec nostri quisquam, quantumlibet nos Mundus inter damnatos nume-

ret, qui Christi sit, pudebit. Non est res ulla, ad quam quisquis eam sincere agit, magis expetat adjuvari se, etiamsi fieri possit ab omnibus Creaturis, atq; est negotium Reformationis Christianæ.

Irascentur quidam, tumultuabuntur gravior credo, et impediunt negotium Domini; hoc non credo, neq; enim poterunt. Et ut Dominus eis gravissima contra Regnum suum facere concedat, tamen nobis Filiis Dei propterea nihil tacendum, nihil dissimulandum, nihil remittendum est in hac Causa Christi.

Jubes me non suspicari te sic mundo inescatum, ut refugias Crucem Domini ferre; si ita res postulet, et fructum facturum videre: de te profecto hoc bonis apud quos convenit semper Testor, te mihi multo plura in Causa Christi hactenus semper reipsa præstitisse, quam promississes aut etiam verbis præ te tulisses: apud me quidem, cum contrarium nunc accidit a quodam, nisi te Christi membrum et præclaris dotibus ornatum suspicerem, crede, ita dedit mihi Dominus sublimitas Mundi non mirari, tuam amicitiam et familiaritatem tantopere non quæsissem, nec tali studio colerem: sed valde oro Dominum det tibi videre ubi, quando et quæ ratione fructum pro Regno facere possis; et animet te ac corroboret forti contemplatione Potestatis et Majestatis suæ, ut vere dicas, absit mihi gloriari nisi in Cruce Domini Nostri Jesu Christi per quem mihi Mundus Crucifixus est et ego mundo. Tantæ opes, honores, Curæ rerum secularium, tamen spinæ sunt, tamen onera sunt. Presbyter es Domini Nostri Jesu Christi, cujus præcipuum munus est prædicare Christum. Clericum veteres Sancti non patiebantur, vel tutelam pupillorum, vel curam viduarum suscipere, tam liberum volebant esse curis huius sæculi omnem Clericum: at quantis tu ac etiam privatis causis, nec tamen semper Pupillorum et Viduarum prægravaris, id dolet indubie et tibi ipsi. Acceptabile Tempus nunc est et Dies Salutis, sed tempus breve, visitationem Nostram tempore agnoscamus et sequamur.

Hæc dum non datur commentari tecum coram, quia te vere diligo, quia colo sinceriter, cum hunc certum haberem nuntium, ad te scribere volui.

Quod magnificum D. Cancellarium meis Verbis diligenter Salutasti, gratias ago, utinam autem et resalutare ille, vel hic cum fuit, quod usq; ad eam Diem quo iterum abiit clam me fuit, admittere me ad pium colloquium dignatus esset. Tamen rogo salutes illum officiose meis verbis.

Dominus Jesus qui solus et efficit et largitur omne bonum, donet ut omnia in ipso quæramus, et ab ipso expectemus: Sic facile nos in ipso agnoscemus et complectemur, quicquid odiosorum Titulorum Diabolus et Membra ejus injiciant. In Christo enim nec Mæ quidem et Fœmina, Judæus et Ethnicus, nedum Lutherani et Romani; sed omnes unum sunt. In hoc bene vale, et fac pro Christi Charitate ut tandem nos aliquando

videamus, et Sancto Colloquio nos mutuo recreemus. Optime mi et colende atq; vere dilecte Cordi meo Groppere. Bonn pridie Calendas Februarii 1543

Deditus Tibi in Domino,
M. Bucerus.

Præcipuum oblitus eram, te per Christum rogo et obtestor, mone ad huc me, versantem in Negotio Christi. Debes hoc Christo; et apud me tuto depones omnia nec unquam frustra monebis.

XX.—Questions and Answers concerning the Divorce of the Marquess of Northampton.

[Ex MS. Dr. Stillingfleet.]

1. Quid dirimit Matrimonii Vinculum?
 2. Quas ob causas dirimi poterit?
 3. An dirimi poterit Conjugium a thoro, non a vinculo?
 4. Quibus casibus possit sic dirimi?
 5. An exceptio illa (*excepta Fornicationis causa*) etiam in Luca, Marci et Pauli locis, qui de his rebus tractant, est subaudienda?
 6. An etiam Uxor, repudiata propter Adulterium, alteri poterit nubere?
 7. An redire ad priorem maritum, repudiata Adulteræ liceat?
 8. An Maritus, propter Adulterium, ab Uxore casta possit repudiari?
- Ad primam Respondemus; Ipso Adulterii facto Matrimonii vinculum dirimi. Nam alioquin, ob solum Adulterium non liceret viro Uxorem repudiare: voluntas viri sollicitat judices, Judices palam faciunt Ecclesiæ, virum licite talem repudiare Uxorem.
- Ad secundam Resp. Quod ob solam causam stupri dirimitur Matrimonii vinculum: cujus ipso quidem facto, Conjugii dissolvitur nodus, et loquimur his, qui Sacrosancti Matrimonii jus agnoscunt.
- Ad tertiam Resp. Quod non; quia Mulier quamdiu vixerit, *alligata est viro*, Rom. 7. *item ne fraudetis vos invicem*, 1 Cor. 7. *item in eodem loco Uxori Vir debitam benevolentiam reddat similiter, et Uxor viro, item Vir non habeat potestatem sui corporis, sed Uxor similiter; nec Uxor habeat potestatem sui corporis, sed Vir.*

Ad quartam patet in responsione ad tertiam.

Ad quintam Respondemus; quod exceptio ista, viz. *Nisi causa stupri*; est subaudienda in Luca, Marco et Paulo: alioquin manifesta erit repugnantia inter Matthæum et eos.

Ad sextam respond. Quod repudiata propter Adulterium, quia Uxor repudiantis desiit esse, ob idq; libera est sicut aliæ omnes post obitum virorum potest alii nubere; æquo jure quo illæ juxta illud Pauli, *si non contineant, contrahant Matrimonium*, 1 Cor. 7.

Ad septimam respond. Quod non licet repudiata Adulteræ redire ad repudiantem, tanquam alligata ei Jugi vinculo Matrimonii.

Ultima Questio Nihil ad Nos.

XXI.—*Injunctions given by the King's Majesty's Visitors, to all and every the Clergie and Laity, now resident within the Deanry of Duncastr.*

[Ex MS. Dr. Johnson.]

Item. You shall not hereafter, in the Pulpit or elsewhere, on the Sunday, or any other day, give knowledg to your Parishioners, when or what day in the Week any of the Abrogate Holy-days were solemnized or kept in the Church, but omit the same with silence as other Working-days, for the utter abolishing of the remembrance thereof.

Item. You shall teach your Parishioners, That Fasting in the Lent, and other days, is a meer Positive, that is to say, Man's Law; and by the Magistrates, upon considerations, may be altered, changed, and dispensed with: and that therefore all Persons having just cause of Sickness, or other Necessity, or being licensed thereto, may temperately eat all kinds of Meat, without scruple or grudge of Conscience.

Item. You shall every day, that an High Mass is said or sung at the High Altar, before the same Mass, read openly in your Churches the English Suffrages, for the preservation and safeguard of the King's Majesty's People, and prosperous success of his Affairs.

Item. You shall every Sunday, at the time of your going about the Church with Holy Water, into three or four places, where most audience and assembly of People is, for the declaration of the Ceremonies, say, distinctly and plainly, that your Parishioners may well hear and perceive the same, these words,

“Remember Christ's Blood-shedding, by the which most holy sprinkling, of all your Sins you have free pardon.”

And in like manner, before the dealing of the Holy Bread, these words,

“Of Christ's Body this is a Token; which on the Cross for our Sins was broken; wherefore of his Death if you will be partakers, of Vice and Sin you must be forsakers.”

And the Clarke in the like manner shall bring down the Paxe, and standing without the Church Door, shall say loudly to the People these words;

“This is a token of joyful Peace, which is betwixt God and Men's Conscience: Christ alone is the Peace-maker, which straitly commands Peace between Brother and Brother.”

And so long as ye use these Ceremonies, so long shall ye use these Significations.

Item. The Church-Wardens of every Parish Church shall, some one Sunday, or other Festival day, every month, go about the Church, and make request to every of the Parish for their charitable Contribution to the Poor; and the Sum so collected, shall be put in the Chest of Alms for that purpose provided. And forasmuch as the Parish-Clark shall not hereafter go about the Parish with his Holy Water as hath been accustomed, he shall,

instead of that labour, accompany the said Church-Wardens, and in a Book Register the Name and Sum of every Man that giveth any thing to the Poor, and the same shall intable; and against the next day of Collection, shall hang up somewhere in the Church in open place, to the intent the Poor having knowledg thereby, by whose Charity and Alms they be relieved, may pray for the increase and prosperity of the same.

Item. The Church-Wardens, for the better relief of honest Poverty, shall, upon sufficient Surety found for the repayment of the same, lend to some young married Couple, or some poor Inhabitants of their Parish, some part of the said Alms, whereby they may buy some kind of Stuff: by the working, sale, and gains whereof, they may repay the Sum borrowed, and also well relieve themselves; or else the said Church-Wardens to buy the Stuff themselves, and pay the Poor for their working thereof: and after sale of the same, to return the Sum, with the Gains, to the said Chest, there to remain to such-like use.

Item. Forasmuch as heretofore you have not, by any means, diligence, or study, advanced yourselves unto knowledg in God's Word, and his Scriptures condignly, as appertaineth to Priests, and Dispensators of God's Testament; to the intent you may hereafter be of better ability to discharge your selves towards God, and your Offices to the World, you shall daily, for your own study and knowledg, read over diligently, and weigh with judgment, two Chapters of the New Testament, and one of the Old, in English, and the same shall put in use and practice, as well in living as preaching, at times convenient, when occasion is given.

Item. Forasmuch as Drunkenness, Idleness, Brawls, Dissention, and many other Inconveniences do chance between Neighbour and Neighbour, by the assembly of People together at Wakes, and on the Plough-Mundays: it is therefore ordered and enjoined, That hereafter the People shall use, make, or observe no more such Wakes, Plough-Mundays, or drawing of the same, with any such Assembly or Rout of People, or otherwise, as hath been accustomed, upon pain of forfeiting to the King's Highness 40s. for every Default, to be paid by the Owner of the Plough and Housholder, whereunto the said Plough is drawn, or Wakes are kept.

The Names of the Visitors.

Sir John Markham.	Roger Tongue.
John Heara.	William Moreton.
Thomas Gragrove.	Edmund Farley.

XXII.—*A Proclamation against those that do innovate, alter, or leave undone any Rite or Ceremony in the Church of their private Authority; and against them which Preach without License. Set forth the 6th Day of February, in the Second Year of the King's Majesty's most gracious Reign.*

[Ex. Reg. Cranmer. Fol. 111.]

THE King's Majesty, by the advice of his most entirely beloved Uncle, the Duke of Somerset, Governor of his most Royal Person, and Protector of all his Realms, Dominions, and Subjects, and others of his Counsel; considering nothing so much to tend to the disquieting of this Realm, as diversity of Opinions, and variety of Rites and Ceremonies concerning Religion, and worshipping of Almighty God; and therefore studying all the ways and means which can be to direct this Church, and the Cure committed to his Highness, in one and most true Doctrine, Rite, and Usage, yet is advertised, That certain private Curats, Preachers, and other Lay-men, contrary to their bounden Duties of Obedience, do rashly attempt, of their own and singular Wit and Mind, in some Parish-Churches, and otherwise, not only to perswade the People from the old and accustomed Rites and Ceremonies, but also themselves bringeth in new Orders every one in their Church, according to their Phantasies; the which, as it is an evident token of Pride and Arrogance, so it tendeth both to Confusion and Disorder, and also to the high displeasure of Almighty God, who loveth nothing so much as Order and Obedience. Wherefore his Majesty straitly chargeth and commandeth, That no manner of Person, of what Estate, Order, or Degree soever he be, of his private Mind, Will, or Phantasie, do omit, leave undone, change, alter, or innovate any Order, Rite, or Ceremony, commonly used and frequented in the Church of England, and not commanded to be left undone at any time in the Reign of Our late Sovereign Lord, his Highness Father, other than such as his Highness, by the Advice aforesaid by his Majesty's Visitors, Injunctions, Statutes, or Proclamations, hath already, or hereafter shall command to be omitted, left, innovated, or changed, but that they be observed after that sort as before they were accustomed, or else now sith prescribed by the Authority of his Majesty, or by the means aforesaid: upon pain, That whosoever shall offend contrary to this Proclamation, shall incurre his Highness Indignation, and suffer Imprisonment, and other grievous Punishments, at his Majesty's Will and Pleasure. Provided always, that for not bearing a Candle upon Candlemas-day; not taking Ashes upon Ash-Wednesday; not bearing Palm upon Palm-Sunday; not creeping to the Cross; not taking Holy Bread, or Holy Water; or for omitting other such Rites and Ceremonies concerning Religion, and the Use of the Church, which the most Reverend Father in God, the Arch-Bishop of Canterbury, by his Majesty's Will and Commandment, with the Advice aforesaid, hath declared, or hereafter shall declare to the other Bishops, by his Writing under Seal, as heretofore hath been accustomed to be omitted or changed, no Man hereafter be imprisoned, nor otherwise

punished, but all such things to be reputed for the observation and following of the same, as though they were commanded by his Majesty's Injunctions. And to the intent that rash and seditious Preachers should not abuse his Highness People, it is his Majesty's Pleasure, that whosoever shall take upon him to Preach openly in any Parish-Church, Chapel, or any other open place, other than those which be licensed by the King's Majesty, or his Highness Visitors; the Arch-Bishop of Canterbury, or the Bishops of the Diocese where he doth preach, except it be Bishop, Parson, Vicar, Dean, Warden, or Provost, in his or their own Cure, shall be forthwith, upon such attempt and preaching, contrary to this Proclamation, be committed to Prison, and there remain, until such time as his Majesty, by the advice aforesaid, hath taken order for the further punishment of the same; and that the Premises should be more speedily and diligently done and performed, his Highness giveth straitly in Commandment, to all Justices of Peace, Mayors, Sheriffs, Constables, Headboroughs, Church-wardens, and all other his Majesty's Officers and Ministers, and Rulers of Towns, Parishes, and Hamlets, that they be diligent and attendant to the true and faithful execution of this Proclamation, and every part thereof, according to the intent, purport, and effect of the same. And that they of their proceedings herein, or if any Offender be, after they have committed the same to Prison, do certifie his Highness, the Lord Protector, or his Majesty's Council, with all speed thereof accordingly, as they tender his Majesty's Pleasure, the Wealth of the Realm; and will answer to the contrary at their uttermost perils.

God save the King.

XXIII.—*An Order of Council for the Removing of Images.*

[Regist. Cranmer. Fol. 32.]

AFTER our right hearty Commendations to your good Lordship, where now of late, in the King's Majesty's Visitation, among other Godly Injunctions commanded to be generally observed throughout all Parts of this his Highness Realm, one was set forth for the taking down all such Images as had at any time been abused with Pilgrimages, Offerings, or Censings. Albeit that this said Injunction hath in many parts of the Realm been well and quietly obeyed and executed, yet in many other places much strife and contention hath arisen, and daily ariseth, and more and more increaseth, about the execution of the same: some Men being so superstitious, or rather willful, as they would by their good-wills, retain all such Images still, although they have been most manifestly abused; and in some places also the Images, which by the said Injunctions were taken down, be now restored and set up again;

and almost in every place is contention for Images, whether they have been abused or not. And whiles these Men go about on both sides contentiously to obtain their Minds, contending whether this or that Image hath been offered unto, kissed, censed, or otherwise abused, Parties have in some places been taken, in such sort, as further inconvenience is very likely to ensue, if Remedy be not provided in time. Considering therefore that almost in no places of the Realm is any sure quietness, but where all Images be wholly taken away and pulled down already; to the intent that all Contention in every part of the Realm for this Matter may be clearly taken away, and that the lively Images of Christ should not contend for the dead Images, which be things not necessary, and without which the Churches of Christ continued most Godly many Years, We have thought good to signify unto you, That his Highness Pleasure, with advice and consent of us the Lord Protector, and the rest of the Council, is, That immediately upon the sight hereof, with as convenient diligence as you may, you shall not only give order, that all the Images remaining in any Church or Chappel within your Diocese be removed and taken away, but also by your Letters signify unto the rest of the Bishops within your province, this his Highness Pleasure, for the like Order to be given by them, and every of them within their several Diocese; and in the execution hereof We require, both you and the rest of the said Bishops, to use such foresight, as the same may be quietly done, with as good satisfaction of the People as may be. Thus fare your good Lordship well. From Somerset House, the 21 of February, 1547.

Your Lordship's assured Friends,

E. Somerset.	T. Seymour.
Jo. Russel.	Anthony Wingfield.
Henricus Arundel.	William Paget.

XXIV.—*The Copy of a Letter sent to all those Preachers which the King's Majesty hath licensed to Preach, from the Lord Protector's Grace, and other of the King's Majesty's most honourable Council; the 13th day of May, in the Second Year of the Reign of our Sovereign Lord, King Edward the Sixth.*

AFTER our right hearty Commendations, as well for the Conservation of the quietness and good order of the King's Majesty's Subjects, as that they should not, by evil and unlearned Preachers, be brought unto Superstition, Error, or evil Doctrine, or otherwise be made stubborn and disobedient to the King's Majesty's Godly Proceedings, his Highness, by our Advice, hath thought good to inhibit all manner of Preachers, who have not such License, as in the same Proclamation is allowed, to preach, or stir the Peo-

ple, in open and common preachings of Sermons, by any means, that the devout and godly Homilies, might the better, in the mean while, sink into his Subjects' Hearts, and be learned the sooner, the People not being tossed to and fro with seditious and contentious Preaching, while every Man, according to his Zeal, some better, some worse, goeth about to set out his own Phantasie, and to draw the People to his Opinion. Nevertheless it is not his Majesty's Mind hereby clearly to extinct the lively Teaching of the Word of God, by Sermons made after such sort, as for the time the Holy Ghost shall put into the Preacher's Mind, but that rash, contentious, hot, and undiscreet Preachers, should be stopped; and that they only which be chosen and elect, be discreet and sober Men, should occupy that place, which was made for Edification, and not for Destruction; for the Honour of God, and Peace and Quietness of Conscience to be set forward, not for private Glory to be advanced; to appease, to teach; to instruct the People with Humility and Patience, not to make them contentious and proud; to instil into them their Duty to their Heads and Rulers, Obedience to Laws and Orders, appointed by the Superiors who have Rule of God, not that every Man should run before their Heads hath appointed them what to do, and that every Man should chuse his own way in Religion: The which thing yet being done of some Men, and they being rather provoked thereto by certain Preachers, than deborted from it, it was necessary to set a stay therein: And yet forasmuch as we have a great confidence and trust in you, that you will not only Preach truly and sincerely the Word of God, but also will use circumspection and moderation in your Preaching, and such Godly Wisdom as shall be necessary and most convenient for the Time and Place. We have sent unto you the King's Majesty's License to Preach, but yet with this Exhortation and Admonishment, that in no wise you do stir and Provoke the People to any alteration or Innovation, other than is already set forth by the King's Majesty's Injunctions, Homilies, and Proclamations; but contrariwise, That you do in all your Sermons exhort Men to that which is at this time more necessary; that is to the emendation of their own Lives, to the observance of the Commandments of God, to Humility, Patience, and Obedience to their Heads and Rulers; comforting the Weak, and teaching them the right way, and to flee all old Erroneous Superstitions, as the Confidence in Pardons, Pilgrimages, Beads, Religious Images, and other such of the Bishop of Rome's Traditions and Superstitions, with his usurped Power; the which things be here in this Realm most justly abolished; and straitly rebuking those, who of an arrogancy and proud hastiness, will take upon them to run before they be sent, to go before the Rulers, to alter and change things

in Religion, without Authority, teaching them to expect and tarry the time which God hath ordained, to the Revealing of all Truth, and not to seek so long blindly and hidlings after it, till they bring all Orders into contempt. It is not a private Man's Duty to alter Ceremonies, to innovate Orders in the Church; nor yet it is not a Preacher's part to bring that into contempt and hatred, which the Prince doth either allow, or is content to suffer. The King's Highness, by our Advice, as a Prince most earnestly given to the true knowledge of God, and to bring up his People therein, doth not cease to labour and travel by all godly means, that his Realm might be brought and kept in a most Godly and Christian Order, who only may and ought to do it. Why should a private Man or a Preacher, take this Royal and Kingly Office upon him; and not rather, as his Duty is, obediently follow himself, and teach likewise others to follow and observe that which is commanded. What is abolished, taken away, reformed, and commanded, it is easy to see by the Acts of Parliament, the Injunctions, Proclamations, and Homilies: the which things most earnestly it behoveth all Preachers in their Sermons to confirm and approve accordingly; in other things which be not yet touched, it behoveth him to think, that either the Prince doth allow them, or else suffer them; and in those it is the part of the Godly Man, not to think himself wiser than the King's Majesty, and his Council: but patiently to expect and to conform himself thereto, and not to intermeddle further, to the disturbance of a Realm, the disquieting of the King's People, the troubling of Men's Consciences, and disorder of the King's Subjects.

These things we have thought good to admonish you of at this time, because we think you will set the same so forward in your preaching, and so instruct the King's Majesty's People accordingly, to the most advancement of the Glory of God, and the King's Majesty's most Godly Proceedings, that we do not doubt but much profit shall ensue thereby, and great conformity in the People the which you do instruct; and so we pray you not to fail to do: and having a special regard to the weakness of the People what they may bear, and what is most convenient for the time; in no case to intermeddle in your Sermons, or otherwise, with Matters in contention or controversy, except it be to reduce the People in them also to Obedience, and following of such Orders as the King's Majesty hath already set forth, and no others, as the King's Majesty and our Trust is in you, and as you tender his Highness Will and Pleasure, and will answer to the contrary at your Peril.

Fare you well.

Printed at London, June 1, 1548.

XXV.—*Queries put concerning some Abuses of the Mass; with the Answers that were made by many Bishops and Divines to them.*

[Ex MS. Dr. Stillingfleet.]

Quest. 1.

Whether the Sacrament of the Altar was instituted to be received of one man for another, or to be received of every Man for himself?

Answers.

THE Sacrament of the Altar was not instituted to be received of one Man for another, but to be received by every Man for himself.—*Cantuarien.*

The Sacrament of the Altar was not instituted to be received of one Man for one other, but of every Man for himself.—*Eboracen.*

I think that the Sacrament of Thanks was not instituted to be received of one Man for another, but of every Man for himself.—*London. Hereford. Cicestern. Worcester. Norvican. Assaven.*

The Sacrament of the Altar was instituted, to be received of every Man by himself, to make him a Member of Christ's Mystical Body, and to knit and unite him to Christ our Head; as St. Paul saith, 1 Cor. 10. *Unus Panis, et unum Corpus, multi sumus omnes qui de uno pane participamus.*—*Dunelmen.*

The Sacrament of the Altar was not instituted to be received of one Man for another Sacramentally, no more than one Man to be Christened for another: notwithstanding the Grace received by him that is Housled, or Christened, is profitable and available to the whole Mystical Body of Christ, and therefore to every lively Member thereof.—*Sarisburien.*

The Sacrament (as they call it) of the Altar, was not instituted to be received of one for another, but of every Man for himself: For Christ, the Institutor of this Sacrament, saith, with manifest words, "Take, eat," &c. Mat. 26. And also, John 6. "Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you. Whoso eateth my Flesh, and drinketh my Blood, hath eternal Life." Nor the receiving of one Man doth avail or profit any other; otherwise than by the way of Example, whereby the people present are provoked to the imitation of the thing that is good.—*Lincoln.*

The Sacrament of the Altar was not instituted to be received of one Man for another, but of every Man for himself.—*Elien.*

I think and suppose, that the Sacrament of the Altar was instituted to be received of every Man for himself; for so are the words of Christ, *Comedite ei bibite*, speaking to them present, and to every one of them.—*Covent. and Litchfield.*

The Sacrament of the Altar was not ordained or instituted to be received of one Man alone, but of all, and for all, because it

is the General and continual Remedy, help, and succour of all, which maketh no let or stop of themselves, and their own unfaithful or sinful Life.—*Carlolen.*

O! every Man for himself.—*Roffen.*

The Sacrament of the Altar was not instituted to be received of one Man for another Sacramentally, no more than one Man to be Christened for another, but every Man to receive it in Faith and cleanliness of Life for himself.—*Bristolen.*

The Sacrament of the Body and Blood of Christ was not instituted, that one Man should receive it for another, but every Man for himself. *Probet autem seipsum homo, et sic de pane illo edat, et de poculo illo bibat.* 1 Cor. 11.—*Meneven.*

The Sacrament of the Altar was instituted to be received of every Man for himself, and not of one for another.—*Dr. Cox.*

Of every Man for himself.—*D. Tayler.*

Quest. 2.

Whether the Receiving of the said Sacrament of one Man doth avail and profit any other?

Answers.

THE Receiving of the said Sacrament by one Man, doth avail and profit only him that receiveth the same.—*Cantuarinen.*

The Receiving of the Sacrament only availeth the Receivers thereof, except it be by reason of such Communion as is among the Members of the Mystical Body of Christ.—*Eboracen.*

I think that the Receiving of the said Sacrament doth not avail or profit any other, but only as all other good Works done of any Member of Christ's Church, be available to the whole Mystical Body of Christ, and to every lively Member of the same, by reason of mutual participation, and spiritual Communion between them. And also it may be profitable to others, as an Example whereby others may be stirred to Devotion, and to like Receiving of the same.—*London. Worcester. Hereford. Norwicen. Cicestren. Assaven.*

The Receiving of the Sacrament of one Man doth profit another, as the health and good-liking of one Member, doth in part strengthen the Body, and other Members of the same: for St. Paul saith, *Multi unum corpus sumus in Christo, singuli autem alter alterius membra*, Rom. 12. and 1 Cor. 12. *Si gaudet unum membrum, congaudent omnia membra.* And in a Mystical Body, the good living of one Man stirreth another to the same.—*Dunelm.*

The Oblation made after the Consecration in the Mass, is the offering unto the Father of the Body and Blood of Christ, by the Minister, with the Commemoration of the Passion, and with Thanksgiving for the same, and with the Prayers of the Minister and People, that it may be available to all Christian People.—*Sarisburyen.*

The Receiving thereof of one Man, doth not avail or profit any other, but as all good Deeds profit the Congregation; and as one Member healed or taking nourishment, profiteth another Member.—*Elien.*

And I suppose also, that the Receiving of one Man doth not avail or profit another, but as every good Act or Deed of one Member doth profit to the whole Body.—*Covent. and Litchfield.*

The Receiving of the Sacrament, as it noteth the Act of him who receiveth, it may be, that it neither availeth or profiteth him who receiveth, nor any other, but also hurts the Receiver, if he presume to take it rashly or unworthily. But as touching the thing which is Sacred, offered, and distributed by the Common Minister in the Mass, representing the Holy Church, or Mystical Body of Christ, and is received both of him and other that will, whatsoever the Receiving or Receiver be, it availeth and profiteth all present, absent, Living and Dead.—*Carlolen.*

No, but as the receipt of wholesome Doctrine, the receipt of the Fear of God, the receipt of any Godly Gift that is profitable to any one Member of Christ's mystical Body, may be said generally to profit the whole Body, because there is a mystical Communion, and a spiritual Participation amongst all the Members of Christ in all Godliness; as there is in the natural Body a natural participation of all natural Affections both good and evil.—*Roffen.*

It appeareth, by the words of St. Cyprian, Epist. 6. Lib. 3. that it should be profitable and available to others, forasmuch as he wrote these words of the faithful Christians which departed this World in Prison, and said; *Quonquam fidelissimus et devotissimus frater noster, inter cetera sollicitudinem et curam suam cum fratribus in omni obsequio operationis impertitur, qui nec illic curam corporum — scripserit ac scribebat ac significat mihi dies quibus in carcere beati fratres nostri ad immortalitatem gloriose mortis exitu transeant et celebrentur, hic a nobis Oblationes et Sacrificia ob commemorationes eorum, quæ cito vobiscum, domine prosperante, celebrabimus. Ita enim docuit Apostolus Christi unum Panis et unum Corpus multi sumus omnes, qui de uno Pane, et de uno Calice participamus.* (1 Cor. 1.) *Nec loquitur de his solis qui eo tempore Corinthi conveniebant, et Sacramentum ab unius Sacerdotis manu recipiebant; Verum potius de seipso tunc procul a Corintho agente, et Corinthiis ipsis omnibusq; in Christum credentibus ubi tandem constituti essent quos omnes significat unum esse Corpus qui toto orbe de uno Pane communicantes participant.*—*Bristolen.*

The Sacrament profiteth him only, that receiveth it worthily; like as it damnieth him only that receiveth it unworthily. *Nam qui edit aut bibit indigne, judicium sibi ipsi edit ac bibit*, 1 Cor. 11.—*Meneven.*

The Receiving of the said Sacrament, doth avail and profit the Receiver only, and none other, but by occasion to do the like.—*Dr. Cox.*

So much as the Christening of Man profiteth another, which after my Opinion profiteth nothing.—*D. Tayler.*

Quest. 3.

What is the Oblation and Sacrifice of Christ in the Mass?

Answers.

THE Oblation and Sacrifice of Christ in the Mass is not so called, because Christ indeed is there offered and sacrificed by the Priest and the People, (for that was done but once by himself upon the Cross) but it is so called, because it is a Memory and Representation of that very true Sacrifice and Immolation which before was made upon the Cross.—*Cantuarien.*

The Oblation and Sacrifice of Christ in the Mass, is the presenting of the very Body and Blood of Christ to the Heavenly Father, under the Forms of Bread and Wine, consecrated in the Remembrance of his Passion, with Prayer and Thanksgiving for the Universal Church.—*Eboracen.*

I think it is the Presentation of the very Body and Blood of Christ being really present in the Sacrament; which Presentation the Priest maketh at the Mass, in the Name of the Church, unto God the Father, in memory of Christ's Passion and Death upon the Cross; with thanksgiving therefore, and devout Prayer, that all Christian People, and namely they which spiritually join with the Priest in the said Oblation, and of whom he maketh special remembrance, may attain the benefit of the said Passion.—*London. Worcester. Hereford. Norwicen. Cicestren. Assaven.*

The Oblation and Sacrifice of Christ in the Mass, is the presenting of Christ by the Priest, in commemoration of his Passion, being our eternal and permanent Sacrifice, present in the Sacrament by his Omnipotent Word left to us, to have his Death and Passion in remembrance, with giving thanks for the same, and Prayer of the Minister, and them which be present, that the same may be available to the whole Church of Christ, both Quick and Dead in the Faith of Christ.—*Dunelm.*

Which Oblation, commemoration of Christ's Passion, giving of Thanks and Prayer, taketh effect only in them which by their own proper Faith shall receive the same effect.—*Sarishurien.*

There is properly no Oblation nor Sacrifice, but a remembrance of the One Oblation of Christ upon the Cross, made once for all; a giving of Thanks for the same, and the Prayer of the publick Minister for the whole Congregation; which Prayer only taketh effect in them, who by their own proper Faith receive the benefit of Christ: And where many of those Authors do say there is an Oblation and Sacrifice, they spoke so, because in this Sacrament we be admonished of the Oblation

and Sacrifice of Christ upon the Cross.—*Lincoln.*

If Oblation be taken *pro re Oblata*, then, as old Ancient Doctors write, it is, *Corpus et Sanguis, scil. Verum, et Corpus, scil. Mysticum.* If ye take it *pro actu offerendi*, it is a Commemoration and Representation of Christ's Death once suffered upon the Cross, with Thanksgiving for the same.—*Elien.*

I suppose the very Oblation and Sacrifice of Christ in the Mass, is this; That after the Benediction, that is to say, the words of Consecration spoken by the Priest, and the divine working of Christ presently, by the which there is the very precious Body, and the precious Blood of Christ present to be so received; then the Priest offereth up the holy Memory of our Redemption to God the Father, most humbly praying, That as it was once offered up by Christ upon the Cross, for the Redemption of Mankind, so it may take effect now, and at all times, especially in those that with a true Faith, with a full Trust and Hope, shall so worthily receive it.—*Covent. and Litchfield.*

The Oblation and Sacrifice of Christ in the Mass, is, even the same which was offered by Christ on the Cross, ever and every-where abiding and enduring of like strength, virtue and power. The difference is, That on the Cross Christ being there both Priest and Sacrifice, offered himself visibly; and in the Mass, being likewise both Priest and Sacrifice, offereth himself invisibly, by the common Minister of the Church, who in the name and stead of the whole faithful Congregation offereth and presenteth, as he be bid and commanded by Christ.—*Carlilien.*

The Representation and Commemoration of Christ's Death and Passion, said and done in the Mass, is called the Sacrifice, Oblation, or Immolation of Christ; *Non Rei veritate*, (as learned Men do write) *sed significandi Mysterior.*—*Roffen.*

It is in giving Thanks unto the Father, as Christ did himself at his Supper, taking the Bread and Wine into his hands, and with the words of Consecration, consecrating the same, and then making presentation of the very Body and Blood of Christ unto God the Father, in the Name of the Church, in the memory of Christ's most painful Passion and Death, suffered upon the Cross; and so worthily receiving the same, and with giving thanks again for the same at the latter end; as the Gospel saith, *Hymno Dicto*; but what this Hymn or Prayer was, I find no mention.—*Bristollen.*

The Oblation and Sacrifice of Christ mentioned in the Mass, is a memorial of Christ's only Sacrifice upon the Cross, once offered for ever; *Unica enim Oblatione, perfectos efficit in perpetuum eos qui sanctificantur*, Heb. 10.—*Meneven.*

The Oblation of the Sacrifice of Christ in the Mass, is the Prayer, the Praise, the Thanksgiving, and the remembrance of Christ's Passion and Death.—*Dr. Cox.*

There is no Oblation, speaking properly;

but some Ancient Doctors, and the use of the Church, calleth the receiving of it, with the Circumstances then done, an Oblation; that is to say, a Memorial and Remembrance of Christ's most precious Oblation upon the Cross.—*D. Tayler.*

Quest. 4.

Wherein consisteth the Mass by Christ's Institution?

Answers.

THE Mass, by Christ's Institution, consisteth in those things which be set forth in the Evangelists; Matth. 26. Mark 14. Luke 22. 1 Cor. 10. and 11.—*Cantuarien.*

The Mass, by Christ's Institution, consisteth in the Consecration and Oblation of the very Body and Blood of Christ, with Prayer, Thanksgiving, and Receiving of the same, as appeareth in the Evangelists, Matth. 26, 27. Mark 14. and 15. Luke 22. and 23. John 6. 1 Cor. 10. and 11. Acts 2.—*Eboracen.*

I think it consisteth principally, in the Consecration, Oblation, and Receiving of the Body and Blood of Christ; with Prayers and Thanksgiving; but what the Prayers were, and what Rites Christ used or commanded at the first Institution of the Mass, the Scripture declareth not.—*London. Worcester. Hereford. Norwicen. Cicestren. Assaven.*

The Mass, by Christ's Institution, consisteth in those things which be set forth by the Evangelists, Matt. 26. Mark 19. Luke 22. and Paul, 1 Cor. 10, 11, and 12. and Acts 2. with humble and contrite Confession, the Oblation of Christ, as before: the Receiving of the Sacrament, giving of Thanks therefore, and Common Prayer for the Mystical Body of Christ.—*Dunelmen.*

The Mass, by Christ's Institution, consisteth in those things which be set forth in the Evangelists, Matth. 26. Mark 14. Luke 22. 1 Cor. 10, and 11. Acts 2, and 13.—*Sarisburien.*

It consisteth in these things which be set forth Matth. 26. Mark 14. Luke 22. 1 Cor. 10. 11. Acts 2.—*Lincoln.*

The Mass, by Christ's Institution, consisteth in those things which be set forth in the Evangelists, Matth. 26. Luke 22. and 1 Cor. 10. 11. and Acts 2.—*Elien.*

The Mass, by Christ's Institution, only expressing the Form of Christ by the Scripture, consisteth in the taking of the Bread, and giving thanks to God the Father, in the Benediction and Consecration, in the receiving or distribution, and receiving of them, to whom the distribution is made by the hands of the Priest: as the Eldest Authors affirme, in the renewing of the memory of our Redemption by an undoubted Faith, and for that to give most humble thanks; so calling to remembrance, as often as it is thus done, the inestimable benefit of our Redemption. What Thanks that Christ gave before this most holy Action, or what Thanks that he gave after it, by the general words of Matthew, (chap. 24.)

Hymno dicto, are not expressed: So that there appeareth, both before this most Holy Action, and also after, to be a certain Ceremony appointed by Christ more than is expressed: Moreover, by the Doctrine of the Apostle, (1 Cor. 11.) it behoveth every Man to be wise and circumspect, that he receive not this most blessed Sacrament unworthily and unreverently, not making difference betwixt the receiving of the most blessed Body of Christ, and other Meats.—*Covent. and Litchfield.*

The Mass, by Christ's Institution, consisteth in Consecrating, Offering, Receiving, and Distributing of the blessed Body and Blood of our Saviour Jesus Christ, according to that he himself did, willed, and commanded to be done. This we have manifested by the Evangelists, St. Paul, and St. Luke, in the Acts. But because Christ was, after his Resurrection, long with his Disciples, communing and treating of the Kingdom of God, what should be done here to come thither, it may be well thought, that whatsoever he or his Holy Spirit left with the Apostles, and they with others, after which also the Universal Congregation of Christian People useth and observeth, most ancient and holy Doctors in like form noteth, may likewise be said and taken as of Christ's Institution.—*Cartiolen.*

I am not able to say, that the Mass consisteth by Christ's Institution in other things, than in those which be set forth in the Evangelists, Matthew, Mark, and Luke, in the Acts, and 1 Cor. 10. and 11.—*Roffen.*

As I take it, the Mass by Christ's Institution, consisteth in those Things and Rites, which be set forth unto us, in the 26th of St. Matthew, the 14th of St. Mark, and the 22 of St. Luke; and also as mention is made in the first Epistle to the Corinthians, Chap. 10. and 11. and Acts 11. any other Institution I read not of by Scripture.—*Bristolen.*

Christ's Institution compriseth no more in the Mass, than the Communion of the Body and Blood to be ministred and received under both kinds, of Bread and Wine, according as is declared by the Evangelists, Mat. 26. Mark 14. Luke, in the Acts 2.—*Meneven.*

The Mass, by Christ's Institution, consisteth in Thanksgiving to the Father, in distributing of the Body and Blood of Christ to the Congregation, to have the Death and Passion of Christ in remembrance, and in the end to laud and praise God.—*Dr. Cox.*

In giving of Thanks to God the Father, and blessing and breaking it, and reverently receiving the Holy Sacraments, with all such Rites and Circumstances as Christ did in both the kinds.—*D. Tayler.*

Quest. 5.

What time the accustomed Order began first in the Church, that the Priest alone should receive the Sacrament?

Answers.

I THINK the use, that the Priest alone did receive the Sacrament without the People,

began not within six or seven hundred Years after Christ.—*Cantuarien*.

The accustomed Order that the Priest alone should receive the Sacrament, began about the time of Zepherinus; who when the common People had left their daily and fervent Communion, ordained that they should communicate, at the least once in the Year, that was at Easter; which Ordinance Innocentius the third confirmed.—*Eboracen*.

I know no further Order or Commandment of the Church, but what time the devotion of the People was so greatly decayed, that they would not come to receive the Sacrament, then the Priests were compelled to receive it alone.—*London. Worcester. Hereford. Norwich. Chichester. St. Asaph*.

The custom began, that the Priest alone should receive the Sacrament of Necessity, when the People falling from Devotion would not come to the Communion, but cared more for their worldly Business, than for Godly receiving the Sacrament: for in the beginning they received it daily by fervent Devotion; after, thrice a Week; after, on the Sundays only; after, thrice in the Year, at Christmas, Easter, and Whitsunday; after, only once in the Year, at Easter, by coldness of Devotion.—*Dunelm*.

The time certain is not known, most Men ascribe it unto Gregory, who was more than 600 Years after Christ; for that every Bishop of Rome bringing in his Portion (some *Intritus*, some *Kyrie Eleison*, some *Graduale*;) the Mass in the said Gregory's time, was grown to the full quantity it is now of, and Men's Inventions began to step before, and get ground of Christ's Institution; but from the beginning it was not so, for Christ did not eat and drink alone at his last Supper, but gave the Bread and Cup to all present. In the Primitive Church one did not eat alone, and the rest look on, but they did eat together, and drink together, as it is to be seen Acts 2. 1 Cor. 11. And Anacletus writes thus, *Peracta Consecratione omnes communicent, qui noluerint Ecclesiasticis caveat liminibus. De Conso. Dist. 1. Cum Episcopus, &c.*—*Lincoln*.

The very time I know not, but is to be supposed, that that custom crept into the Church by negligence and slackness of the Lay-People, who would not so oft receive it as the Priest would; for in the beginning, the Communion with the Laity was *Quotidiane*, which the Priest observeth still unto this day, and not the Laity; and there be Canons that bindeth the Priest to the receiving of it as oft as he doth Consecrate; and the cause why the Priests did not receive it after they had consecrated, should seem to be, that there was none to receive it with them, which was the occasion of the making of those Canons, as I suppose.—*Eli*.

Because Scripture saith, *Panis quem frangimus, nonne communicatio corporis est, &c.* Likewise, *de Chalice, cui benedicimus; and also, bibite ex eo omnes.* And the Canons said

to be of the Apostles, Can 10. and 11. and of the Antiochian Council, Can. 2. Anacletus, in an Epistle, commandeth the Sacrament to be received of more than of the Priest alone. Dyonise also declareth the same, and also long after, Chrys. St. Ambrose, and St. Austin, both complain of the slackness of some, and earnestly exhorteth the people to the receipt thereof. Therefore I suppose that custom, that the Priest should receive it alone, where it was celebrated openly, was not received in the Church of Christ by the space of four or five hundred Years at least after Christ.—*Roffen*.

I know no such Order or Commandment of the Church, but what time the Devotion of the People began greatly to decay, and would not come to receive the Sacrament, then I think the Priests were compelled to receive it alone.—*Bristol*.

I suppose not long after the Apostles' time, the godly Devotions of the People decaying, who at the beginning used to commune daily, and after that weekly, after that thrice in the Year, and at last but once in the Year, the Priest was forced to receive the Sacrament alone.—*Dr. Cox*.

Quest. 6.

Whether it be convenient that the same Custom continue still within the Realm?

Answers.

I THINK it more agreeable to the Scripture and Primitive Church, that the first usage should be restored again, that the People should receive the Sacrament with the Priest.—*Cantuarien*.

I would wish, that at every Mass, there would be some to receive the Sacrament with the Priest: Nevertheless if none will come to receive it, I think it lawful and convenient, that the Priests of this Realm of England may say Mass, and receive the Sacrament alone.—*London. Worcester. Hereford. Norwien. Cicester. Assaven*.

It were much convenient that People were exhorted to come to it oftener, if they could be brought thereto. Nevertheless if none will communicate, it is not meet that the Priests stirred to communicate, or should forbear for coldness or lack of other Men's Devotion.—*Dunelm*.

Nothing can be better, or more wisely devised than Christ did ordain, and the Apostles, according to his Ordinance, did use; we ought therefore to captivate our Senses and Understandings to the Wisdom of Christ; and think that most convenient, that to his Ordinance is most correspondent: And as St. Paul notes, By eating all of one Bread, and drinking all of one Cup, we be put in remembrance, that we be all one Body in Christ, and have received all one Spirit. Nevertheless the slackness of some ought not to be prejudicial to the rest, nor the refusing of one to be impediment to another.—*Lincoln*.

If the Lay-Men could be brought to it, it were better not to continue; but if they cannot, it is not convenient that Priests, who would communicate for their own comfort, should be defrauded by other Men's slackness.—*Elien.*

I suppose it were best, that that Custom should be reformed unto the Rule of Scripture, and unto the Pattern of the Primitive Church.—*Roffen.*

I think it were good, that at every Mass there were some to receive the Sacrament with the Priest; nevertheless, if none will come to receive it, I think it lawful and convenient, that the Priest say Mass, and receive the Sacrament alone, when he is disposed, or by the Christian congregation desired.—*Bristollen.*

I think it not convenient that the said Custom should continue, if by any godly Mean the People might be brought to receive the Sacrament with the Priest.—*Dr. Cox.*

Quest. 7.

Whether it be convenient that Masses Satisfactory should continue, (that is to say) Priests hired to sing for Souls departed?

Answers.

I THINK it not convenient that Satisfactory Masses should continue.—*Cantab.*

I think that such of the School-men as do write of Masses Satisfactory, do define them otherwise than is declared in this Question: Nevertheless I think, that it is not against the Word of God, but that Priests praying in the Mass, both for the Quick and Dead, and doing other things in the Church about the Ministration of the Sacraments, may take a Living for the same.—*London. Worcester. Hereford. Norwich. Chichester. St. Asaph.*

All Priests saying Mass be bound in the same, to pray for the whole mystical Body of Christ, Quick and Dead, though they be not hired thereto; and those that be deputed thereto, if they say Mass, must do the same though they were not hired: And yet, as St. Paul saith, Those that be partakers of Spiritual Things with others, ought to minister unto them temporal Things in recompence, Rom. 15.—*Dunelm.*

St. Paul saith, Heb. 10, "That we are made Holy by the Offering of the Body of Jesus once for all;" and Heb. 9, "That Christ by his own Blood, entered in once to the Holy Place and found eternal Redemption;" which Redemption and Satisfaction, unless we think insufficient, it were meet Masses Satisfactory to be taken away, and not to count Christ and his Apostles, either unlearned, or unloving Teachers; and who could not or would not teach a thing so necessary. Naclerus does write, that Gregory the third gave commandment to Priests to pray and offer for the Dead. And though ancient Writers make oft mention of Prayer for the Dead, yet they never allow any Hireling to that Purpose.

Lege August. ad Aurel. de coercenda temulentia. —Lincoln.

It is one thing to sing Satisfactory, and another to be hired to sing Mass for the Souls departed: for the first importeth, that the Mass should be a Satisfaction for the sins of the Soul departed; which is not so, but the second, that is, to sing or pray for the Souls departed: is a laudable custom, and seemeth to have some ground in Scripture; which custom hath been always continued from the Apostles' time, and hath been used in the Mass, as appeareth by Ancient Doctors, Aust. Amb. Chrys. and others; and therefore this to continue I think it meet. But to say Mass for Money, thinking it a Commutation or just Compensation betwixt the Prayer and the Money that he is hired for, I think it soundeth to Avarice and Simonie; and yet, *dignus est operarius mercede sua.* Like-as, *Prædicans Evangelium sine sumptu debet ponere Evangelium, et tamen Dominus ordinavit his qui Evangelium annunciant de Evangelio vivere.*—*Eli.*

If by this be meant, that any Thing, or Action either of the Priest, should be a full and perfect Satisfaction of Sins Venial and Mortal; I know we read not of any such Satisfactory, neither would I say that Priests be hired after that common fashion and contracts of the World, to sing for Souls departed, but rather that they, as they be ordered to do, do say and sing their Mass, having in their remembrance, both generally and specially, as shall most appertain both to the Living and the Dead; and then, as they be worthy, must have their Livings by the Altar which they serve, as St. Paul at large declareth. But as for the full and perfect satisfaction of all manner of Sins, that is to be attributed only to Christ, his Passion and Justification; yet after the mind of St. Austin, St. Jerom, with others, *Pro non valde malis propitiaciones fiant et de levioribus peccatis, cum quibus obligati defuncti sunt, possunt post mortem absolvi, &c.*—*Carlile.*

That Masses Satisfactory should continue to be sung for Souls departed, by Priests hired thereunto, I think it not convenient.—*Roffen.*

I think that the Word of God, and St. Paul meant, that all Priests may offer Gifts and Sacrifices unto God for the Offences of the People, (as it is written in the 5th of the Hebrews,) *Omnis Pontifex, &c.* and may receive and take (ministering the Sacrament and Sacramentals in the Church to the Congregation) a Living for the same.—*Bristol.*

Masses to be said for satisfaction of Sin, (since Christ is the only Satisfaction for all Sin) is an Abuse not to be continued: and Priests to be hired only to sing for Souls departed, seemeth to be a superfluous Function in Christ's Church.—*Dr. Cox.*

Quest. 8.

Whether the Gospel ought to be taught, at the time of the Mass, to the understanding of the People being present?

Answers.

I THINK it very convenient, that the Gospel, concerning the Death of Christ, and our Redemption, should be taught to the People in the Mass.—*Cantab.*

It is expedient that the Gospel be taught at the time of the Mass, to the Understanding of the People being present.—*York.*

I think it not necessary to have a Sermon at every Mass, but the oftner the same is done to the edifying of the People (so that the service of their Vocation be not thereby defrauded) the more it is to be commended.—*London, &c.*

It is much convenient that the Gospel be taught to the understanding of the People being present, when it may be. Howbeit, it is not so of the Substance of the Mass, but the Mass may be done without it, and it done at other times as well as at the Mass.—*Dunelm.*

Christ distributing the Sacrament to his Disciples, does say, (as it is Luke 22.) *Hoc facite in meam commemorationem*: And if St. Paul doth thus write to the Corinthians, *Quotiescumque manducabitis panem hunc ac Calicem bibitis, mortem Domini annuntiabitis donec veniet*. The glad Tydings therefore, the great Benefit that we receive by Christ's Death and Sufferings, (which we see as in a Glass, in this Holy Sacrament) ought to be set forth and preached to the People, so oft as they come to the Holy Communion.—*Lincoln.*

That the Gospel be read or taught at the time of the Mass, that the People there present may understand; it is good and godly, and convenient it should be so.—*Elien.*

I think it expedient and necessary, that as the King's most Excellent Majesty, his most dear Uncle my Lord Protector's Grace, with the most honourable Council beside, hath already appointed and enjoined to be done, that at all such times as the People (as they ought) be most gathered together, in the Principal and High Mass, the Gospel be taught and declared to the best understanding of the People.—*Carlolen.*

The Annunciation of Christ's Death and Passion, and the Benefit of the same, that the forgiveness of Sins, to all the true and faithful Believers therein, ought evermore to be set forth in the Mass to the edification of the People; which thing cannot be done, according to St. Paul's mind and meaning, 1 Cor. 14. as I suppose, except it be set forth to the People's understanding.—*Roffen.*

I think it is not against God's Word, but the oftner the same is done to the edifying of the People, received with devotion, and intending redress of Life thereby, the more it is to be affected and used.—*Bristollen.*

In the Mass-time, it were convenient to have some Doctrines, after the Example of the Primitive Church, that at the Blessed Communion the people might be edified.—*Dr. Car.*

Quest. 9.

Whether in the Mass it were convenient to use such Speech as the People may understand?

Answers.

I THINK it convenient to use the Vulgar Tongue in the Mass, except in certain secret Mysteries, whereof I doubt.—*Cantuarien.*

It were convenient to use such Speech in the Mass, as the People might understand.—*Eboracen.*

To have the whole Mass in English, I think it neither expedient, neither convenient.—*London. Worcester. Hereford. Norwicen. Ciestren. Assaven.*

It is convenient that the common Latin Tongue to these West parts of Christendom, be used in the Mass, being the Common Prayer of the whole Church, namely, in the Mysteries thereof, lest rude People should vilely prophane the Holy Mysteries thereof by contempt. Nevertheless certain Prayers might be in the Mother Tongue, for the instruction and stirring of the Devotion of the People, as shall be thought convenient.—*Dunelm.*

St. Paul would all things in the Congregation, and Publick Assembly, so to be spoken that they might edify; and in such a Language, that the People present might say *Amen* to our Thanksgiving. And long after the Apostles' times, all the People present did answer the Priest, (he speaking in a Language that they did understand) like-as the Clark or Boy doth now answer (as he is taught) in a Language that he understands not. *Cypri. habet de Cons. distinct. 1. Ca. Quando.*—*Lincoln.*

It was so used in Dalmatia in St. Hierom's time, and in Sclavonia in Cyril's time, who making suit to the Court of Rome for the same; and the Matter being debated in the Consistory, and having many Adversaries, suddenly there was heard a Voice, as it were, from Heaven; *Omnis Spiritus laudet Dominum, et omnis Lingua confiteatur ei*. Whereupon Cyrillus had his Petition granted him.—*Elien. Hac jam mea est Opinio, sed, sic ut, auditis melioribus cedam.*

This Question was deeply searched and tried for, in the most excellent and of highest memory, King Henry the Eighth his time, by the best Clarks of his Realm, in his presence; and then and there concluded, and upon that same by Proclamation commanded, That Holy Scripture should not be evulgate in English. Yet after it was otherwise seen and provided for: Therefore therein I would wish, that were most to the quiet edification of Christian People, and shall submit myself to my Superiors and Betters, submitting mine Understanding to their Judgments.—*Carlolen.*

I think it not only convenient that such Speech should be used in the Mass, as the People might understand, but also to speak it with such an audible Voice, that the Peo-

ple might hear it, that they be not defrauded of their Own, which Saint Paul teacheth to belong to them; and also that they may answer, as Cyprian saith, the People did in his days, *Habemus ad Dominum*. Nevertheless, as concerning that part that pertaineth to the Consecration, Dyonise and Basil moveth me to think it no inconvenience, that part should be spoken in silence.—*Roffen*.

If the Mass should be wholly in English, I think we should differ from the Custom and Manner of all other Regions: therefore if it may stand with the King's Majesty's Pleasure, I think it not good to be said all in English.—*Bristollen*.

Per me Paulum Episcopum Bristollensem.

Quest. 10.

When the Reservation of the Sacrament, and the hanging up of the same first began?

Answers.

THE Reservation of the Sacrament began, I think, six or seven hundred Years after Christ: The hanging up, I think, began of late time.—*Cantuarien*.

Polidore Virgil doth write, that Innocentius the Third decreed the Sacrament to be kept, to be in a readiness for the Sick. And Honorius the Third confirmed the same; adding, that it ought to be reserved in *loco singulari, mundo, et signato*. Commanding also the Priests that they should often instruct the People reverently to bow down at the Elevation-Time, and when it is born to the sick. As for the hanging up of the Sacrament over, or setting it upon the Altar, is of a later time, not yet received in divers places of Christendom.—*Lincoln*.

*Some Questions, with Answers made to them by the Bishops of Worcester, Chichester, and Hereford.**

The Question.

WHAT or wherein John's Fasting, giving Alms, being Baptized, or Receiving the Sacrament of Thanks in England, doth profit and avail Thomas dwelling in Italy, and not knowing what John in England doth?

The Answer.

The distance of place doth not lett nor hinder the Spiritual Communion which is between one and another, so that John and Thomas, wheresoever they be, far asunder, or near together, being both lively Members of Christ, receive either of others Goodness some Commodity; although to limit what or wherein, is unsearchable, and only pertaineth to the Knowledge of God. *Worcester. Chichester. Hereford.*

* These queries were put by Cranmer to those Bishops; but this paper is all in Boner's hand, with whom these three Bishops agreed.

The Question.

Whether the said Acts in John do profit them that be in Heaven, and wherein?

The Answer.

Gaudium est in Cælo super uno peccatore pœnitentiam agente, &c. (Luc. 15.)

The Question.

Whether it lieth in the said John, to defraud any Member of Christ's Body of the benefit of his Fasting, Alms-Deeds, Baptism, or Receiving of the Sacrament, and to apply the same benefit to one Person more than to another?

The Answer.

Charity defraudeth no Man of any such benefit that might come to him; and it lieth in God only to apply the same, and not in any Man, otherwise than by desire and prayer; but the better the Man is, the more available his Prayer is to them, for whom he especially prayeth.

The Question.

What thing is the Presentation of the Body and Blood of Christ in the Mass, which you call the Oblation and Sacrifice of Christ? and wherein standeth it, in Act, Gesture, or Words; and in what Act, Gesture, or Words?

The Answer.

The Presentation, &c. standeth in such Words, Prayers, Supplications, and Actions, as the Priest useth at the Mass, having the Body and Blood of Christ there present in the Sacrament.

The Question.

Is there any Rite or Prayer not expressed in the Scripture, which Christ used or commanded at the first Institution of the Mass, which we be now bound to use; and what the same be?

The Answer.

That Christ used Rites and Prayers at the Institution and Distribution of the Sacrament, the Scripture declareth: But what Rites and Prayers they were we know not; but I think we ought to use such Rites and Prayers as the Catholick Church hath, and doth uniformly observe.

The Question.

Whether in the Primitive Church there were any Priests that lived by saying of Mass, Mattins, and Even-song, and praying for Souls only? And whether any such state of Priesthood be allowed in the Scripture, or be meet to be allowed now?

The Answer.

There were Priests in the Primitive Church which preached not, but exercised themselves in Prayer for the Quick and the Dead, and other Spiritual Ministrations in the Church; and accustomedly used common Prayers both Morning and Evening; and such state of Priesthood is not against the Scripture.

The Question.

For what Cause it were not expedient nor convenient to have the whole Mass in English?

The Answer.

This Question is answered by Dyonise and Basil, *De Spiritu Sancto*; and also an uniformity of all Churches in that thing is to be kept.*

XXVI.—*A Collection of some of the Chief Indulgences then in the English Offices.*

Horæ B. Mariæ Virg. ad usum Sarum;
Printed at Paris, 1526.

Folio 38.—To all them that be in the State of Grace, that daily say devoutly this Prayer before our Blessed Lady of Pity, she will shew them her blessed Visage, and warn them the Day and the Hour of Death; and in their last End, the Angels of God shall yield their Souls to Heaven; and he shall obtain 500 Years, and so many Lents of Pardon, granted by five Holy Fathers, Popes of Rome.

Folio 42.—Our Holy Father Sixtus the 4th, Pope, hath granted to all them that devoutly say this Prayer before the Image of our Lady, the sum of 11000 Years of Pardon.

Folio 44.—Our Holy Father the Pope, Sixtus, hath granted, at the instance of the highmost and excellent Princess Elizabeth, late Queen of England, and Wife to our Sovereign Liege Lord King Henry the 7th, (God have

* After these answers, follows a reply by Cranmer, in other queries, as, "If you cannot tell what and where the acts of John can profit Thomas, being so far distant from him, that he can never hear from him; why do you then affirm, that to be true, which you cannot tell how, nor wherein it can be true?"

"Whether our prayers for all the souls departed, do profit the apostles, prophets, and martyrs?"

"Whether they know all the actions of every man here in earth? And, if not, how do they rejoice of those good actions, which they know not?"

"Whether our evil deeds do them hurt, as our good deeds profit them?"

"Whether the presentation of the body and blood of Christ, do stand in all the words and actions that the priest useth in the mass, which now we do use?"

"Whereby is it known, that in the primitive church were priests that preached not?"

"Why may not we as well alter the Mass into the English tongue, or alter the ceremonies of the same, as we alter the Communion to be under both kinds, that in other churches is uniformly ministered to the people under one kind; seeing that the uniformity of all churches requireth no more the uniformity in one than in the other.

mercy on her sweet Soul, and all Christian Souls) that every day in the Morning, after three tollings of the Ave-Bell, say three times the whole Salutation of our Lady, Ave Maria Gratia; that is to say, at six of the Clock in the Morning three Ave Marias; at twelve of the Clock at Noon three Ave Marias; and at six of the Clock at Even; for every time so doing, is granted of the Spiritual Treasure of Holy Church 300 days of Pardon, *toties quoties*. And also our Holy Father, the Archbishop of Canterbury and York, with other nine Bishops of this Realm, have granted, three times in the day, forty days of Pardon to all them that be in the state of Grace, able to receive Pardon; the which began the 26th day of March, Anno 1492. Anno Henrici 7. and the sum of the Indulgence and Pardon for every Ave Maria, 860 days, *toties quoties*. This Prayer shall be said at the tolling of the Ave-Bell.

Folio 47.—Our Holy Father the Pope, Bonifacius, hath granted to all them that devoutly say this lamentable contemplation of our Blessed Lady standing under the Cross weeping, and having compassion with her sweet Son Jesus, seven Years of Pardon, and forty Lents. And also Pope John the 22d hath granted 300 days of Pardon.

Folio 50.—These be the fifteen *Do's*, the which the Holy Virgin S. Bridget was wont to say daily before the Holy Rood in S. Paul's Church at Rome; whose souls this a whole Year, shall deliver fifteen Souls out of Purgatory of his next Kindred, and convert other fifteen Sinners to good Life; and other fifteen Righteous Men of his kind shall persevere in good Life; and what ye desire of God ye shall have it, if it be to the Salvation of your Souls.

Folio 54.—To all them that before this Image of Pity devoutly say five Pater Nosters, and five Ave Marias, and a Credo, piteously beholding those Arms of Christ's Passion, are granted 32755 Years of Pardon; and Sixtus the 4th, Pope of Rome, hath made the fourth and the fifth Prayer, and hath doubled his foresaid Pardon.

Folio 56.—This Epistle of our Saviour, sendeth our Holy Father, Pope Leo, to the Emperor Carolo Magno; of the which we find written, Who that beareth this Blessing upon him, and saith it once a day, shall obtain forty Years of Pardon, and eighty Lentings, and he shall not perish with sudden Death.

Folio 57.—This Prayer made by S. Austin, affirming who that says it daily kneeling, shall not die in Sin; and after this Life shall go to the everlasting Joy and Bliss.

Folio 58.—Our Holy Father the Pope, John 22d, hath granted to all them that devoutly say this Prayer, after the Elevation of our Lord Jesus Christ, 3000 days of Pardon for deadly Sins.

Ibid.—Our Holy Father the Pope, Bonifacius the Sixth, hath granted to all them that

say devoutly this Prayer following, between the elevation of our Lord, and the three Agnus Dei, 10000 Years of Pardon.

Folio 61.—Our Holy Father, Sixtus the 4th, hath granted to all them that be in the state of Grace, saying this Prayer following immediately after the Elevation of the Body of our Lord, clean remission of all their Sins perpetually enduring. And also John the Third, Pope of Rome, at the request of the Queen of England, hath granted to all them that devoutly say this Prayer before the Image of our Lord Crucified, as many days of Pardon, as there were wounds in the Body of our Lord in the time of his bitter Passion, the which were 5465.

Folio 65.—These five Petitions and Prayers made S. Gregory, and hath granted unto all them that devoutly say these five Prayers, with five Pater Nosters, five Ave Marias, and a Credo, 500 years of Pardon.

Folio 66.—These three Prayers be written in the Chappel of the Holy Cross in Rome, otherwise called, *Sacellum Sanctæ Crucis septem Romanorum*, who that devoutly say them, they shall obtain ten hundred thousand Years of Pardon for deadly Sins, granted of our Holy Father John 22d, Pope of Rome.

Folio 68.—Who that devoutly beholdeth these Arms of our Lord Jesus Christ, shall obtain 6000 Years of Pardon of our Holy Father S. Peter, the first Pope of Rome, and of thirty other Popes of the Church of Rome, Successors after him. And our Holy Father, Pope John the 22d, hath granted unto all them, very contrite and truly confessed, that say these devout Prayers following, in the commemoration of the bitter Passion of our Lord Jesus Christ, 3000 Years of Pardon for deadly Sins, and other 3000 for venial Sins, and say first a Pater Noster and Ave Maria.

Folio 71.—Our Holy Father, Pope Innocentius the Second, hath granted to all them that say this Prayer devoutly in the worship of the Wound that our Lord had in his blessed Side, when he was dead, hanging in the Cross, 4000 days of Pardon.

Folio 72.—This most devout Prayer, said the Holy Father S. Bernard, daily kneeling in the worship of the most Holy Name Jesus. And it is well to believe, that through the Invocation of the most excellent Name of Jesu, S. Bernard obtained a singular Ward of perpetual Consolation of our Lord Jesu Christ. And these Prayers written in a Table that hanged at Rome in S. Peter's Church, nigh to the High Altar there, as our Holy Father the Pope evely is wont to say the Office of the Mass; and who that devoutly, with a contrite Heart, daily say this Orison, if he be that day in the state of eternal Damnation, then his eternal Pain shall be changed him in temporal pain of Purgatory; then if he hath deserved the pain of Purgatory, it shall be forgotten and forgiven, through the infinite Mercy of God.

XXVII.—Injunctions for a Visitation of Chuntries.

[Ex MS. Dr. Johnson.]

To, the Parson Vicar, Curat, Chaunter, Priests, Church-wardens, and two of the most honest Persons of the Parish of being no Founders, Patrons, Donors, Lessees, nor Farmers of the Promotions of Corporations hereafter recited, nor of any part thereof, and to four of them at the least.

First, Ye shall make diligent search and inquiry, immediately upon the receipt hereof, of the number; and how many Chuntries, Hospitals, Colleges, free Chappels, Fraternities, Brotherhoods, Guilds and Salaries, or Wages of Stipendiary Priests, being Perpetuities now charged, or that ought to be charged, or chargeable, to the payment of the first Fruits and Tenths, and of all Colleges chargeable, and not chargeable to the said payment of Tenths and first Fruits, which be within your Church and Parish.

Also you shall enquire of the Orders, Ordinances, Kinds, Qualities, Degrees, Uses and Abuses, or Misuses, Conditions, Estates, and Necessities, of and concerning all and every the said Chuntries, Fraternities, Guilds, Stipends, or Wages, and other the Premises; and by what Names, Surnames, Corporations, or Titles, they and every of them be taken or known; and to what intents, purposes, and deeds of Charity they and every of them were founded, ordained, and made; and ye shall take into your hands, and also bring with you, at the day of your Certificate, the Foundations, and all other writings which you have or can attain, for the true declaration and proof of the same.

Also you shall enquire, how and what manner or sort the Revenues and Profits of the Lands and Possessions of all the aforesaid Promotions, and every of them, be used, expended, imploied, or bestowed.

Also how many of the said Promotions be Parish-Churches.

Also how far space or distance the said Chuntries and Chappels be, and stand from the Parish-Churches, of the Parishes wherein they do stand.

Also ye shall enquire of all the Houses, Lands, Tenths, Rents, Possessions and Revenues, united, annexed, or appertaining to the aforesaid Chuntries, Hospitals, Guilds, and other Promotions abovesaid, and to every of them, and of the yearly value thereof, and shall make a true and perfect Rental or other Book thereof.

And ye shall enquire of all the Resolutes, Deductions, and yearly payments or charges going forth of the Premises, and of every part thereof, and shall certify the same in writing; that is to say, for every Chantry, or other the aforesaid Promotions severally by it self; and over this, to bring with you all such Rentals of the same, and every of them, as ye have or may attain or come by.

Also ye shall enquire of all the Lands, Rents, Possessions, and Hereditaments, which were or be united, annexed, or pertaining to the aforesaid Promotions or Corporations, or to any of them, which at any time since the fourth day of February, in the 27th Year of the King's Majesty's Reign, did appertain or belong to them, or any of them, and of the Goods, Jewels, and Ornaments, lately pertaining or belonging to the same.

Also ye shall enquire how many of the aforesaid Chuntries, Hospitals, Guilds, and other the aforesaid Promotions or Corporations, and what Lands, Rents, or parcels thereof, sithence the 4th day of February, in the 27th Year of the Reign of our aforesaid Sovereign Lord, been or have been dissolved, purchased, or by any other means or ways taken, entred unto, or obtained by any of the King's Majesty's Subjects, by their own Authorities, without the King's License.

And ye shall enquire of the Lands, Tenths, Rents, and Hereditaments thereof, and of the yearly Value of the same, and of all the Goods and Ornaments of the same; and of the yearly Resolutes, Deductions, and Paiments going forth of the same; and shall make a true Rental or Book thereof, and shall certify the same particularly.

Also ye shall enquire of all the Plate, Jewels, Ornaments, Goods, and Chattels, meerly and truly pertaining or belonging to all the aforesaid Promotions or Corporations, and to every of them severally, and shall make one true Inventory thereof, with the Value of the same, and of every parcel thereof, that is to say, in true weight of all parcels of Plate, Chalices, and other; and the price or value of all other Ornaments, Goods, or Chattels, and in whose hands or possession the same be or remain.

Also, finally, ye shall make ready and finish your Certificate in writing, before the of all and singular the Premises, and of every Article above-said severally, and not in gross, or in one whole Article, as ye will answer and be sworn to the same: And that you, and every of you, being resident or remaining within the said Parish, shall Sign and Seal the same; and ye shall send the same your Certificate sealed unto us, at such day and place as hereafter shall be assigned unto you, by one of the most honest of the aforesaid Church-wardens, and by all the Incumbents of the Chuntries, Chappels, Hospitals, Guilds, and Promotions aforesaid, if there be but one Incumbent in the said Promotions, or any of them; And if there be more Incumbents than one in the said Promotions, or any of them being of one Foundation, that then one of the said Incumbents, together with the said honest Church-warden, and other Incumbents, being but one of one Foundation, as is aforesaid. Foreseeing always, that your Proceedings and Certificate of the Premises, and every part thereof, be executed, ordered, and done, with all diligence, substantially and

truly, that the same may so appear unto us at our repair to view and survey the Premises, as ye will then have condign thanks for the same, and avoiding your extream damage, which may ensue of the contrary.

Robert Arch-bishop.	Mr. Wallay.
Sir Michael Stanhope.	Mr. Norton.
Sir Leonard Bekworth.	Mr. Chaloner.
Mr. Robert Henneage.	Mr. Gargrave.
Mr. ——— Babthorpe.	Mr. ——— Auditor.

XXVIII.—*The Protector's Letter to Gardiner concerning the Points he was to handle in his Sermon.*

[Ex MS. Col. C. C. Cant.]

WE commend us unto you; We sent to you yesterday our Servant William Cecil, to signify unto you our pleasure and Advice, That you should, in this your next Sermon, forbear to intreat upon those Principal Questions, which remain amongst the number of learned Men in this Realm, as yet in controversy, concerning the Sacrament of the Altar, and the Mass; as well for that your private Argument or Determination therein might offend the People, naturally expecting decisions of litigious Causes, and thereby Discord and Tumult arise; the occasions whereof we must necessarily prevent and take away; as also for that the Questions and Controversies rest at this present in consultation, and with the pleasure of God, shall be, in small time, by publick Doctrine and Authority, quietly and truly determined. This Message we send to you, not thinking but your own wisdom had considered so much in an apparent Matter; or at the least, upon our remembrance, ye would understand it and follow it with good will, consulting thereby your own Quiet in avoiding Offence, as observing our Pleasure in avoiding Contention. Your Answer thereunto, our said Servant hath declared unto us in this manner. Ye can no wise forbear to speak of the Sacrament, neither of the Mass; this last being the chief Foundation, as ye say, of our Religion, and that without it we cannot know that Christ is our Sacrifice; the other being so spoken of by many, that if you should not speak your mind thereof what ye think, you know what other Men would think of you; in the end, concluding generally, that you will speak the Truth, and that ye doubt not but that we shall be therewith content; adding also, as our said Servant reporteth unto us, That you would not wish that we ourselves should meddle or have to do in these Matters of Religion, but that the care thereof were committed to you the Bishops, unto whom the blame, if any should be deserved, might well be imputed.

To this your Answer, if so it be, we reply very shortly, signifying unto you our express Pleasure and Commandment, on our Sovereign Lord the King's Majesty's behalf, charging you, by the Authority of the same, to ab-

stain in your said Sermon from treating of any Matter in controversy concerning the said Sacrament and the Mass, and only to bestow your Speech in the expert explication of the Articles prescribed unto you, and in other wholesome Matter, of Obedience of the People, and good Conversation and Living; the same Matters being both large enough for a long Sermon, and not unnecessary for the time. And the treatie of other, which we forbid you not meet in your private Sermon to be had, but necessarily reserved for a publick Consultation, and at this present utterly to be forborn for the common Quiet.

This our express Pleasure, wherein we know how reasonably we may command you, and you (we think), know how willingly ye ought to obey us. For our intermeddling with these Causes of Religion, understand you, that we account it no small part of our Charge, under the King's Majesty, to bring his People from Ignorance to Knowledge, and from Superstition to true Religion, esteeming that the chief Foundation to build Obedience upon: and where there is a full consent of others, the Bishops and learned Men, in a Truth, not to suffer you, or a few other, with wilful headiness, to dissuade all the rest. And although we presume not to determine Articles of Religion by our Self, yet from God, we knowledg it, we be desirous to defend and advance the Truth, determined or revealed, and so consequently we will not fail, but withstand the Disturbers thereof. So fare you well. From Sion, June 28. Anno 1548.

Your Loving Friend,

E. Somerset.

XXIX.—*Some of the Collects and Hymns to the Saints in the Hours ad usum Sarum, printed at Paris, Anno 1520. In which, immediate Adoration is offered to them, and those things are asked of them, which God only gives.*

Folio 4.]—SANCTA Dei Genetrix, quæ digne meruisti concipere, quem totus orbis nequivit comprehendere; tuo pio interventu, culpas nostras ablue, ut perennis sedem gloriæ, per te redempti, valeamus scandere, ubi manes cum Filio tuo sine tempore.

Fol. 11. S. Panthaleon.]—Sancte Panthaleon Martyr Christi, militari ordine fuisti, quo promeruisti;—Demum heremiticam vitam acquisisti.—Tu vero hydropicum sanum reddidisti.—Missus in equeo ungues perdidisti.—Costas cum lampadibus adustus fuisti.—Collum subdens gladio pronus pertulisti.—Fundens lac pro sanguine vitam sic finisti.—Cunctas febres dilue a plebe tam tristi.—Qui Cælestis Gloriæ Regna meruisti.

Fol. 12. S. Tho. Cant.]—Tu per Thomæ sanguinem, quem pro te impendit, fac nos Christe scandere, quo Thomas ascendit.—Versicle gloria et honore coronasti, eum Domine. Resp. et constituisti, eum supra opera manuum tuarum.

Fol. 12. of Pope Nicolaus. And so in many

other places.]—Ut ejus meritis et precibus a gehennæ incendiis liberemur.

Fol. 30.]—Sancta Maria succurre miseris, Juva pusillanimes, refave flebiles, ora pro populo: interveni pro clero, intercede pro devoto femineo sexu.

Fol. 33.]—Virgo singularis, inter omnes mitis, nos culpis solutos, mites fac et castos: Vitam presta puram, iter para tutum, ut videntes Jesum, semper collætetur.

Fol. 44.]—*A Prayer to the Virgin, to the sayers of which, Pope Celestine granted 300 days of pardon; a part of which is.*

Consolare peccatorem, et ne tuum des honorem, alieno vel crudeli; precor te Regina Cæli. Me habeto excusatum, apud Christum tuum natum, cujus iram expavesco, et furorem pertimesco, nam peccavi tibi soli. O Maria Virgo, noli esse mihi aliena, gratia Cælesti plena; esto custos cordis mei, signa me timore Dei, confer vitæ sanitatem, et da morum honestatem: Et da peccata me vitare, et quod justum est amare, O dulcedo Virginalis, nunquam fuit nec est talis, &c.

Fol. 77. S. George.]—Georgi Martyr inclite, te decet laus et gloria: prædotatum militia, per quem puella Regia, existens in tristitia, coram Dracone pessimo, salvata est, et animo; te rogamus corde intimo, ut cum cunctis fidelibus, Cæli jungamur civibus, nostris abluti sordibus, ut simul cum lætitia, tecum simus in gloria, nostraq; reddant labia laudes Christo cum gloria.

Ibid. St. Christopher.]—Martyr Christophore, pro salvatoris honore, fac nos mente fore, dignos deitatis amore, Promisso Christi, quia quod petis obtinuisti, da populo tristi, bona quæ moriendo petisti: confer solamen, et mentis tolle gravamen; judicis examen, fac mite sit omnibus Amen.

Fol. 78.]—O Willielme Pastor bone, Cleri pater et patrone, munda nobis in agone, confer opem et depone, vitæ sordes et Coronæ Cælestis da gaudia.

Fol. 80. 11000 Virgins.]—O vos undena millia, puellæ gloriosæ, virginitatis lilia, Martyrii Rosæ, in vita me defendite, prebendo mihi juvamen, in morte vos ostendite supremum ferendo solamen.

To St. Alban.

Te nunc petimus patrone, præco sedule, qui es nostra vera gloria, solve precum votis, servorum scelera.

To St. Peter and St. Paul.

Beate Petre qui Maxima reseras, claudis verbo Cæli limina, sume pins vota fidelia, peccati cuncta dissolvendo vincula: Sacra Pauleingere dogmata, illustrans plebis peccata.

In die omnium Sanctorum.

Mariam primam vox sonet nostra, per quam nobis vitæ sunt data præmia: Regina quæ es mater, et casta, solve nostra per filium peccamina: Angelorum concio sacra et Arch-Angelorum turma inclita, nostra diluant jam peccata præstando supernam Cæli gloriam.

XXX.—*Doctor Redmayn's Opinion concerning the Marriage of the Clergie.—An Original.*

[Ex MS. Col. C. C. Cant.]

I THINK that although the word of God does exhort and counsel Priests to live in Chastity, out of the cumber of the Flesh and of the World, that thereby they may wholly attend to their Calling; yet the Bond of conteyning from Marriage, doth only lie upon Priests in this Realm, by reason of Canons and Constitutions of the Church, and not by any Precept of God's Word, as in that they should be bound by any Vow: Which (in as far as my conscience is) Priests in this Church of England do not make.

I think that it standeth well with God's Word, that a Man which hath been, or is but once married, being otherwise accordingly qualified, may be made a Priest.

And I do think, that for as much as Canons and Rules made in this behalf are neither Universal nor Everlasting, but upon Considerations may be altered and changed; Therefore the King's Majesty, and the higher Powers of the Church, may, upon such Reasons as shall move them, take away the Clog of perpetual Continence from Priests, and grant that it may be lawful for such as cannot, or will not contain, to marry one Wife; and if she die, then the said Priest to marry no more, remaining still in the Ministration.

John Redmayn.

XXXI.—*Articles of High Treason, and other Misdemeanours against the King's Majesty, and his Crown, objected to Sir Thomas Seymour, Kt. Lord Seymour of Sudley, and High Admiral of England.*

[Ex Libro Concilii. Fol. 236.]

1. WHEREAS the Duke of Somerset was made Governor of the King's Majesty's Person, and Protector of all his Realms and Dominions, and Subjects; to the which you your self did agree, and gave your consent in writing; it is Objected and laid unto your Charge, That this notwithstanding you have attempted and gone about, by indirect means, to undoe this Order, and to get into your hands the Government of the King's Majesty, to the great danger of his Highness Person, and the Subversion of the State of the Realm.

2. It is Objected and laid to your Charge, that by corrupting with Gifts, and fair Promises, divers of the Privy Chamber, you went about to allure his Highness to condescend and agree to the same your most heinous and perilous purposes, to the great danger of his Highness Person, and of the subversion of the State of the Realm.

3. It is Objected, and laid unto your Charge, that you wrote a Letter with your own hand; which Letter the King's Majesty should have subscribed, or written again after that Copy, to the Parliament House; and

that you delivered the same to his Highness for that intent: With the which so written by his Highness, or subscribed, you had determined to have come into the Commons-House your self; and there, with your Fautors and Adherents before prepared, to have made a Broil, or Tumult, or Uproar, to the great danger of the King's Majesty's Person, and subversion of the State of this Realm.

4. It is Objected, and laid unto your Charge, That you your self spake to divers of the Council, and laboured with divers of the Nobility of the Realm, to stick and adhere unto you for the Alteration of the State, and Order of the Realm, and to attain your other Purposes, to the danger of the King's Majesty's Person, now in his tender Years, and subversion of the State of the Realm.

5. It is Objected, and laid unto your Charge, that you did say openly and plainly, You would make the Blackest Parliament that ever was in England.

6. It is Objected, and laid to your Charge, That being sent for by the Authority, to answer to such things as were thought meet to be reformed in you, you refused to come; to a very evil Example of Disobedience, and danger thereby of the subversion of the State of the Realm.

7. It is objected, and laid to your Charge, That sith the last Sessions of this Parliament, notwithstanding much clemency shewed unto you, you have still continued in your former mischievous Purposes; and continually, by your self and other, studied and laboured to put into the King's Majesty's Head and Mind, a misliking of the Government of the Realm, and of the Lord Protector's doings, to the danger of his Person, and the great peril of the Realm.

8. It is Objected, and laid to your Charge, That the King's Majesty being of those tender Years, and as yet by Age unable to direct his own things, you have gone about to instill into his Grace's Head, and as much as lieth in you, perswaded him to take upon himself the Government and managing of his own Affairs, to the danger of his Highness Person, and great peril of the whole Realm.

9. It is Objected, and laid to your Charge, That you had fully intended and appointed, to have taken the King's Majesty's Person into your own hands and custody, to the danger of his Subjects, and peril of the Realm.

10. It is Objected, and laid to your Charge, That you have corrupted, with Money, certain of the Privy-Chamber, to perswade the King's Majesty to have a credit towards you; and so to insinuate you to his Grace, that when he lacked any thing, he should have it of you and none other Body, to the intent he should mislike his ordering, and that you might the better, when you saw time, use his King's Highness for an Instrument to this purpose, to the danger of his Royal Person, and subversion of the State of the Realm.

11. It is Objected, and laid unto your

Charge, That you promised the Marriage of the King's Majesty at your Will and Pleasure.

12. It is Objected, and laid unto your Charge, That you have laboured and gone about to combine and confederate your self with some Persons : and specially moved those Noble-men, whom you thought not to be contented, to depart into their Countries, and make themselves strong ; and otherwise to allure them to serve your purpose by gentle Promises and Offers, to have a Party and Faction in readiness to all your Purposes, to the danger of the King's Majesty's Person, and peril of the State of the Realm.

13. It is Objected, and laid unto your Charge, That you have parted, as it were, in your imagination and intent the Realm, to set Noble-men to countervail such other Noble-men as you thought would lett your devilish Purposes, and so laboured to be strong to all your Devices ; to the great Danger of the King's Majesty's Person, and great peril of the State of the Realm.

14. It is Objected, and laid unto your Charge, That you had advised certain Men to entertain and win the favour and good-wills of the head Yeomen and Ringleaders of certain Countries, to the intent that they might bring the Multitude and Commons, when you should think meet, to the furtherance of your Purposes.

15. It is Objected, and laid to your Charge, That you have not only studied and imagined how to have the Rule of a number of Men in your Hands, but that you have attempted to get, and also gotten, divers Stewardships of Noblemen's Lands, and their Mannoreds, to make your Party stronger, for your Purposes aforesaid ; to the danger of the King's Majesty's Person, and great peril of the State of the Realm.

16. It is Objected, and laid to your Charge, That you have retained young Gentlemen, and hired Yeomen, to a great multitude, and far above such number as is permitted by the Laws and Statutes of the Realm, or were otherwise necessary or convenient for your Service, Place, or Estate, to the fortifying of your self towards all your evil Intent and Purposes ; to the great danger of the King's Majesty, and Peril of the State of the Realm.

17. It is Objected, and laid to your Charge, That you had so travailed in that Matter, that you had made your self able to make, of your own Men, out of your Lands, and Rules, and other your Adherents, 10000 Men, besides your Friends, to the advancement of all your Intent and Purposes ; to the danger of the King's Majesty's Person, and the great peril of the State of the Realm.

18. It is Objected, and laid unto your Charge, That you had conferred, cast, and weighed so much Mony as would find the said 10000 Men for a Month ; and that you knew how and where to have the same Sum ; and that you had given warning to have and prepare the said Mass of Mony in a readiness ;

to the danger of the King's Majesty's Person, and great peril to the State of the Realm.

19. It is Objected, and laid unto your Charge, That you have not only, before you married the Queen, attempted and gone about to marry the King's Majesty's Sister, the Lady Elizabeth, second Inheritor, in remainder to the Crown, but also being then let by the Lord Protector, and others of the Council, sithence that time, both in the life of the Queen, continued your old labour and love ; and after her death, by secret and crafty means, practised to atchieve the said purpose of marrying the said Lady Elizabeth ; to the danger of the King's Majesty's Person, and peril of the state of the same.

20. It is Objected, and laid to your Charge, That you married the late Queen so soon after the late King's Death, that if she had conceived streight after, it should have been a great doubt whether the Child born, should have been accounted the late King's or yours ; whereupon a marvellous danger and peril might, and was like to have ensued to the King's Majesty's succession, and Quiet of the Realm.

21. It is Objected, and laid unto your Charge, That you first married the Queen privately, and did dissemble and keep close the same, insomuch that a good space after you had married her, you made labour to the King's Majesty, and obtained a Letter of his Majesty's Hand, to move and require the said Queen to marry with you ; and likewise procured the Lord Protector to speak to the Queen to bear you her favour towards Marriage ; by the which colouring, not only your evil and dissembling Nature may be known, but also it is to be feared, that at this present you did intend to use the same practice in the marriage of the Lady Elizabeth's Grace.

22. It is Objected, and laid unto your Charge, That you not only, so much as lay in you, did stop and lett all such things as, either by Parliament or otherwise, should tend to the advancement of the King's Majesty's Affairs, but did withdraw your self from the King's Majesty's Service ; and being moved and spoken unto, for your own Honour, and for the Ability that was in you, to serve and aid the King's Majesty's Affairs, and the Lord Protector's, you would always draw back, and feign Excuses, and declare plainly that you would not do it.

Wherefore upon the discourse of all these foresaid things, and of divers others, it must needs be intended, that all these Preparations of Men and Mony, the attempts and secret practices of the said Marriage ; the abusing and perswading of the King's Majesty, to mislike the Government, State, and Order of the Realm that now is, and to take the Government into his own hands ; and to credit you, was to none other end and purpose, but after a Title gotten to the Crown, and your Party made strong both by Sea and Land, with Furniture of Men and Mony sufficient, to have as-

pired to the Dignity Royal, by some hainous Enterprise against the King's Majesty's Person ; to the subversion of the whole State of the Realm.

23. It is Objected, and laid unto your Charge, That you not only had gotten into your hands the strong and dangerous Isles of Silly, bought of divers Men ; but that so much as lay in your power, you travailed also to have Lunday ; and under pretence to have victualled the Ships therewith, not only went about, but also moved the Lord Protector, and whole Council, that you might, by public Authority, have that, which by private fraude and falshood, and confederating with Sharington, you had gotten, that is, the Mint at Bristol, to be yours wholly, and only to serve your Purposes, casting, as may appear, that if these Traiterous Purposes had no good success, yet you might thither convey a good Mass of Mony ; where being aided with Ships, and conspiring at all evil Events with Pirats, you might at all times have a sure and safe Refuge, if any thing for your demerits should have been attempted against you.

24. It is also Objected, and laid unto your Charge, That having Knowledg that Sir William Sharington Kt. had committed Treason, and otherwise wonderfully defrauded and deceived the King's Majesty, nevertheless you both by your self, and by seeking Council for him, and by all means you could, did aid, assist, and bear him, contrary to your Allegiance and Duty to the King's Majesty, and the good Laws and Orders of the Realm.

25. It is Objected, and laid unto your Charge, That where you owed to Sir William Sharington Kt. a great sum of Mony, yet to abet, bear, and cloak the great falshood of the same Sharington, and to defraud the King's Majesty, you were not afraid to say and affirm before the Lord Protector and the Council, that the said Sharington did owe unto you a great Sum of Mony, viz. 2800*l*. and to conspire with him in that falshood, and take a Bill of that feigned Debt into your custody.

26. It is Objected, and laid unto your Charge, That you by your self and Ministers have not only extorted and bribed great Sums of Mony of all such Ships as should go into Island, but also as should go any other where in Merchandise, contrary to the Liberty of this Realm, and to the great discouragement and destruction of the Navy of the same ; to the great danger of the King's Majesty, and the State of the Realm.

27. It is Objected, and laid unto your Charge, That where divers Merchants, as well Strangers as Englishmen, have had their Goods piratously robbed and taken, you have had their goods in your hands and custody, daily seen in your House, and distributed among your Servants and Friends, without any restitution to the Parties so injured and spoiled ; so that thereby Forreign Princes have in a manner been weary of the King's

Majesty's Amity, and by their Ambassadors divers times complained ; to the great slander of the King's Majesty, and danger of the State of the Realm.

28. It is Objected, and laid unto your Charge, That where certain Men have taken certain Pirats, you have not only taken from the Takers of the said Pirats all the Goods and Ships so taken, without any reward, but have cast the said Takers, for their good Service done to the King's Majesty, into Prison ; and there detained them a great time, some more, some less, to the discouraging of such as truly should serve the King's Majesty against his Pirats and Enemies.

29. It is Objected, and laid unto your Charge, That divers of the head Pirats being brought unto you, you have let the same Pirats go again free unto the Seas ; and taking away from the Takers of them, not only all their Commodity and Profit, but from the true Owners of the Ships and Goods, all such as ever came into the Pirats' hands, as though you were authorised to be the chief Pirat, and to have had all the Advantage they could bring unto you.

30. It is Objected, and laid unto your Charge, That where Order hath been taken, by the Lord Protector and the whole Council, that certain Goods, piratically taken upon the Seas, and otherwise known not to be Wreck nor Forfeited, should be restored to the true Owners, and Letters thereupon written by the Lord Protector and the Council ; to the which Letters, you your self, among the other, did set to your Hand ; Yet you, this notwithstanding, have given Commandment to your Officers, That no such Letters should be obeyed ; and written your private Letters to the contrary ; commanding the said Goods not to be restored, but kept to your own use and profit, contrary to your own Hand before in the Council-Chamber written, and contrary to your Duty and Allegiance, and to the perilous Example of others, and great slander and danger of the Realm.

31. It is Objected, and laid unto your Charge, That where certain Strangers, which were Friends and Allies to the King's Majesty, had their Ships, with Wind and Weather broken, and yet came unwrecked to the Shore ; when the Lord Protector and the Council had written for the restitution of the said Goods, and to the Country to aid and save so much of the Goods as might, you your self subscribing and consenting thereto ; yet this notwithstanding, you have not only given contrary commandment to your Officers, but as a Pirat have written Letters to some of your Friends to help, that as much of these Goods as they could, should be conveyed away secretly by Night further off, upon hope that if the same Goods were assured, the Owners would make no further labour for them, and then you might have enjoyed them ; contrary to Justice and your Honour, and to the great slander of this Realm.

32. It is Objected, and laid unto your Charge, That you have not only disclosed the King's Majesty's Secret Council, but also where you your self, amongst the rest, have consented and agreed to certain things for the advancement of the King's Affairs, you have spoken and laboured against the same.

33. It is further Objected, and laid unto your Charge, That your Deputy Steward, and other your Ministers of the Holt, in the County of Denbigh, have now, against Christ-mass-last past, at the said Holt, made such provision of Wheat, Malt, Beefs, and other such things as be necessary for the sustenance of a great number of men; making also, by all the means possible, a great Mass of Mony; insomuch that all the Country doth greatly marvel at it, and the more, because your Servants have spread Rumours abroad, that the King's Majesty was dead; whereupon the Country is in a great maze, doubt, and expectation, looking for some Broil, and would have been more, if at this present, by your apprehension, it had not been staid.

The Lord Admiral's Answer to three of the former Articles.

To the first, he saith, That about Easter-Tyde was twelvemonths, he said to Fowler, as he supposeth it was, that if he might have the King in his custody as Mr. Page had, he would be glad; and that he thought a Man might bring him through the Gallery to his Chamber, and so to his House: But this he said he spoke merrily, meaning no hurt. And that in the mean time after he heard, and upon that sought out certain Precedents, that there was in England at one time, one Protector, and another Regent of France, and the Duke of Exeter, and the Bishop of Winchester, Governors of the King's Person; Upon that he had thought to have made suit to the Parliament-House for that purpose, and he had the names of all the Lords, and totted them whom he thought he might have to his purpose to labour them. But afterwards communing with Mr. Comptroller at Ely-place, being put in remembrance by him of his assenting and agreeing with his own Hand, that the Lord Protector should be Governor of the King's Person, he was ashamed of his doings, and left off that suit and labour.

To the second he saith, He gave Mony to two or three of them which were about the King. To Mr. Cheek he saith, he gave at Christmass-tide was twelve-months, when the Queen was at Enfield 40*l.* whereof to himself 20*l.* the other for the King, to bestow where it pleased his Grace amongst his Servants. Mr. Cheek was very loath to take it, howbeit he would needs press that upon him; and to him he gave no more, at no time as he remembereth, sith the King's Majesty was crowned.

To the Grooms of the Chamber he hath at

Newyears-tydes given Mony, he doth not well remember what.

To Fowler, he saith, he gave Mony for the King, sith the beginning of this Parliament now last at London, 20*l.*

And divers times, he saith, the King hath sent to him for mony, and he hath sent it. And what time Mr. Latimer preached before the King, the King sent to him to know what he should give Mr. Latimer, and he sent to him by Fowler 40*l.* with this word, that 20*l.* was a good reward for Mr. Latimer, and the other he might bestow amongst his Servants; whether he hath given Fowler any mony for himself, he doth not remember.

To the third, he saith, It is true, he drew such a Bill indeed himself, and proffered it to the King, or else to Mr. Cheek, he cannot well tell; and before that, he saith, he caused the King to be moved by Mr. Fowler, whether he could be contented that he should have the Governance of him as Mr. Stanhope had. He knoweth not what answer he had; but upon that he drew the said Bill to that effect, that his Majesty was content, but what answer he had to the Bill he cannot tell, Mr. Cheek can tell.

XXXII.—The Warrant for the Admiral's Execution.—March 17.

[Ex Libro Concilii, Fol. 247.]

THIS day, the 17th of March, the Lord Chancellor, and the rest of the King's Council, meeting in his Highness Palace of Westminster, heard the Report of the Bishop of Ely, who by the said Lords, and others of the Council, was sent to instruct and comfort the Lord Admiral; after the hearing whereof, consulting and deliberating with themselves of the time most convenient for the execution of the said Lord Admiral, now attainted and condemned by the Parliament, They did condescend and agree, that the said Lord Admiral should be executed the Wednesday next following, betwixt the hours of nine and twelve in the forenoon the same day, upon Tower-Hill. His Body and Head to be buried within the Tower. The King's Writ (as in such Cases as heretofore hath been accustomed) being first directed and sent forth for that purpose and effect. Whereupon calling to the Council-Chamber the Bishop of Ely, they willed him to declare his their Determination to the said Lord Admiral; and to instruct and teach him, the best he could, to the quiet and patient suffering of Justice, and to prepare himself to Almighty God.

E. Somerset.

T. Cantuarien.	William Paget.
R. Rich. Cancel.	Anthony Wingfield.
W. St. John.	William Petre.
J. Russel.	A. Denny.
J. Warwick.	Edward North.
F. Shrewsbury.	R. Sadler.
Thomas Southampton.	

XXXIII.—*Articles to be followed and observed, according to the King's Majesty's Injunctions and Proceedings.*

[Ex MS. Dr. Johnson.]

1. THAT all Parsons, Vicars, and Curats, omit in the reading of the Injunctions, all such as make mention of the Popish Mass, of Chantries, of Candles upon the Altar, or any other such-like thing.

2. *Item.* For an Uniformity, that no Minister do counterfeit the Popish Mass, as to kiss the Lord's Table; washing his Fingers at every time in the Communion; blessing his Eyes with the Paten or Sudary, or crossing his Head with the Paten, shifting of the Book from one place to another, laying down and licking the Chalice of the Communion; holding up his Fingers, Hands, or Thumbs, joined towards his Temples, breathing upon the Bread or Chalice, shewing the Sacrament openly before the distribution of the Communion; ringing or sacring Bells, or setting any light upon the Lord's Board at any time: And finally, to use no other Ceremonies than are appointed in the King's Book of Common Prayers, or kneeling otherwise than is in the said Book.

3. *Item.* That none buy or sell the Holy Communion, as in Trentals and such other.

4. *Item.* That none be suffered to pray upon Beads, and so the People to be diligently admonished; and such as will not be admonished to put from the Holy Communion.

5. *Item.* That after the Homily, every Sunday, the Minister exhort the People, especially the Communicants, to remember the poor Men's Box with their Charity.

6. *Item.* To receive no Corpse but at the Church-yard, without Bell or Cross.

7. *Item.* That the Common-Prayer, upon Wednesdays and Fridays, be diligently kept, according to the King's Ordinances, exhorting such as may conveniently come, to be there.

8. *Item.* That the Curats, every sixth Week, at the least, teach and declare diligently the Catechism, according to the Book of the same.

9. *Item.* That no Man maintain Purgatory, Invocation of Saints, the six Articles, Bedrolls, Images, Reliques, Lights, Holy Bells, Holy Beads, Holy Water, Palms, Ashes, Candles, Sepulchres Paschal, creeping to the Cross, hallowing of the Font of the Popish manner, Oil, Chresme, Altars, Beads, or any other such Abuses and Superstitions, contrary to the King's Majesty's Proceedings.

10. *Item.* That within any Church or Chapel, be not used any more than one Communion upon any day, except Christmass-day and Easter-day.

11. *Item.* That none keep the Abrogate Holy-days, other than those that have their proper and peculiar Service.

12. *Item.* That the Church-wardens suffer no buying nor selling, gaming, or unfitting Deemeanour, in Church, or Church-yards, espe-

cially during the Common-Prayer, the Sermon, and reading of the Homily.

13. *Item.* That going to the Sick with the Sacrament, the Minister have not with him either Light or Bells.

XXXIV.—*A Paper written by Luther to Bucer, concerning a Reconciliation with the Quingians.*

An Original.

[Ex MS. Col. C. Ch. Cant.]

PRIMO, Ut nullo modo concedamus de nobis dici, quod neutri neutros ante Intellexerunt: Nam isto Pharmaco non medebimur tanto vulneri: cum nec ipsi credamus utrumque hoc verum esse, et alii putabunt a nobis hoc fingi; ut ita magis suspectam reddemus causam, vel potius per totum dubiam faciemus; cum sit communis omnium, ut in tantis animorum turbis et scrupulis non expedit hoc nomine ad-dere offendiculum.

Secundo, Cum hactenus dissenserimus, quod illi signum, nos Corpus Christi asseruerimus plane contrarii: Nihilominus mihi videtur utile, ut mediam, ut novam statuamus sententiam, qua et illi concedant Christum adesse vere et nos concedamus panem solum manducari. Considerandum certe est, quantum hic fenestram aperiemus in re omnibus communi cogitandi et Orientium hinc fontes questionum et opinionum*. Ut tutius multo sit illos simpliciter manere in suo signo, cum nec ipsi suam, nec nos nostram partem, multo minus utriq; totum orbem pertrahemus in eam sententiam; Sed potius irritabimus ad varias Cogitationes, ideo vellem potius ut sopitum maneret dissidium in duabus istis sententiis, quam ut occasio daretur infinitis questionibus ad Epicurismum profuturis.

Istis salvis, nihil est quod a me peti possit: nam ut ego hoc dissidium vellem (testis est mihi Christus meus) redemptum Corpore et Sanguine meo. Sed quid faciam? Ipsi forte Conscientia bona sunt in altera sententia. Feramus igitur eos: si sinceri sunt, liberabit eos Christus Dominus. Ego contra captus sum bona mea Conscientia, nisi ipsi mihi sum ignotus, in meam sententiam: ferant et me, si non possunt mihi accedere.

XXXV.—*The Sentence against Joan of Kent, with the Certificate made upon it.*

[Regist. Cran. Fol. 175.]

IN DEI NOMINE, Amen. Nos Thomas, permissione divina Cantuarien. Archiepiscopus, totius Angliæ primas et Metropolitani, Thomas Smith Miles, Willielmus Cooke Decanus de Arcubus, Hugo Latimer Sacra Theologiæ Professor, et Richardus Lyell Legum Doctor, illustrissimi, invictissimi in Christo Principis et Domini nostri Domini Edwardi sexti, Dei Gratia Angliæ, &c. per Literas suas Regias Patentes, dat.

* Here a word is wanting, it is like it should be *Ocludendi*.

duodecimo die mensis Aprilis, Anno Regni sui tertio, contra te Joannam Bocher, alias nuncupatam Joannam de Kente, coram nobis super hæretica pravitare, juxta et secundum Commissionem dicti Domini nostri Regis detectam et declaratam, ac in ea parte apud bonos et graves Notorie et Publice, diffamatam, rite et legitime procedentes, auditis, visis, intellectis, cognitis, rimatis, et matura deliberatione discussis et ponderatis dicti negotii meritis et circumstantiis, servatisq; in omnibus et per omnia in eodem negotio de jure servandis in quomodolibet requisitis: judicialiter et pro tribunali sedentes, Christi nomine invocato ac ipsum solum Deum præ oculis nostris habentes; Quia per acta inactitata, deducta, probata, confessata, ac per te sæpius coram nobis in eodem negotio recognita, comperimus et clare invenimus te, tum per confessiones, tum per recognitiones tuas coram nobis judicialiter factas, nefandum et intollerabilem errorem, hæresin damnatam et scandalosam opinionem subscriptam, juri Divino et Fidei Catholicæ obviantem, contrariam et repugnantem: viz—"That you believe, that the Word was made Flesh in the Virgin's Belly; but that Christ took Flesh of the Virgin, you believe not; because the Flesh of the Virgin, being the outward Man, was sinfully gotten and born in Sin; but the Word, by the consent of the inward Man of the Virgin, was made Flesh." Manutenuisse: quem quidem errorem, hæresin damnatam et scandalosam opinionem, juri divino et Fidei Catholicæ, obviantem, contrariam et repugnantem, &c. Idcirco nos Thomas Archiep. &c. te Joannam Bocher, alias Joannam de Kente prædictam, de meritis, culpis, obstinaciis et contumaciis, &c. de et super horrendo hæreticæ pravitatis reatu confessam, ad Ecclesiæ unitatem redire nolentem, hæreticam opinionem credentem, præmissorum prætextu fuisse et esse, cum animi dolore et cordis amaritudine Judicamus, teq; ex nunc tanquam pertinacem et obstinatam hæreticam, judicio sive curiæ seculari ad omnem juris effectum, qui exinde sequi debeat, aut poterit, relinquendam fore decernimus et declaramus, et sic per præsentem de facto relinquimus; Teq; Joannam Bocher, alias Joannam de Kent, memoratam hæreticam, pertinacem, in majoris Excommunicationis sententiam occasione præmissorum incidisse et incurrisse, nec non excommunicatam fuisse et esse, etiam sententialiter et definitive pronunciamus et declaramus, per hanc nostram sententiam definitivam, quam ferimus et promulgamus in his scriptis. Lecta fuit hæc sententia per prænominatos, Reverendum, &c.

Sermo factus Domino Regi contra Joannam Bocher, alias dictam, Joannam de Kent pro Brachio Seculari.

ILLUSTRISSIMO et INVICTISSIMO in Christo Principi, Domino nostro Edwardo sexto, Dei Gratia Angliæ, &c. Thomas Permissione

Divina Cantuarien, &c. Thomas Smith et Commissarii prædicti et Inquisitores vestre Celsitudinis, per Literas vestras Regias Patentes, dat. 12 Aprilis, Anno Regni vestri tertio, sufficienter et legitime deputati honorem et perpetuam felicitatem in eo, per quam Reges regnant et Principes dominantur. Vestre Regiæ Celsitudini, Tenore præsentum significamus, quod nos adversus quandam, Joannam Bocher alias Joannam de Kent dictam, subditam vestram de et super nefando Crimine Hæreseos ac detestanda Anabaptistarum Secta apud bonos et graves enormiter defamatam, et super reatu earundem nobis detectam, delatam et denuntiatam, rite et legitime juxta literarumstrarum Regiarum Commissionum exigentiam, et tenorem procedentes, eandem Joannam, per nos examinatam, comperimus et invenimus Errores, Hæreses et damnatas Opiniones pertinaciter animo indurato sæpenumero manutenuisse, defendisse et in eisdem permansisse, et ab eisdem nullo modo resipuisse, nec resipiscere curasse; sed ad Sanctæ Matris Ecclesiæ gremium redire penitus neglexisse: Ideo, cum animi amaritudine et cordis dolore, eandem Joannam, sæpius monitam et per nos ad Ecclesiæ unitatem redire hortatam, salutaribus nostris monitis parere omnino spernentem, de et cum consensu Collegarum nostrorum, tanquam ovem morbidam a grege domini (ne alios viros subditos sua contagione inficiat) ejiciendam et eliminandam fore decrevimus, ipsamq; Joannam occasione iniquitatis suæ inveteratæ, hæreticam ac hæreticis Opinionibus credentem, mediante nostra sententia definitiva, pronunciamus et decrevimus. Cum igitur Sancta Mater Ecclesiæ non habeat, quod ulterius facere et exequi debeat, in hac parte vestre Regiæ sublimitati et brachio vestro seculari dictam Hæreticam et relapsam relinquimus, condigna animadversione plectendam. In cujus rei testimonium Nos Thomas Archiep. &c. Commissarius vester humillimus supradictus, de consensu Collegarum nostrorum, hic se subscribentium, Sigillum nostrum Archiepiscopale præsentibus apponi fecimus. Datum ultimo die mensis Aprilis, Anno Dom. 1549. et Regni vestri felicissimi Anno tertio.

Folio 178. After this followeth the Process, and Sentence of Condemnation of one George van Parre a Dutchman, for obstinately maintaining the like Opinions; together with a Petition imploring the execution thereof, and the assistance of the Secular Power, conform to the Tenour of that above-written, bearing date the 6th of April, Anno Dom. 1551.

The Judges and Commissioners of this Process, were Thomas Arch-Bishop of Canterbury, Nicholas Bishop of London, William May, Griffin Leyson, John Oliver, Miles Coverdale, Richard Lyell, John Gosnold, and Christopher Nevison.

His Heresy that he believeth, is, That God the Father is only God: and that Christ is

not very God, is non-Heresie. And being askt, by an Interpreter, whether he would abjure the said Opinion? He answered, No.

XXXVI.—*A Letter from the Protector to Sir Philip Hobbey, concerning the Rebellions at Home.*

[Cotton Libr. Galba. B. 12.]

KNOWING that all such as be Ambassadors abroad, are not only desirous of News, for the love they bear to their own Country naturally, desiring often to hear of the estate of it, but also to confirm and confute such Rumours as be spread in the Parts where they lie, we have thought good to impart what sith our last Letters hath chanced. The Devonshire Men are well chastised and appeased; three other of their Captains have voluntarily come in, and simply submitted themselves to Sir Thomas Pomery, Kt. Wise and Harrice, who before were fled, and could not be found; and the Country cometh in daily to my Lord Privy-Seal, by 100 and 1000, to crave their Pardon, and be put in some sure hope of Grace. Burry, and some one or two more of their blind Guids, that escaped from the Sword, have attempted, in the mean Season, to stir up Somersetshire, and have gotten them a Band or Camp; but they are sent after, and we trust by this, they have as they deserve. The Earl of Warwick lieth near to the Rebels in Norfolk, which faint now, and would have Grace gladly, so that all might be pardoned, Ket, and the other Arch-Traitors. The number upon that is at a stay, and they daily shrink so fast away, that there is great hope that they will leave their Captains destitute and alone, to receive their worthy Reward; the which is the thing we most desire, to spare, as much as may be, the effusion of Blood, and that namely of our own Nation. In Yorkshire a Commotion was attempted the Week last past; but the Gentlemen were so soon upon them, and so forwardly, that it was streight suppressed; and with weeping Eyes, the rest upon their Knees, they wholly together desired the Gentlemen to obtain their Pardons; the which the King's Majesty hath so granted unto them, as may stand with his Highness Honour: So that for the Inner Parts (thanks be to the Almighty God) the Case standeth in good Points. The Causes and Pretences of these Uproars and Risings, are divers and uncertain, and so full of variety almost in every Camp, (as they call them) that it is hard to write what it is; as ye know, is like to be of People without Head and Rule, and that would have that they wot not what: Some crieth, Pluck down Inclosures and Parks, some for their Commons: others pretend the Religion; a number would Rule another while, and direct things as Gentlemen have done; and indeed all have conceived a wonderful hate against Gentlemen, and taketh them all as their enemies. The Ruffians among them,

and the Souldiers, which be the chief Doers, look for spoil. So that it seemeth no other thing but a Plague and a Fury amongst the vilest and worst sort of Men: for except only Devonshire and Cornwall, and they not past two or three, in all other Places not one Gentleman, or Man of Reputation was ever amongst them, but against their wills, and as Prisoners. In Norfolk, Gentlemen, and all Servingmen, for their sakes, are as ill handled as may be; but this Broil is well asswaged, and in a manner at a point shortly to be fully ended, with the Grace of God.

On the other part of the Seas, we have not so good News; for the French King taking now his time, and occasions of this Rebellion within the Realm, is come unto Bullingnois, with a great number of Horsemen and Footmen, himself in Person: And as we are advertised, of the Letters of the 24th of this present, from Ambletue or Newhaven, the Almain Camp, or Almain Hill, a piece appertaining to the said Ambletue, was that day delivered to the French, by traitorous consent of the Camp; their variance falling out, or feigned, between the Captain and the Souldiers, so that they are now besieged very near, and in a manner round. Howbeit they write, that they trust the piece it self of Newhaven will be well enough defended, God assisting them, who be in as good and stout a courage as any Men may be, and as desirous to win Honour, and give a good account of their Charge. Thus we bid you heartily farewell. August 24. 1549.

XXXVII.—*A Letter of Bonner's after he was deprived. An Original.*

The first part of this Letter, is the recommending the Beaver, that they might find a good Marriage for him.

—THE Pears were so well accepted in every place, where I had so many Thanks for my Distribution, that I intend, by God's Grace, to send down to you your Frail again, to have an eching, either of more Pears, or else of Puddings, &c. ye do know what, &c. doth mean by that Italian Proverb, *Dio me guarda da furia di villani, da Conscientia di preti, da chi odi due messe nel giorno, da quasibugtie di medici da, &c. di notarii, da chi jura per la Conscientia mia* I do not write to Sir John Burne, nor to my Lady, for any thing, their Conscience is not over-large; and the like is in Mr. Hornvale, and also my old Acquaintance John Badger. But if amongst you I have no Puddings, then must I say, as Messer, our Priest of the Hospital, said to his mad Horse, in our last journey to Hostia, *Al diavolo, al diavolo, ai tutti diavolli*. Our Lord preserve you, and all yours, with desire to be recommended to all. *Festo omnium Sanctorum*, in the Marshalsea.

Your loving and assured old Acquaintance,
Edmond Bonner.

*To my dear beloved Friend, The Worshipful
Richard Lechmore.*

XXXVIII.—*Letters and Instructions touching Proceedings with the Emperor, to Sir William Paget, Knight of the Order, sent to the Emperor. 1549.*

[Cotton Libr. Galba. B. 12.]

First, He shall communicate his Instructions, and the cause of his coming with Sir Philip Hobbey, Ambassador, Resident with the Emperor, and accompanied with him at his access to the said Emperor, shall deliver his Letters of Credit; and for his Credit shall utter his Charge as followeth.

First, He shall declare what good Will we have to the continuance of the Amity, and the encrease of the same by such means as may be devised on either Party; and how the Reciproque hath been promised on their behalf.

Item. To the intent they may as well perceive our forwardness therein, as also the World see the same take effect indeed, he is sent to shew what We have thought upon for this purpose; and also if they be of a like forwardness, to hear again what they think meet in that behalf: and upon this Conference, either to conclude upon both Our Devices, or such one of them as shall be thought best for both Parties.

Item. We think good, that the Treaty already made between the Emperor and the King's Majesty of famous memory, deceased, be made perpetual, that is to say, confirmed by the Prince, and the Countries on both sides, whose Commodity depend upon the same Treaty.

Item. Before the Confirmation, the Treaty to be revised by him; and the Ambassador, and certain other to be appointed by the Emperor, to the intent it may appear whether we have both one understanding of the words of the Treaty.

Item. Where the debating to and from of the Amity with his Ambassador here, occasion hath arisen to talk of Marriage, between the Infant of Portugal and the Lady Mary; to which thing we perceive the Emperor hath sithence been made privy; and that in case the Emperor mind to treat further of that Matter, he shall say he hath commission to hear and conclude thereof.

Item. To declare the State of our Affairs in Scotland at this time; and forasmuch as the Scots have been very much aided with Victuals, Ammunitions, and other Necessaries from his Dominions, by reason whereof they are more stiff and unwilling to come to Reason; the said Comptroller declaring this Consideration, shall do what he may to procure, that not only all safe Conducts granted by the Emperor, or the Regent may be casued; but also his consent, that if any his Subjects Traffique into Scotland, being common Enemies, if they be taken beyond Barwick thitherward, it may be lawful for our Men to take their Goods as forfeit.

Item. To declare our proceedings with

France at this time, and of our sending Commissioners upon the French Motion, who shall not conclude any thing prejudicial to the Amity or Treaties already passed, or now to be passed, between Us and the Emperor, but shall depend wholly upon his proceeding there; so as if the Emperor shall, upon consultation of his Affairs, determine with us to do any thing to France, we will frame our Communications with the French thereafter: if otherwise, than the said Commissioners now sent to the French shall do accordingly.

Item. For making the Treaty perpetual, We think convenient, that the Prince of Spain do confirm and sign the same, and the Low-Countries comprised therein, do also in their General Parliaments or Assemblies make like Confirmation, and in their Courts to make Decrees thereof; and this, or such form as hath been used in those Parts heretofore in like Cases, to be done for their part: And for our part, the King to Ratify it, the Parliament to Confirm it, and the Courts of Chancery, King's Bench, and Common-Pleas, to make Decrees thereof.

Item. In the revising of the Treaty, if any Doubt rise for the understanding of it, which shall seem by his and the Ambassadors discretion to be for the King's Profit, to conclude upon it, if they will agree to the same; and if there arise doubt, which shall seem to their discretions against the King, then to advertise hither.

Item. For the case of the Marriage, to declare at the first what was left by the King's Majesty deceased; and yet nevertheless afterward to offer 100000 Crowns, or the Revenue yearly which she hath now upon convenient Dower. The said 100000 Crowns, or Revenue, to be paid at Calais, if the Marriage take place; she to be conveyed to Calais at the King's Charges; the Marriage to be made in the Emperor's Court, or elsewhere in the Low-Country, by his appointment; and for her Dowry to ask

by the Year to be paid in case of the Infant's Death, at Calais yearly, at the Feasts of
and the Feast of
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to return into England with Jewels, Plate, Household-stuff, such as should be agreed upon. And thus far to enter for the first Degree; and in case of further Communication, to advertise and receive answer from hence.

Item. Touching our Proceeding with France, to declare how we have continued in War with them, and Scotland these four Years alone without help; and that we think it expedient for us, upon this occasion now ministered by France, to give ear; in the which hearing, we mind to attribute much to the Emperor's Friendship; for loath we are to let slip from the King any one jot of his Right, if the Emperor will assist; but otherwise we must make such a Bargain for the King, as we may with regard to his Honour and Surety. And in this Point the Comp-

troller shall press the said Emperor to enter with us, and to put him in a remembrance of his Quarrels, and all such other things as he can devise for this purpose; and to put him in hope generally, that we will enter gallantly with him. And if he descend to Particulars for the form of the Entry, to hear his Opinion, and to advertise, and then proceed as answer cometh from hence; but specially to remember to set forth the comprehension of Bulloign for defence, upon a like Reciproque, for so shall he be brought to think we mind not to conclude with France, and thereby stay such practices, as upon occasion of the said Comptroller's going, either he with France, or France with him, might enter together. And so the Commissioners sent to France, may make the better Bargain for the King. Marry, this Point is not to be opened throughly, till he hear some likelihood that our Commissioners in France break off without conclusion.

Item. The said Comptroller shall essay, as of himself, whether they will accept Bulloign at the King's Majesty's Hands, for some other reasonable recompence.

Item. The said Comptroller shall use his discretion, to open the Points aforesaid to the Emperor, Granvela, or D'Arras, either at one time, or several times, as to his discretion shall seem convenient; and shall address his Pacquets to the Commissioners for France lying at Calais, to the end they may see his Proceedings, and send them over with speed, directing their Charge the better hereafter.

XXXIX.—*An Account of a Conference the English Ambassador, had with the Emperor's Ministers, in a Letter to the Protector.*

[Cotton Libr. Galba. B. 12.]

It may like your Grace to be advertised, that upon the 20th of this Present, came to the Lodging of me the Comptroller, Monsieur D'Arras, and in his company the two Presidents of the Council, St. Maurice and Viglius; who after a few words of Office passed between them and us, entred the cause of their coming, saying, That the Emperor having been informed of such Conference as was passed this other day between me and Granvela, hath to declare his readiness to any thing that might satisfy his good Will and Affection to the intent of the King, sent us here to revisit the Treatise, and see how we do agree upon the understanding of the same. I the Comptroller answered, That it was not amiss, howbeit I had not so opened the Matters, nor looked to have it passed in such order. But first to know the Emperor's Resolution, how he can be contented with the Confirmation of the Treaty, in the form that I have moved, and then that agreed upon, to proceed to the revisitation of the same. In good Faith, quoth D'Arras, we did so under-

stand it, and have so reported to the Emperor, and this Commission hath he now given us. Well, quoth I, seeing you are now here, and have brought the Treaty with you for that purpose, we may do somewhat in it, and afterwards be advised further, requiring, that in case any thing should be found in the passages of the Treaty meet to be considered, that we might, before further wading in the Matter, know the Emperor's Resolution, touching as well the Confirmation of the Treaty, as in such things as now might be moved: which they thought reasonable. And so we began to read the Treaty; and when we came to the sixth Article, wherein it is provided for the common Enmity in case of Invasion, and by the Establishment set forth, with what number the Invasion must be made; and that both for the Invasion, and the Number the Prince required to join, shall credit the Letters of the Prince requiring. I put this Case, quoth I, for the understanding of this Matter, that the King my Master will signify by his Letters to the Emperor, that such a day the Scots, our common Enemies, to the number of 7000 Men, with the aid of the French King, affronted the Borders of England, comprehended in the Treaty, and set above 2000 Men into the Realm to invade: who did indeed invade, and spoil, and burn, and take Prisoners; and therefore would require the Emperor, according to the Treaty, to take the French King, who had aided his Enemies, for his Enemies; for so doth he, and so will use him for his Enemies. Is not the Emperor bound to do it? What say you, quoth I, how do you understand this Article? It should seem yes, quoth D'Arras, but we will speak with the Emperor on it, and bring you an answer. The words be plain, quoth I, and cannot be avoided.

Then in the seventh Article, where it is said, That the Prince requiring for his Aid Money instead of Men, must, if the Invasion made by the Enemy cease, restore the Money again which remaineth. And afterwards says, That though the Invasion cease, yet if he will follow the Enemy, he may use the Aid for the time appointed in the Treaty: saying in generality, (*eo casu subsidii auxiliaribus, &c.*) I asked, Whether in those general words, they mean not the Money as well as the Men? Whereupon they seemed to doubt, and took a Note thereof, to know the Emperor's Pleasure in the same.

In the ninth Article, where it is treated for redress of Injuries done by one Subject to the other, there we fell into a brawl of half an hour, upon a Question that I moved, viz. When they took Justice to be denied? And their Answer was, That we used none at all. And here at length, I fell into their manner of Arresting of one whole Nation upon a Knave Mariner's Complaint. And he, What Thieves our Nation was upon the Sea, and Lawless People, and that they never proceed

to such Extremities, but when their Subjects had been in England and Justice was denied. That hath never been seen, quoth I; but if any of your Subjects think himself grieved, straight he runneth to Monsieur le Protecteur; and he, by and by, setting all the King's Affairs apart, must attend to the Affairs of Monsieur le Mariniere, or else home runneth he with open cry, That he cannot have Justice in England, and you straight believe; and thereupon cometh these often Blusters. And do you think it reason, that Monsieur G. or you should attend to every private Man's Complaint; you should then have a goodly Office. No, you send them to the ordinary Justices, and so let that take place and way as it will; but you will never impeach your self more with the Matter. And reason, quoth he, but the Cause is not alike with you in England, for there, quoth he, all things come to the Lord Protector's Hand, there is none other Judg or Justice used or cared for in the Realm; no, and his Letters sometimes not esteemed, and that our Subjects fear full often, and therefore of force they must resort to Monsieur Protecteur. And this is not true, quoth I, and that Monsieur Hobbey knoweth, my Lord Protector, nor none of the Privy-Council, meddle with no private Matters whosoever it be, but only meddle with Matters of State, leaving all other things to the ordinary course of Justice, except only many times to gratify your Ambassador, and to shew himself glad to nourish the Amity, he troubleth himself with the Complaints of your Subjects, which, by St. Mary, by my advice, he shall do no more, seeing it is so little considered, but shall refer them to the common Justice. Whither is that? (quoth he.) To the Admiralty, quoth I. Marry, a goodly Justice, quoth he, for so shall the poor Man's Cause be tried before his Adversary. And why not tried in our Admiralty (quoth I) as well as in yours? Nay, quoth he, both be naught indeed; they were very ordinary Courts at the beginning of the redress of Matters upon the Sea, but now they feel the sweet of the Gain such, as they care little for Justice. And here, as well for relief of poor Men spoiled and robbed upon the Seas, as to avoid Arrests, and such other troublesome Proceedings on either side, we fell to devising, and came to this Point; If the Princes for their parts, upon their advertisement to the Emperor, and we to your Grace, shall like it, that Commission sufficient be given by the Emperor to two of his Privy-Council, to hear and determine by their discretion, summary, *et de plano*, all Complaints by the King's Subjects here for criminal Causes upon the Sea; and the King's Majesty to do the like to two of his Privy-Council, for the Complaints in like case of the Emperor's Subjects.

And this was all was passed in open Conference, saving, That in the Discourse for the Confirmation of the Treaty by the Prince and their Countries, as they seemed to shew the

Emperor's readiness, (but yet not so resolved) that the Prince should confirm the Treaty, and that further any other thing should be done that he might reasonably do, to declare his good Will to the entertainment and augmentation of his Amity and Affection to the King's Majesty. So he alleged divers Reasons why the Emperor should not seek to his Subjects to confirm his Treaties with Forreign Princes. We alleged the Example of the King, and the French King in times past; and what was said in that Case at C. in the presence of himself de C. and Chap.

Whereunto he answered, That the State of France was more restrained than the Emperor's; and that the French King could give no piece of his Patrimony, nor bind his Country, without the consent of his Parliament at Paris, and the three Estates; but he thought the King of England to have a greater Prerogative, and the Emperor he was sure had a greater Prerogative; and so had all his Ancestors, and therefore would be loath now to put himself so far in their danger: They were, he said, fifteen or sixteen Parliaments, and if a thing should be proposed unto them, whereof they had never heard the like before, they would not only muse much at the Matter, but they would have also the scanning of it; and what would come of it, the Emperor could not tell, peradventure dash the Matter, and so prejudice his Prerogative with them. Yet now where he and his Ancestors do, and have always passed Treaties with other Princes, and bind their Subjects thereby without making them privy thereto, it would by this means come to pass, that from henceforth their Subjects would look to be privy to every Treaty, which were not convenient; marry, for the Prince which shall succeed to confirm the Treaty, he thought the Emperor could not take it but reasonable, and doubted not to bring a good Answer in the same. So as we see for this Point, it will come to the confirmation of the King and the Prince, and upon any condition or interpretation of the Treaty to them also, wherein we intend to go forwards, for so our Instruction beareth us, unless that before the conclusion and shutting up of the Matter, we hear from your Grace to the contrary.

The things being thus far passed, and our open Talk at a Point, and they ready to depart, Monsieur D'Arras taking occasion (as it seemed) to stay because of the Rain, took me aside, and asked me if I would command him any other Service. I answered, No Service, but Friendship, and the continuance of his good Will to the King's Majesty's Affairs; whereunto he making large Offers, I began to enter with him, how much your Grace, and all the rest, reposed themselves in the friendship of the Emperor, and the good Ministry of his Father and him, to the furtherance of the King's Majesty's Affairs; to whom, as in that behalf, they shewed themselves great Friends, so did they, like good Servants to

their Master, for the prosperous success of the Affairs of the one, served the turn of the other, and the contrary. Whereupon I discoursed largely, as far as my poor Capacity would extend, how necessary it was for the Emperor to aid and assist us in all things, so as we are not oppressed by force, or driven, for want of Friendship, to take such ways to keep us in quiet, as both we our selves would be loath, and our Friends should afterwards have peradventure cause to forethink. *

I repeated first how we entred the Wars for your sake; for the King might have made his Bargain honourable with France, which no Man knew better than I: how long we have endured the War, and how long alone; how favourable they are to our common Enemies the Scots; how ungentle the French be to us, and by indirect means think to consume us, to make the Emperor the weaker.

I recited the practices of the French with the Turk, with the Pope, with the Germans, with Denmark; his Aid of the Scots, and all upon intent to impeach the Emperor when he seeth time, or at least attending a good hour, upon hope of the Emperor's Death; the weaker that we be, the easilier shall he do it; if we forgoe any our Pieces on this side, we must needs be the weaker; and that so we had rather do, than alone to keep War against Scotland and France. Wherefore if they will both provide for their own Strength, and give us courage to keep still that which we have, the Emperor must be content to take * 13 into defence, as well as other places comprehended in the Treaty; which, I said, we meant not, but upon a reasonable Reciproque. What Reciproque (quoth he) roundly? Thereupon advise you reasonably, quoth I. O, quoth he, I cannot see how the Emperor can honourably make a true Treaty for that Point, without offence of his Treaty with France; and we mean to proceed directly and plain with all Men, quoth he. Why, quoth I, we may bring you justly, by and by with us, if we will advertise you, as I did even now put my Case. Yea, if your Case be true, quoth he; but herein we will charge your Honours and Consciences, whether the Fact be so or no? for your Grace shall understand, that I talked in the Matter so suspiciously, as though such an Invasion had been made, and that you would require common Enmity.

In fine, Sir, after many Motions and Perswasions, and long Discourses used on my behalf, to induce them to take 13 into defence; his refuge was only, That they would fain learn how they might honestly answer the French; albeit I shewed him some forms of Answers, which he seemed not to like; yet in the end I said, He was a great Doctor, and as he had put the Doubt, so he was learned sufficiently, if he listed, to assail the same. He said, he would open these Matters

to the Emperor, and trusted to bring me such an Answer as I should have reason to be satisfied, and so departed; whereof, as soon as we have knowledg, your Grace shall be advertised accordingly. And thus we beseech God, to send your Grace well to do all your Proceedings.

XL.—A Letter from Sir William Paget, and Sir Philip Hobbey, concerning their Negotiation with the Emperor's Ministers.

An Original.

[Cotton Libr. Galba. B. 12.]

It may like your Grace be advertised, That yesterday at Afternoon, Monsieur D'Arras, accompanied with two Presidents of the Council, St. Maurice and Viglius, came unto the Lodging of me the Comptroller; and after some words of Office passed on either part, D'Arras began to set forth the cause of their coming, saying, That the Emperor having at good length considered and debated the things proponed and communed of between us since my coming hither, had sent them to report unto me his final Answer and Resolution to the same.

And first (quoth he) to your Case, That at our being together for the revisitation of the Treaty, ye put forth upon the sixth Article for the common Enmity in case of Invasion, his Majesty museth much, what ye should mean thereby, for seeing the Case is not in ure, he thinketh, that doubting of his Friendship, ye go about, by these means, to grope and feel his Mind; which ye need not do, he having hitherto shewed himself ready in all things to shew the King, his good Brother, pleasure, and to observe the Treaty in all Points to the uttermost; and if this Case should happen to come in ure, then will he not fail to do whatsoever the Treaty bindeth him unto, till when he can make no other answer therein.

As to your Question, moved upon the sixth Article of the Treaty, viz. Whether Mony be not meant as well as Men by these Words, *Subsidiis Auxiliariibus*? His Majesty taketh the words to be plain enough, and thinketh they cannot be otherwise interpreted, than to be meant, as well for Mony as Men, for so doth he understand them.

Unto the Order that was communed upon for the Administration of Justice on both sides, for matter of Spoil or Piracy upon the Sea, his Majesty having weighed what is best to be done therein further, he hath good cause first to complain of the over many Spoils that your men have made on his poor Subjects, and the small Justice that hath been hitherto ministred unto them herein, whereof he hath continual Complaints, and therefore he thinketh it were meeter, e're ever any further Order shall be concluded upon, that his Subjects were first recompenced of these wrongs they have sustained, and the Matter

* This is a cipher, and stands, I suppose, for Bulloign.

brought to some equality, and his People put in as much good case as yours are ; for I assure you (quoth he) the Wrongs our Men have sustained are many ; among the rest a poor Jeweler, having gotten a safe conduct of the King that dead is, to bring into England certain Jewels, because after he had the King's Hand and Seal to the License, he had not the same sealed also with the Great Seal of England, his Jewels were taken from him ; and he, being not present (although it were so named in the Sentence) condemned to lose them by the order of your Law, contrary to all Equity and Justice : Which seemeth strange, that the King's Hand and Seal should not appear to be sufficient for a greater Matter than this. The Treaties also provide, That the Subjects of the one Prince may frankly, without impediment, traffique and occupy into the other Prince's Country ; but to shadow the Matter with all, one, I cannot tell who, hath been agreed withal, and so the poor Man and his Heirs put from their Right, which his Majesty wisheth to be considered. And albeit he thinketh that the King your Master, being under Age, cannot himself, by the order of the Law, conclude upon any thing now in his Minority, that shall be of due force and strength, able to bind him and his Country when he shall come to his perfect Age. Yet taking that his Tutors being authorised thereto, by the common Assent of your Parliament, may go through and conclude upon these, or like things in his Name, his Majesty thinketh it will do well, when his Subjects shall be recompensed of the Wrongs they have hitherto sustained, that some order be devised for the administration of Justice hereafter in like Cases.

As touching the Confirmation of the Treaty, considering that the same was first made between the Emperor and King Henry the Eighth, and not ratified by the King your Master since his Father's Death, his Majesty thinketh that he hath most cause to require the same : Wherefore because (as I told you even now) he thinketh that these things, the King himself should conclude upon during his Minority, cannot be of sufficient force, if his Tutors shall be, by the Authority of your Parliament enabled thereto, his Majesty is content the Treaty be confirmed by them in the King's Name, and by the Prince of Spain, in such form as shall be thought best for both Parties.

As to the comprehension of Bulloign ; ye must know, that we have a Treaty with France as well as with you, which the Emperor cannot, without some touch of his Honour, break without just Grounds : And albeit his Majesty would be loath to see the King, his good Brother, forgoe either that Peace, or any other Jot of his Right, yet can he not enter this Defence, unless he would break with France out of hand ; which in respect of his other Affairs he cannot yet do, howbeit he would gladly assist his good Brother in

any other thing the best he may, and will not fail to shew him all the Pleasure he can with regard to his Honour ; but with Bulloign he cannot meddle at this time. And here he staying ; Is this the Emperor's resolute and full Answer, Monsieur D'Arras ? quoth I. Yea (quoth he) ; wherewith he prayeth the King, his good Brother, to rest satisfied, and take it in good part. Albeit (quoth I) I have no Commission to make any Reply thereto, because it was not known to your Grace what the Emperor's Resolution should be, yet in the way of talk I will be bold to say my mind herein ; We have, Monsieur D'Arras (quoth I) always esteemed the Emperor's Friendship, and desired the observation of the Treaties, and the entertainment of the Amity, as a thing necessary and common to both the Parties ; for the better establishment whereof, and that now and in this time some good fruit, to the benefit of both, might appear to the World to follow of the same, I was sent hither, which was the chiefest cause of my coming : And because that the Amity between both Princes might be the firmer, and that all Doubts being taken away, no cause of Quarrel shall be left, we thought best to put you in mind of the Confirmation and Re-visitation of the Treaty, to the intent, that by the one, the World might see an establishment of our Friendship by our Deed ; and that by the other, one of us might understand another, and consider whether any thing were to be added for the Commodity of both Parties, which I suppose standeth you as much upon to desire as it doth us. And whereas ye say that the King's Majesty, because he is under Age, cannot conclude or go through with any thing that shall be of sufficient force, I must needs tell you plainly, that ye touch his Majesty's Honour over-near herein, for we think that the Majesty of a King is of such efficacy, that he hath even the same Authority, and full Power, at the first hour of his Birth, that he hath thirty Years after. And what your Laws are, I know not, but sure I am, that by our Laws, whatsoever is done by the King in his Minority, or by his Ministers in his Name, is of no less force and strength, than if it had been done in time of his full Age and Years, if once the Great Seal of his Realm have passed, there is no Remedy but needs must he stand thereto. Marry, let the Ministers take heed what they do, and look that they may be able to discharge themselves towards him of their Doings, if he shall require account of them when he cometh to Age, for it is they must answer him ; but he must needs stand to whatsoever they have counselled him to agree unto during his Minority. And to prove that our Laws giveth him the same Authority now, that he shall have when he cometh to his perfect Age ; if any Man, either for instruction of Learning, or any other Cause, should presume to lay hands on, or touch his Majesty in way of correction, he should by Law be taken for a

Traitor. And if the Matter were as ye take it, we should then be in a strange and evil case, for neither might we conclude Peace, League, or Treaty, nor make Laws or Statutes, during the King's Minority, that should be of sufficient force to bind him and his to the observation of the same. But ye mistake the Matter much; and therefore if the Emperor mind to proceed to this Confirmation he may, or otherwise do as it shall please him.

And as touching my Case (quoth I) ye must understand, I did not move it without some just ground, for remembreing that all your Commissioners, and all ours being together at Utrecht for the Esclarcissement of the Treaty, although the words of the Treaty were plain enough, and could receive none other interpretation than was there plainly written, yet would ye needs understand the Article for common Enmity, in case of Invasion, after your own minds. And whereas, by the words of the Treaty, no mention is made of any number, and therefore with howsoever few in number the Invasion be made, ought the Invaders to be taken for common Enemies? Your Commissioners did nevertheless interpret the Matter at their pleasure, and would needs prescribe a number of 8000 Men; under which number if Invasion were made, the Treaties in this case should not stand to any force. And like as ye put a doubt here, where none was to be found, so thought I, ye might do in other things were they never so plain; and that moved me to put this case, to see whether ye understood this Point as ye ought to do, after the literal sense; and partly to know your minds therein, because perhaps the Matter hath been already in ure. This, I say, was the occasion why I put further this Question, and not for any mistrust of the Emperor's Friendship, whom I must confess we have always found our Well-willer, and so we doubt not he will continue; and therefore I need not grope his mind herein, neither did I mean any such thing hereby.

As to your Answer to the order of Justice, I see not that the Emperor hath so much cause to complain of lack of Justice in his Subjects Cases, as ye seem to set forth; for hitherto there hath not any Man complained in our Country, and required Justice, unto whom the same hath been denied. And although some Man abiding the order of our Law, or having had some Sentence that pleased him not, hath complained hither of delay or lack of Justice, ye must not therefore, by and by, judg that he saith true, or that there is not uprightness or equity used in our Country, for we have there, as ye have here, and elsewhere, Ministers that are wise, and well-learned in our Law, and Men of honesty and good Conscience, who deal and proceed justly, as the order of the Law leadeth them, without respect to favour or friendship to any Man.

And as for the Jeweller's Case that ye moved, ye must understand, that as ye have

Laws here in your Country, for the Direction of your Common-Wealth, so have we also in ours; whereby amongst the rest we do forbid, for good respect, the bringing in, or transporting forth of certain Things, without the King's safe conduct or License. And although, as ye alleadged before, the Treaty giveth liberty to the Subjects of either Prince to traffique into the other's Country, it is not for all that meant hereby, that they shall not be bound to observe the Law and Order of the Country whereunto they Traffique: for this liberty is only granted for the security of their Persons to go and come without impeachment, and maketh them not for all that Lawless. And whereas further it is provided by our Law, that in certain things to be granted by the King, the same Grant must pass under the Great Seal; Then if any of those things pass under any other Seal, they be not of due force until they have also passed the Great Seal of England; wherefore if the Jeweller, either by negligence or covetousness, of himself, or of those he put in trust, did not observe this Order; but thereto contrary, for sparing a little Cost, did presume to bring in his Jewels before his License came to the Great Seal, me thinketh neither he, nor any other, can have just cause to say that he was wronged, if according to our Laws he were sentenced to lose the same: and yet, after he was thus condemned, more to gratify the Emperor, than for that I took it to be so reasonable, I myself was a Suitor to my Lord Protector's Grace, for some recompence to be made to the Jeweller's Wife, whom we knew, and none other to be Party: for she followed the Suit, she presented the Petitions, in her Name were they made; and finally she, and none others, was by the Emperor's Ambassador commended unto us.

I have seen the Sentence (quoth he) and do mislike nothing so much therein, as that the Man is condemned, and named to have been present, at the time of his Condemnation, when indeed he was dead a good while before.

He was present (quoth I) in the Person of his Wife, who was his Procurator, and represented himself; and I know, that those before whom this Matter passed, are Men both Learned and of Good Conscience, and such as would not have done herein any thing against Right and Order of Law.

The sentences that are given in our Country by the Justices and Ministers, they are just and true, and therefore neither can we, nor will we revoke them for any Man's pleasure, after they have once passed the Higher Court, from whence there is no further appellation, no more than you will here call back such final Order, as hath been in any case taken by your High Court of Brabant. And the cause why we for our part misliked not this order of Justice, was for the better establishment of the Amity, and to avoid the continual Arrests that are made on our poor Men;

to the end also that this sort of Suiters might be the sooner dispatched, without troubling either my Lord Protector in England, or you here, when you are busied in other Affairs of more importance.

And as concerning the Comprehension of Bulloign, in good Faith, because we thought that if the same should happen to be taken from the King's Majesty by force, as I trust it shall not, the loss should be common, and touch the Emperor almost as near as us; We thought good, for the better security thereof, to move this Comprehension, which we take to be as necessary for the Emperor as us. And though we are not so wise and well seen in your things as your selves are, yet do we look towards you, and guess of your Affairs afar off, and perhaps do somewhat understand the state of the same, whereof I could say more than I now intend. But ye say this is the Emperor's Resolution herein; We take it as an Answer, and shall do accordingly. Marry, whereas you stick so much upon your Honour in breaking your Treaties with the French, I remember Monsieur Granvela your Father, at my being with him, did not let to say, That he had his Sleeve full of Quarrels against the French, whensoever the Emperor list to break with them.

Yea, so have we indeed (quoth he) but the time is not yet come: we must temporize our things in this case as the rest of our Affairs lead us.

Ye say well (quoth I) ye have reason to regard chiefly the well-guiding of your own things, and yet me thinketh some respect ought to be given to Friends. But seeing this is your Answer, I will reply no more thereto.

Yet one thing, Monsieur D'Arras, (quoth I) I moved to your Father, which ye make no mention of, and I would gladly know your mind in, which is, the granting of safe Conducts to the Common Enemy: which the Treaty, by plain and express words, forbideth either Prince to do.

Indeed, Monsieur Ambassadeur, (quoth he) the words of the Treaty are as ye say, plain enough; and yet the Matter were very strait, if it should be taken in such extremity; for hereafter, in time of War, ye might happen to have need of Wood, Canvas, or Wine, and we of the like, and other necessities; and if in such Cases the Princes should not have Prerogative to grant safe Conducts, it shall be a great inconvenience, and a thing not hereafter seen; howbeit the Emperor for his part will not, I think, stick much hereupon, but observe the plain meaning of the Treaty. Nevertheless I cannot say any thing expressly on his behalf herein, because Monsieur Granvela spake nothing thereof. And yet did we move him of it (quoth I) and he bad us grant none, and the Emperor for his part would not grant any. No more hath he done, quoth he, sithence his coming into this Country, nor intendeth not hereafter. He needed not, quoth I, for those that have been given out before are

sufficient for a great while. Nay, that they are not, quoth he, for the longest was granted but for a Year, and now are they expired; and whereas a while sithence, one presuming upon his safe Conduct, came into this Country to Traffique, because the time thereof was expired, he was taken and imprisoned.

The said D'Arras, after this talk, touched further unto me two Points, which the Emperor, he said, desireth may be reformed; The first was, Our Merchants, contrary to our Entercourse, do enhance the prices of their Wools, and will not sell at such prices as they are bound by the Entercourse; wherewith the Merchants here do find themselves aggrieved, and therefore the Emperor desireth some order may be taken herein.

Whereunto I answered, that I understood not the Matters, and yet I supposed our Men did not this but upon some grounds and just occasion, by reason of other breach of Order on their parts here. Howbeit I shewed him I would inform your Grace thereof, and doubted not, but if any thing were amiss on our parts, it shall be reformed; accordingly looking for the semblable on their behalf.

The other, he said, was, That our Men have of late begun to build a Bulwark, which standeth half on the King's Majesty's Ground, and half on the Emperor's Territory. And although Monsieur de Rue have viewed the same, and perceiving the Emperor to be wronged thereby, hath required our Folks to proceed no further therein; yet cease they not to build still, which the Emperor marvelleth much at, and thinks we would not take it well that he should attempt the like Fortifications upon the King's Territory; and therefore requireth that some Redress may be given in time therein.

I answered, That I knew not of this thing; howbeit, as I went homeward, I would inform my self of the case, and make report thereof to your Grace, who I doubted not would take such order therein, as should stand with Reason.

And here Monsieur D'Arras setting forth with many good words the Emperor's Amity towards the King, and his readiness to shew his Majesty's Pleasure in all things that he conveniently may; and that in case we proceed to any further Treaty with France; he doubted not but we would have regard to them, according to our Treaties: and that also, if we grew to any Peace with the Scots, seeing that his Majesty is entred in Enmity chiefly for our sake, whereby his Subjects have been sundry ways endangered, he trusteth he will have consideration to see that convenient Recompence be made to them by the Scots, e're ever we go through with any conclusion; the rather, because the Scots have, and cease not still to offer, besides a large Recompence, very great Conditions, if his Majesty would fall to any Peace with them, which chiefly for our sakes he hath, and will refuse to do. We answered hereunto generally, That the King's

Majesty, in such case, we doubted not, would have due respect to the Emperor's Amity, and proceed herein as appertaineth.

This was the substance of their cold Answer, as your Grace may see, of small effect, although interlaced with plenty of good words, which we also thought best to use towards them, and requite them with the like. And thus, after I had required of D'Arras a time to take my leave of the Emperor, and his promise to procure the same, as shortly as he might, we departed. And thus we beseech God to send your Grace as well to do as we do wish.

William Paget.

From Bruges, July 24. Philip Hobbey.

*XLII.—The Council's Letter to the King
against the Protector.*

An Original.

[Cotton Libr. Titus. B. 2.]

MOST high and mighty Prince, our most gracious Sovereign Lord. It may please your Majesty to be advertised, That having heard such Message as it pleased your Majesty to send unto us by your Highness Secretary, Sir William Petre; like as it was much to our grief and discomfort to understand, that upon untrue Informations, your Majesty seemed to have some doubt of our Fidelities; so do we, upon our knees, most humbly beseech your Majesty to think, that as we have always served the King's Majesty, your most noble Father, and your Highness likewise, faithfully and truly, so do we mind always to continue your Majesty's true Servants, to the effusion of our Blood, and loss of our Lives. And for the surety of your most Royal Person's safeguard, and preservation of your Realms and Dominions, have at this time consulted together, and for none other cause, we take God to witness. We have heretofore, by all good and gentle means, attempted to have had your Highness Uncle, the Duke of Somerset, to have governed your Majesty's Affairs, by the advice of us, and the rest of your Councillors; but finding him so much given to his own Will, that he always refused to hear Reason; and therewith doing sundry things as were, and be most dangerous, both to your most Royal Person, and to your whole Realm, we thought yet again to have gently and quietly spoke with him in these things, had he not gathered Force about him, in such sort, as we might easily perceive him earnestly bent to the maintenance of his old wilful and troublous doings. For redress whereof, and none other cause, we do presently remain here ready to live and die your true Servants. And the Assembly of almost all your Council being now here, we have, for the better Service of your Majesty, caused your Secretary to remain here with us, most humbly beseeching your Grace to think in your Heart, that the only preservation of your Person, and your Estate, for the dis-

charge of our Duties, enforceth us to devise how to deliver your Grace from the peril your Highness standeth in, and no other respect; for whatsoever is, or shall be said to your Highness, no earthly thing could have moved us to have seemed to stand as a Party, but your only preservation, which your Majesty shall hereafter perceive and (we doubt not) repute us for your most faithful Servants and Councillors, as our doing shall never deserve the contrary; as God knoweth, to whom we shall diligently pray for your Majesty's preservation; and with our Bodies, defend your Person and Estate as long as Life shall endure.

R. Rich, Canc.

W. Saint John.

W. Northampton.

J. Warwick.

Arundel.

F. Shrewsbury.

Thomas Southampton.

T. Cheyne.

William Petre, Secretary.

Edward North.

John Gage.

R. Sadler.

Nicholas Wotton.

Edward Montague.

Richard Southwell.

XLII.—Articles offered by me the Lord Protector, to the King's Majesty, in the presence of his Highness Council, and others his Majesty's Lords and Gentlemen, at Windsor, to be declared on my behalf, to the Lords, and the rest of his Highness Council remaining at London.

[Cotton Libr. Caligula. B. 7.]

FIRST, That I do not, nor did not mean to apprehend any of them, or otherwise to disturb or molest them; but hearing tell of their such Meetings and Assemblies, and gathering of Horsemen, and other Powers, out of several Countries, not being privy of the Causes thereof, to avoid further inconveniences and danger which might ensue to your Majesty's Person; which by many Rumors, certain Intelligences, and sundry Messages, was declared imminent unto your Highness, and to me the Lord Protector, was forced to seek this Defence, as I at the first beginning declared unto your Highness.

Secondly, That this Force and Power which here is assembled about your Majesty at this present, is to do none of them which be there at London, or else-where, either in Person or Goods, any damage or hurt, but to defend only, if any violence should be attempted against your Highness.

As for any contention and strife betwixt me the Lord Protector, and the Council there, I do not refuse to come to any reasonable end and conclusion, that should be for the preservation of your Majesty, and tranquillity of the Realm, if they will send any two of them with Commission on their behalfs, to conclude and make a good end betwixt us.

And I most humbly beseech your Majesty to appoint any two of such as be here about your Majesty, to join with the same; and whatsoever those four, or three of them shall

determine, I do, and shall wholly and fully submit my self thereunto. And that for more confirmation, if it shall be so thought good to the said Persons, their Agreement and Conclusion to be established and ratified by Parliament, or any other Order that shall be devised. And I beseech your Majesty, that at my humble suit, and by the advice of me, and other of your Council here, for the better proceedings herein, and to take away all Doubts and Fears that might arise, to grant to them four, or any such two of them, which they shall send for the purpose above-said, free passage for themselves, and with each of them twenty of their Servants, to safely come, tarry here, and return at their pleasure. And I most humbly beseech your Majesty, that this Bill, signed with your Majesty's Hands, and ours, may be a sufficient Warrant therefore. Given and exhibited at the Castle of Windsor, Octob. 8. 1549.

XLIII.—Letters sent from the Lords at London, to the King's Majesty.

[Ex Libro Concilii.]

Most high and mighty Prince, our most gracious Sovereign Lord, we have received, by Mr. Hobbey, your Majesty's most gracious Letters, of the 8th of this Instant, and heard such further Matter as it pleased your Majesty to will to be declared by him. And sorry we be, that your Majesty should have these occasions to be troubled, especially in this kind of Matter; the beginning and only occasion whereof, as we be well able to prove to your Majesty, hath proceeded of the Duke of Somerset. It is much discomfort to us all, to understand that your Royal Person should be touched with any care of Mind; and most of all it grieveth us, that it should be perswaded your Majesty, that we have not that care that beseebeth us of the pacifying of these Uproars, and conservation of your Majesty's Common-Wealth and State from Danger; wherein whatsoever is informed your Highness, we humbly beseech your Majesty to think, we be as careful as any Men living may be; and do not, nor (we trust) shall not forget the Benefits received of your Majesty's most noble Father, nor any of our bounden Duties of Allegiance; the consideration, and the special care whereof, forced us to consult seriously, and to join in this sort: which thing, if we had not presently followed, not only your most Royal Person (whom Almighty God long preserve) but this your whole Estate, being already much touched, and in great towardness of ruin, was most like to come, in short time, to most imminent danger and peril; the Causes whereof, as we do all well know, and can prove to have proceeded from the said Duke. So if we should not earnestly provide for the same, we should not be able to answer to your Majesty hereafter for not doing our Duties therein; therefore do we nothing doubt, but your Majesty,

of your great clemency and good nature, will not think that all and every of us, being the whole state of your Privy-Council, one or two excepted, should be led in these things by private Affections, or would presume to write to your Majesty, that whereof we were not most assured; and much more, we trust that your Highness, of your goodness, will, without any jealousy or suspicion, think that most expedient, both for your own most Royal Person, and all your Subjects, that by the Body of your Council may be thought expedient; to whom, and to no one Man, your Highness most grave Father, appointed by his last Will and Testament, the Care of your Majesty, and all your most weighty Affairs. We cannot therefore but think our selves much wronged, that your said most Royal Person is in this sort by the Duke only detained and shut up from us, to all our great heaviness, and the great fear of all other your Majesty's true Subjects, and wonder of all the World; sooner may one Man intend ill, than a multitude of us, who we take God to witness to be a thousand times more careful of Your Highness surety, than for all our own Lives. We trust also, that of Your Majesty's good Nature, You will not think that wilfulness, which Your whole Council doth, or shall agree upon, for Your Majesty's Surety and Benefit; where the more agreeable we be, the better Opinion we trust your Majesty will conceive of us and our doings. It comforteth us much to see the great appearance of Your Majesty's natural clemency, even in these your young Years; and the assured hope which we have thereof, encourageth us to be perswaded, that You both do, and will conceive good Opinion of us and all our doings; and that Your Majesty is, and so will continue, our gracious good Lord, with whom (as we trust) we never deserve willingly to be called in the standing of any Judgment with Your Majesty.

For the end of this Matter, touching the Duke of Somerset, if he have that respect to Your Majesty's Surety that he pretendeth; if he have that consideration of his Duty to God that his Promise and Oath requireth; if he have that remembrance of the performance of Your Majesty's Father's Will, that to the effect of a good Executor appertaineth; if he have the reverence to Your Law that a good Subject ought to have, Let him first quietly suffer us, Your Majesty's most humble Servants, and true Counsellors, to be restored to Your Majesty's presence; let him, as becometh a true Subject, submit himself to Your Majesty's Council, and the order of Your Highness Laws; let the Forces assembled be sent away, and then may we do our Duties, in giving our attendance upon Your Majesty; and after consult there with Your Majesty more freely, for such order as may be thought most meet for Your Grace's Surety: By these means Your Majesty's Subjects may be at quiet, and all occasions of stir taken

away. And if the said Duke refuse to agree hereunto, we must think him to remain in his naughty and detestable determination. The Protectorship and Governance of your most Royal Person, was not granted him by your Father's Will, but only by agreement, first amongst us the Executors, and after of others. Those titles and special Trust was committed to him during your Majesty's pleasure; and upon condition he should do all things by advice of Your Council. Which condition, because he hath so many times broken, and notwithstanding the often speaking to, without all hope of amendment, we think him most unworthy those Honours or Trust. Other particular things, too many and too long to be written to your Majesty at this time, may at our next access to Your Royal Presence, be more particularly opened, consulted upon, and moderated, for the conservation of Your Majesty's Honour, Surety, and good Quiet of Your Realms and Dominions, as may be thought most expedient.

XLIV.—Letters from the Lords at London, to the Arch-bishop of Canterbury and Sir William Paget, &c.

[Ex Libro Concilii.]

MY Lords, after our most hearty Commendations, we have received your Letters by Mr. Hobbey, and heard such Credence as he declared on the King's Majesty's and your behalfs unto us. The Answers whereunto, because they may at more length appear to you both, by our Letters to the King's Majesty, and by report also of the said Mr. Hobbey, we forbear to repeat here again; most heartily praying, and requiring your Lordships, and every of you; and nevertheless charging and commanding you, in the King's Majesty's Name, to have a continual earnest watch, respect and care, to the surety of the King's Majesty, our natural and most gracious Sovereign Lord's Person; and that he be not removed from his Majesty's Castle of Windsor, as you tender your Duties to Almighty God and his Majesty, and as you will answer for the contrary at your uttermost perils. We are moved to call earnestly upon you herein, not without great cause, and amongst many others, we cannot but remember unto you, That it appeareth very strange unto us, and a great wonder unto all true Subjects, that you will either assist or suffer his Majesty's most Royal Person to remain in the Guard of the Duke of Somerset's Men, sequestered from his own old sworn Servants. It seemeth strange, that in his Majesty's own House, Strangers should be armed with his Majesty's own Armour, and be nearest about his Highness Person; and those to whom the ordinary Charge is committed, sequestered away, so as they may not attend according to their sworn Duties. If any ill come hereof, you can consider to whom it must be imputed once; the Example is very strange

and perilous. And now, my Lords, if you tender the preservation of his Majesty, and the State, join with us to that end: we have written to the King's Majesty, by which way things may soon be quietly and moderately compounded. In the doing whereof, we mind to do none otherwise than we would be done to, and that with as much moderation and favour as honourably we may. We trust none of you have just cause to note any one of us, and much less all of such cruelty, as you so many times make mention of. One thing in your Letters we marvel much at, which is that you write, that you know more than we know. If the Matters come to your knowledge, and hidden from us, be of such weight as you seem to pretend; or if they touch, or may touch his Majesty or the State, we think you do not as you ought, in that you have not disclosed the same unto us, being the whole State of the Council. And thus praying God to send you the Grace to do that may tend to the surety of the King's Majesty's Person, and tranquillity of the Realm, we bid you heartily farewell, &c.

XLV.—An Answer to the former Letter.

An Original.

[Ex Libro Concilii.]

It may like your good Lordships, with our most hearty Commendations, to understand, That this morning Sir Philip Hobbey hath, according to the Charge given him by your Lordships, presented your Letters to the King's Majesty, in the presence of us, and all the rest of his Majesty's good Servants here, which was there read openly, and also the others to them of the Chamber, and of the Houshold, much to their Comforts, and ours also; and according to the Tenours of the same, we will not fail to endeavour our selves accordingly.

Now touching the marvel of your Lordships, both of that we would suffer the Duke of Somerset's Men to guard the King's Majesty's Person; and also of our often repeating this word *Cruelty*; although we doubt not but that your Lordships have been thoroughly informed of our Estates here, and upon what occasion the one hath been suffered, and the other proceeded; yet at our convening together, (which may be when and where pleaseth you) we will, and are able to make your Lordships such an account, as wherewith we doubt not you will be satisfied, if you think good to require it of us. And for because this Bearer, Master Hobbey, can particularly inform your Lordships of the whole discourse of all things here, we remit the report of all other things to him, saving that we desire to be advertised, with as much speed as you shall think good, whether the King's Majesty shall come forthwith thither, or remain still here; and that some of your Lordships would take pains to come hither forthwith. For the

which purpose, I the Comptroller, will cause three of the best Chambers in the great Court to be hanged and made ready. Thus thanking God that all things be so well acquitted, we commit your Lordships to his tuition.

Your Lordship's assured loving Friends,
T. Cant. William Paget. T. Smith.
From Windsor, the 10th of Octob. 1549.

XLVI.—Articles objected to the Duke of Somerset.

1. THAT he took upon him the Office of Protector, upon express condition, That he should do nothing in the King's Affairs, but by assent of the late King's Executors, or the greatest part of them.

2. That contrary to this condition, he did hinder Justice, and subvert Laws, of his own Authority, as well by Letters, as by other Command.

3. That he caused divers Persons Arrested and Imprisoned for Treason, Murder, Manslaughter, and Felony, to be discharged; against the Laws and Statutes of the Realm.

4. That he appointed Lieutenants for Armies, and other Offices for the weighty Affairs of the King, under his own Writing and Seal.

5. That he communed with Ambassadors of other Realms alone, of the weighty Matters of the Realm.

6. That he would taunt and reprove divers of the King's most honourable Councillors, for declaring their Advice in the King's weighty Affairs against his Opinion; sometimes telling them that they were not worthy to sit in Council; and sometimes, that he need not to open weighty Matters to them; and that if they were not agreeable to his Opinion, he would discharge them.

7. That against Law he held a Court of Request in his House; and did enforce divers to answer there for their Freehold and Goods, and did determine of the same.

8. That being no Officer, without the advice of the Council, or most part of them, he did dispose Offices of the King's Gift for Money; grant Leases and Wards, and Presentations of Benefices pertaining to the King, gave Bishopricks, and made sales of the King's Lands.

9. That he commanded Alchimie, and Multiplication to be practised, thereby to abase the King's Coin.

10. That divers times he openly said, That the Nobility and Gentry were the only cause of Dearth; whereupon the People rose to reform Matters of themselves.

11. That against the mind of the whole Council, he caused Proclamation to be made concerning Inclosures; whereupon the People made divers Insurrections, and destroyed many of the King's Subjects.

12. That he sent forth a Commission, with Articles annexed, concerning Inclosures, Commons, High-ways, Cottages, and such-

like Matters, giving the Commissioners authority to hear and determine those causes, whereby the Laws and Statutes of the Realm were subverted, and much Rebellion raised.

13. That he suffered Rebels to assemble and lie armed in Camp, against the Nobility and Gentry of the Realm, without speedy repressing of them.

14. That he did comfort and encourage divers Rebels, by giving them Money, and by promising them Fees, Rewards, and Services.

15. That he caused a Proclamation to be made against Law, and in favour of the Rebels, that none of them should be vexed or sued by any, for their Offences in their Rebellion.

16. That in time of Rebellion, he said, That he liked well the Actions of the Rebels; and that the Avarice of Gentlemen gave occasion for the People to rise; and that it was better for them to die, than to perish for want.

17. That he said, the Lords of the Parliament were loath to reform Inclosures, and other things, therefore the People had a good cause to reform them themselves.

18. That after declaration of the Defaults of Bulloign, and the Pieces there, by such as did survey them, he would never amend the same.

19. That he would not suffer the King's Pieces of Newhaven, and Blackness, to be furnished with Men and Provision; albeit he was advertised of the Defaults, and advised thereto by the King's Council; whereby the French King was emboldned to attempt upon them.

20. That he would neither give authority, nor suffer Noblemen and Gentlemen to suppress Rebels in time convenient; but wrote to them to speak the Rebels fair, and use them gently.

21. That upon the 5th of October the present Year, at Hampton-Court, for defence of his own private Causes, he procured seditious Bills to be written in counterfeit Hands, and secretly to be dispersed into divers parts of the Realm; beginning thus, Good People; intending thereby to raise the King's Subjects to Rebellion and open War.

22. That the King's Privy-Council did consult at London to come to him, and move him to reform his Government; but he hearing of their Assembly, declared, by his Letters in divers places, that they were high Traitors to the King.

23. That he declared untruly, as well to the King as to other young Lords attending his Person, That the Lords at London intended to destroy the King; and desired the King never to forget, but to revenge it; and desired the young Lords to put the King in remembrance thereof; with intent to make Sedition and Discord between the King and his Nobles.

24. That at divers times and places he said, The Lords of the Council at London intended to kill me; but if I die the King shall die; and if they famish me, they shall famish him.

25. That of his own head he removed the King so suddenly from Hampton-Court to Windsor, without any provision there made, that he was thereby not only in great fear, but cast thereby into a dangerous Disease.

26. That by his Letters, he caused the King's People to assemble in great numbers in Armour, after the manner of War, to his Aid and Defence.

27. That he caused his Servants and Friends at Hampton-Court and Windsor, to be appalled in the King's Armour, when the King's Servants and Guards went unarmed.

28. That he intended to fly to Gernsey or Wales, and laid Post-horses and Men, and a Boat to that purpose.

XLVII.—*A Letter written by the Council to the Bishops, to assure them, That the King intended to go forward in the Reformation.*

[Regist. Cran. Fol. 56.]

By the King.

RIGHT Reverend Father in God, Right trusty and well-beloved, we greet you well. Whereas the Book entituled, "The Book of Common Prayers, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, after the use of the Church of England," was agreed upon, and set forth by Act of Parliament; and by the same Act commanded to be used of all Persons within this our Realm. Yet nevertheless we are informed, that divers unquiet and evil-disposed Persons, sithence the apprehension of the Duke of Somerset, have noised and bruited abroad, That they should have again their old Latin Service, their Conjured Bread and Water, with such like vain and superfluous Ceremonies, as though the setting forth of the said Book had been the only Act of the said Duke. We therefore, by the advice of the Body and State of our Privy-Council, not only considering the said Book to be our Act, and the Act of the whole State of our Realm assembled together in Parliament, but also the same to be grounded upon the Holy Scripture, agreeable to the Order of the Primitive Church, and much to the re-edifying of our Subjects, to put away all such vain expectation, of having the Publick Service, the Administration of the Sacraments, and other Rites and Ceremonies again in the Latin Tongue, which were but a preferment of Ignorance to Knowledge and Darkness to Light, and a preparation to bring in Papistry and Superstition again: have thought good by the Advice aforesaid, to require, and nevertheless straitly do command and charge you, That immediately upon the receipt hereof, you do command the Dean and Prebendaries of your Cathedral Church; the Parsons, Vicar, or Curat, and Church-wardens of every Parish, within your Diocess, to bring and to deliver unto you, or your Deputy, any of them for their Church or Parish, at such convenient place as you shall appoint,

all Antiphonals, Missals, Graylles, Processionals, Manuels, Legends, Pies, Portasies, Journals, and Ordinals, after the use of Sarum, Lincoln, York, or any other private use. And all other Books of Service, the keeping whereof should be a lett to the using of the said Book of Common Prayers; and that you take the same Books into your hands, or into the hands of your Deputy, and them, so to deface and abolish, that they never after may serve, either to any such use as they were provided for, or be at any time a lett to that Godly and uniform Order, which by a common Consent is now set forth. And if you shall find any Person stubborn or disobedient in not bringing in the said Books according to the tenour of these our Letters, that then ye commit the said Person to Ward, unto such time as you have certified us of his misbehaviour. And we will and command you, that you also search, or cause search to be made from time to time, whether any Book be withdrawn or hid, contrary to the tenour of these our Letters, and the same book to receive into your Hands, and to use all in these our Letters we have appointed. And further, whereas it is come unto our knowledge, that divers froward and obstinate Persons do refuse to pay towards the finding of Bread and Wine for the Holy Communion, according to the order prescribed in the said Book, by reason whereof the Holy Communion is many times omitted upon the Sunday. These are to will and command you to convent such obstinate Persons before you, and them to admonish and command to keep the Order prescribed in the said Book; and if any shall refuse so to do, to punish them by Suspension, Excommunication, or other Censures of the Church. Fail you not thus to do, as you will avoid our Displeasure.

Westminst. Decemb. 25. *Regni tertio.*

Thom. Cantuarien. J. Russel.

Rich. Chanc. H. Dorset.

Will. St. John. W. Northampton.

XLVIII.—*Cardinal Wolsey's Letters to Rome, for procuring the Popedom to himself, upon Pope Adrian's death.*

[Ex MS. Col. Cor. C. Cant.]

My Lord of Bath, Mr. Secretary, and Mr. Hannibal, I commend me unto you in my right hearty manner; letting you wit, That by Letters lately sent unto me from you my Lord of Bath, and Mr. Hannibal, dated at Rome the 14th day of September. Which Letters I incontinently shewed unto the King's Grace his Highness. And I have been advertised, to our great discomfort, That the said 14th day, it pleased Almighty God to call the Pope's Holiness unto his Infinite Mercy, whose Soul Jesu pardon. News certainly unto the King's Grace and to me right heavy, and for the universal weal or quiet of Christendom, (whereunto his Holiness, like a devout and virtuous Father of Holy Church

was very studious) much unpleasant and contrarious; Nevertheless, conforming our selves to the Pleasure of Almighty God, to whose Calling we all must be obedient; the Mind and Intention of the King's Highness, and of me both, is to put some helps and furtherances, as much as conveniently may be, that such a Successor unto him may now, by the Holy College of Cardinals, be named and elected, as may, with God's Grace, perform, achieve, and fulfil the good and virtuous Purposes and Intents, concerning the Pacification of Christendom; whereunto our said late Holy Father, as much as the brevity of the time did suffer, was, as it should seem, minded and inclined; which thing, how necessary it is to the state of Christ's Religion, now daily more and more declining, it is facile and easie to be consider'd; and surely amongst other Christian Princes, there is none which as ye heretofore have perfectly understood, that to this purpose more dedicated themselves to give Furtherance, Advice, and Counsel, than the Emperor and the King's Grace, who as well before the time of the last Vacation, as sithence, by Mouth and by Letters, with Report of Ambassadors and otherwise, had many sundry Conferences, Communications, and Devices, in that behalf. In which it hath pleased them, far above my merits or deserts, of their goodness, to think, judg, and esteeme me to be meet and able for to aspire unto that Dignity; perswading, exhorting, and desiring me, that whensoever opportunity should be given, I should hearken to their Advice, Counsel, and Opinion in that behalf; and offering unto me, to interpose their Authorities, Helps, and Furtherances therein to the uttermost. In comprobation whereof, albeit the Emperor, now being far distant from these Parts, could not, nor might in so brief time, give unto the King's Grace, new or fresh confirmation of his Purpose, Desire, and Intent herein: Yet nevertheless my Lady Margaret, knowing the Inclination of his mind in this same, hath, by a long discourse made unto me semblable Exhortation; offering, as well on the Emperor's behalf, as on her own, that as much shall by them be done, to the furtherance thereof, as may be possible. Besides this, both by your Letters, and also by particular most loving Letters of the Cardinal's de Medicis, Sanctorem Quatuor and Campegius, with credence show'd unto me on their behalf, by their Folks here resident, I perceive their good and fast minds, which they, and divers other their Friends owe unto me in that matter. And finally, the King's Highness doth not cease, by all the gracious and comfortable means possible to insist, that I, for manifold, notable, urgent, and great respects, in any wise shall consent that his Grace and the Emperor do set forth the thing with their best manner. The Circumstances of whose most entire, and most firm mind thereunto, with their bounteous, godly, and beneficial Offers for the Weal

of Christendom, which his Grace maketh to me herein, is too long to rehearse. For which Causes, albeit I know myself far unmeet and unable to so high a Dignity, minding rather to live and die with his Grace in this his Realm, doing Honour, Service, Good or Pleasure to the same, than now (mine old days approaching) to enter into new things; yet nevertheless, for the great zeal and perfect mind which I have to the exaltation of the Christian Faith; the honour, weal, and surety of the King's Grace, and the Emperor, and to do my duty both to Almighty God and to the World, I referring every thing to God's disposition and pleasure, shall not pretermitt to declare unto you such things, as the King's Highness hath specially willed me to signify unto you, on his Grace's behalf, who most effectually willet and desireth you to set forth the same, omitting nothing that may be to the furtherance thereof, as his special trust is in you.

First, Ye shall understand, that the mind, and entire desire of his Highness, above all earthly things is, That I should attain to the said Dignity, having his perfect and firm hope, that of the same shall ensue, and that in brief time, a general and universal Repose, Tranquillity, and Quietness in Christendom; and as great Renown, Honour, Profit, and Reputation to this Realm as ever was; besides the singular comfort and rejoice that the King's Grace, with all his Friends and Subjects should take thereof; who might be well assured thereby, to compone and order their great Causes and Affairs, to their high benefit, Commodity, and most Advantage. For this, and other great and urgent Causes, the Pleasure of his Highness is, That like-as ye my Lord of Bath, and Mr. Hannibal, have right prudently and discreetly begun: so ye all, or as many of you as be present in the Court of Rome, and continue your Practices, Overtures, Motions, and Labours, to bring and conduce this the King's inward Desire to perfect end and effect.

And because it is not to be doubted, but that before the receipt of these my Letters, ye having former Instructions, shall have far entred your Devices in this Matter, wherein the King's Grace trusteth ye do lose no time or opportunity that possibly may be had; I shall therefore, briefly and compendiously touch such these things, as the King's Highness would ye should substantially note in this behalf.

One is, that albeit ye both before, and also now, know the King's mind and desire herein, as is aforesaid, taking that for your Foundation; yet nevertheless, forasmuch as it appeareth by your said Letters, and otherwise, that the Cardinal de Medicis, whose preferment (if this may not be had) both the King's Grace and I tendereth above all other, mindeth to experiment what may be done for himself, great policy and dexterity is in your Labours and Communications to be used, so that ye

may first, by great ensearch and enquiry, perfectly understand, as nigh as may be, the Disposition, Mind, Affection, and Inclination, as well of the said Cardinal de Medicis, as of all the residue, if it be possible; which thing, well known, well ponder'd and consider'd, ye shall thereby have a great light to the residue of your business, wherein always ye must so order your selves, that the Matter appearing unto you much doubtful and uncertain, your particular practices (the desired Intent peradventure failing) shall not be cause of displeasure or unkindness to be noted by any that may be elected; and for your introduction herein, the King's Grace sendeth unto you at this time two Commissions under his Great Seal, the one couched under general words, without making mention of any particular Person; and in the other, his Highness hath made mention of me by special Name: Besides that, ye shall receive herewith two Letters from his Grace to the College of Cardinals, with the Copies of the same; the one in special recommendation of me, and the other in favour of the Cardinal de Medicis; beside such other particular Letters in my recommendation to certain Cardinals, and other, as by the Copies of them herewith enclosed ye shall now perceive. After the receipt thereof, if the Cardinals before that time shall not be entred into the Conclave, ye taking your Commodity, as by your Wisdom shall be thought most expedient, shall deliver unto the Cardinal de Medicis, the King's Letters, and mine to him addressed, shewing unto him, with as good words and manner as ye can, that for his great Virtue, Wisdom, Experience, and other commendable Merits, with the entire love and favour which the King's Grace and I bear unto him, thinking and reputed him most meet and able to aspire unto the Papal Dignity before all other. Ye have Commandment, Commission, and Instruction, especially and most tenderly, to recommend him unto the whole College of Cardinals, having also the King's and my Letters to them in his favour; upon which Declaration ye shall perceive his Answer to be made unto you in that behalf; whereupon, and by knowledg of the Disposition of the residue, ye may perceive how to govern your selves in the delivery of the rest of your said Letters; for in case it may evidently appear unto you, that any of the Cardinals, to whom the King's Letters be directed, have firmly establish'd their minds upon the said Cardinal de Medicis, the more circumspection is to be used with any such in the delivery to him of the King's Letters, and overture of the secretness of your minds touching me; considering that if the King's Intent might in no wise take effect for me, his Grace would, before all other, advance and further the said Cardinal de Medicis. Nevertheless, if either by his Answer to be made unto you, or by other good knowledg, ye shall perceive that he hath so many enemies herein, that of like-

lihood he cannot attain the same, ye may be the more bold to feel his mind how he is inclin'd towards me; saying, as indeed the King's Grace hath written unto him, That in case he should fail thereof, the King's Highness would insist, as much as to his Grace were possible, for me; which ye may say were in manner one thing, considering that both the Cardinal de Medicis and I bear one mind, zeal, and study, to the Weal and Quiet of Christendom, the Increase and Surety of Italy, the Benefit and Advancement of the Emperor's and the King's Majesty's Causes; and I being Pope, he in a Manner (whom I above all Men love, trust, and esteem) were Pope, being sure to have every thing according to his mind and desire, and as much Honour to be put unto him, his Friends and Family, as might be devised in such wise: That by these and other good words and demonstrations, ye may make him sure, as I think he be, that failing for himself, he with all his Friends do their best for me; and seeing no likelihood for him, ye may then right well proceed to your particular labour and practices for me, delivering the King's Letters, both to the College of Cardinals, and to the other, apart, as ye shall see the case then to require; and solliciting them, by secret labours, alledging and declaring unto them my poor Qualities, and how I having so great experience of the Causes of Christendom, with the entire Favour which the Emperor and the King's Grace bear unto me; the knowledg also, and deep Acquaintance of other Princes, and of their great Affairs; the studious mind that I have ever been in, both to the Surety and Weal of Italy, and also to the Quiet and Tranquility of Christendom; not lacking, thanked be God, either Substance or Liberality to look largely upon my Friends; besides the sundry great Promotions, which by election of me should be vacant, to be disposed unto such of the said Cardinals, as by their true and fast Friendship had deserved the same; the loving Familiarity also which they should find in me; and that of my Nature I am not in great disposed to rigour or austereness, but can be contented, thanked be God, frankly, pleasantly, and courteously, to participate, dispose, and bestow, such things as I have, or shall come to my disposition, not having any such Faction, Family, or Kinsman, to whom I might shew any partiality in bestowing the Promotions and Goods of the Church; and which is highest to be regarded, that is likely and in manner sure, that by my means, not only Italy shall be put in perfect surety for ever, but also a final rest, peace, and quiet, now most necessary established betwixt all Christian Princes; whereupon the greatest and most notable Expedition might be made against the Infidels that hath been heard of many Years. For the King's Highness in that case would be contented, and hath fully promised, God willing, to come in Person,

when God shall send time, unto Rome; whither also I should not doubt to bring many more of the Christian Princes, being determined, if God should send me such Grace, to expose mine own Person in God's Quarrel; by mean of which my presence many things should be stated, that for Superiority and otherwise, in times past, hath been occasion of disagreement amongst Princes; Albeit peradventure the greatest respect shall not now be had hereunto, nor this be the best Elective to win the Cardinals Favour; wherein you must therefore use your self by your wisdoms, as you shall see the time, season, and care to require; assuring them, for the removing of the doubt in changing of the See, or not speedy repair thither; that after the Election once passed, and notified to me, I would not fail, by God's Grace, within three months to be in Rome; there, and in the parts thereabout, to remain during my Life, whereof ye may make faithful assurance. By these, and other good means and promises on the King's behalf of large Rewards, which his Highness referreth to your discretion, and is contented to perform that which ye do therein; It is not to be doubted but that you shall obtain the Favours of many of them; so as if respect may be had to the Honour of the See Apostolic, and the Surety of Italy, the Tranquility of Christendom, the Defence of the same against the Infidels, the Exaltation of the Faith, the Persecution of Christ's Enemies, the Increase and Weal of the College of Cardinals, with their Advancement and Promotion; gentle, frank, and liberal entertainment of them, and generally to the benefit of all Holy Church. The King's Grace supposeth his mind and desire herein, with your good means, diligence, and solicitations, is not unlike to take good effect; wherein, for the more authority, and better conducting of your purpose, the pleasure of his Grace is, That you join with the Emperor's Ambassadors, as far as you may see and perceive them to favour this the King's Intent, like-as his Grace thinketh, that according to the often Conferences, Communications, Promises, and Exhortations made by the Emperor to me in this behalf, and according to my said Lady Margaret's desire or offer, they have commandment to do. In the politic handling of all which Matters, the King's Highness putteth in you his special trust and confidence, so to order your self in the Premises, as you shall perceive to accord with the inward desire of his Grace, and the state and disposition of the thing there; for which purpose his Grace hath furnished you at this time, jointly or severally, with two sundry Commissions, the one general for me, and in my favour, by the which you have ample Authority to bind and promise, on the King's behalf, as well gift of Promotions, as also as large sums of Money to as many, and such as you shall think convenient; and as sure ye may be, whatsoever ye shall promise, bind his Grace,

and do in that behalf, his Highness will invariably observe, keep and perform, the other special, as afore Letters to the College of two effects, the one for the Cardinal de Medicis, and the other for me, with other particular Letters in my favour; all which his pleasure is, That you shall use in manner and form aforesaid; that is to say, If you shall perceive the Affair of the Cardinal de Medicis to be in such perfect train, that he is like to have the same Dignity, ye then proceed to that which may be his furtherance, using nevertheless your particular labour for me, if you think it may do good, after such sort as ye shall not conceive any ingratitude or unkindness therein. And if you may see that the said Cardinal de Medicis be not in such great likelihood thereof; then considering, that as the King's Grace, and I think verily he will do his best for me, ye shall effectually set forth your practices for attaining and winning as many Friends for me as possible may be, delivering your Letters for the Intent, as you shall see cause. Wherein you being furnished for both purposes, and also having one of the Commissions general and indifferent, without any Person therein specially recommended, things be to be done or omitted, as you shall know to stand with the state or commodity of the Affairs there, which with the Ground of the King's Mind to you now declared, shall be your best and perfect Instruction; and as you shall do or know herein, so the King's Grace desireth you often and speedily to advertise me, by your Letters, having no doubt but that his Highness will see your travels, diligence, and pains in this behalf, so to be considered, as you shall have cause to think the same well employed and bestowed.

And my Lord of Bath, as you do know well, because Mr. Pace, at the time of the last Vacation, was sent purposely from hence with Commission and Instruction for that Matter; the King, and I, supposing that upon knowledg of this news, he being at Milan, would incontinently repair unto Rome; hath therefore made the foresaid Commissions, and also this Letter to be directed unto you, jointly and severally willing you, in such substantial and discreet wise to proceed in that Matter, not forbearing any thing that may be to the furtherance thereof, as his Grace, and my special Trust, is in you: And thus most heartily fare you well. At my Mannor of Hampton-Court, the 4th day of October.

The rest is the Cardinal's own Hand.

My Lord of Bath, the King hath willed me to write unto you, That his Grace hath a marvellous Opinion of you; and you knowing his mind as you do, his Highness doubteth not but this Matter shall be by your Policy set forth in such wise, as that the same may come to the desired effect, not sparing any reasonable Offers, which is a thing, that amongst so many needy Persons is more re-

garded, than percase the Qualities of the Person; ye be wise, and ye wot what I mean; trust your self best, and be not seduced by fair words, and specially of those which (say what they will) desire more their own preferment than mine. Howbeit, great dexterity is to be used; and the King thinketh that all the Imperials shall be clearly with you, if Faith be in the Emperor. The young Men, which for the most part being needy, will give good ears to fair Offers, which shall be undoubtedly performed; the King willethe you neither to spare his Authority, or his good Mony, or Substance. You may be assured, whatsoever you promise shall be performed; and our Lord send you good speed.

Your loving Friend,
T. Cardinalis Eborac.

XLIX.—A Memorial given by the King's Majesty, with the Advice of his Highness Council, to the Lord Russel Lord Privy-Seal, the Lord Paget of Beaudesert, Sir William Petre Kt. and one of his Highness two Principal Secretaries, and Sir John Mason Kt. his Majesty's Secretary for the French Tongue; being sent at this present in Commission, to treat and conclude upon a Peace, with certain Commissioners sent from the French King at this time for the same purpose.—An Original.

[Cotton Libr. Caligula. E. 1.]

EDWARD R.

FIRST, As touching the Place of their Meeting, the same to be at Calais or Bulloign, if it may be so brought to pass; otherwise to be at such convenient Place, either within our Dominion, or the French; or sometime in the one, and sometime the other, as may be best agreed upon. In the appointing whereof, we would no Ceremony to be so much sticked upon, as the same should be any occasion of hindrance to the good success looked for at this meeting.

Secondly, If the French Commissioners shall require Bulloign, with the Members; and all such Grounds and Lands as was of late conquered by our late Father, of most noble memory, to be restored to the French King, we be pleased our said Commissioners shall on our name agree and assent thereunto; so as the said French Commissioners do, and will likewise covenant and agree, in the Name of the said French King, to any of our Requests hereafter ensuing.

FIRST, Our said Commissioners shall demand, in recompence for Bulloign, and the Members and Grounds as aforesaid, that the Treaties last made, between our said Father of famous Memory, and the Realm of Scotland, may in all things be performed; and the Person of the Young Scotch Queen delivered to us, to the intent the Marriage between us and her may be performed. They shall also demand, that the Fortifications at Newhaven and Blackness may be utterly ruined, and no Fortifications made from hence-

forth at any of those places. They shall also require the continuance of payment of our perpetual Pension, and all the Debts due unto us, by force of any former Treaties, before the commencement of these last Wars. And this for the first degree, which if it may not be obtained, then for

The second Degree, we be pleased to accept for a Recompence, if they will covenant for performance of the said Treaties with Scotland, to deliver the Scotch Queen, and continue from henceforth the payment of the perpetual Pension.

But if that shall also be refused, then for the third Degree, our said Commissioners shall require the continuance of payment of our Pension, the Arrearages due by any former Treaties, between our said Father and the late French King; and that the Forts of Newhaven, Hambletue, and Blackness, may be utterly ruined, and no new Fortifications commenced at any of the said Places hereafter.

And if this may not be obtained, then for the fourth and last Degree our Pleasure is, That our said Commissioners shall require the continuance of payment of our said Pension, and all such Debts as were due unto our said late Father before the commencement of his last War.

In the debating and discoursing whereof, we will that our said Commissioners shall employ themselves to their uttermost, to make as good and honourable a Bargain for us, and to attain all or as much of the Premises as they may; remembreing unto the French Commissioners, our great Charges sustained in these last Wars commenced by them, contrary to the former Treaties.

Touching the Place, Day, Time, and other Circumstances to be used, as well in the delivery of Bulloign, the Base Town, the Old Man, the Young Man, with the Ground, Territories, and Members, to the said Pieces, or any of them belonging; as also of payment of such sums of Mony as shall be agreed upon for the same; Our said Commissioners shall, by their good discretions, devise with the said French Commissioners, all such ways as they can or may think most for our Honour and Surety: And such Overtures or Discourses as shall be made by the said French Commissioners, touching the Premises, our said Commissioners shall advertise unto us or our Council.

And if any motion shall be made to have Scotland comprehended in this Peace, our said Commissioners shall say, That forasmuch as the Scots be common Enemies to us and the Emperor, we may not assent to the comprehension of them, without the Emperor's consent; or at the least, without such respect to our Treaties with the Emperor, and his Subjects, as the Amity between us requireth. And therefore if the Scots will covenant to stand to our Arbitrement and Judgment for all such Matters as be in difference between the said Emperor and them, we will be pleased that the Scots shall be comprehended; and

one such Article, or of like effect, made for comprehension of them, as was made at the conclusion of the last Peace. And if the delivery, or razing of any Pieces, now by us possessed in Scotland, shall be required, we be pleased that our said Commissioners travelling first by all ways and means they may, to induce the other Commissioners to assent, that all the said Pieces, and the Lands by us now possessed, may remain to us, and our Heirs and Successors for ever, shall nevertheless, if that may not be received, assent in the end, that Borthwickcraig, Lauder, and Dungle, shall be restored upon a convenient Recompence in Money, so as the Forts of Roxburgh and Haymouth, with their Grounds adjoining, may be covenanted to remain to us and our Successors for ever.

If the French Commissioners shall make any motion of Treaty for Marriage, between us and the Lady Elizabeth, eldest Daughter to the French King; our said Commissioners excusing the present talk thereof, in respect of our young Years, and for such other Causes as they may think good, shall do all that they may to cut off that talk: But if they shall be much pressed therein, in respect of such Overtures as have been made already, our Pleasure is, that our said Commissioners shall, by general words, entertain the talk of that Matter; and thereof, and of such other Matters as shall be proponed touching the same, advertise us or our Council.

In all the Treaty it must be remembred, to reserve and have special regard to the preservation of our Treaties with the Emperor, and other our Friends.

And if it shall seem expedient to our said Commissioners, for the better expedition of our Affairs committed to their Charge, that a Surceance or Abstinence of Wars be granted, as well on our behalf, as on the behalf of the French King, we be pleased that our Right trusty, and right well-beloved Cousin, the Earl of Huntingdon, our Lieutenant General of that side, shall, by the advice of our said Commissioners, grant a Surceance or Abstinence for such time, and in such manner and sort, as by our said Commissioners shall be thought best, so as the like be also granted on the behalf of the said French King.

Finally, our said Commissioners shall advertise us, or our Council attendant about our Person, from time to time, of their Proceedings; and further do as we or our Council shall appoint them, either by our Letters, or the Letters of our said Council accordingly.

T. Cant.	T. Wentworth.
R. Rich, Canc.	Anthony Wingfield.
W. Saint John.	W. Herbert.
H. Dorset.	T. Darcy.
W. Northampton.	N. Wotton.
J. Warwick.	J. Baker.
Thomas Southampton.	Edward North.
Thom. Ely.	Edward Montague.
Outh. Duresm.	Richard Southwell.
T. Cheyne.	

L.—Articles devised by the King's Majesty, with the Advice of his Highness Council, answering to certain Doubts moved in the Letters, bearing date the 27th of February last past, sent from his Majesty's Commissioners, being on the other side the Seas, for the Treaty of Peace.

An Original.

[Cotton Libr. Caligula. E. 1.]

EDWARD R.

FIRST, If the French Deputies require to have Roxburgh and Aymouth to be rendred unto the Scots, we will that our Commissioners shall, by all the best means they can devise, induce them to agree, that the said two places may and shall remain to us: And in case the French will not so be persuaded, but require still to have them rendred, Our pleasure is, That our Commissioners shall stand most stiffly in the denial of it, so far forth, that they shall come to the breaking of that days talk, rather than to condescend unto it. And in case, that move not the French to relent of their Request, our Commissioners shall afterwards send to the French Deputies to meet, or to talk again, and then they shall say, That rather than such a good work of Peace should fail, they will grant to the razing and abandoning of both the said Pieces; with special Capitulation, that neither the Scots nor the French shall re-fortify, nor cause to be re-fortified, in neither of those two Places; with the like Covenant for our part, if the French Deputies do require it.

Item. We are pleased, that the Reservance of our Rights and Titles, mentioned in our former Articles sent to our said Commissioners, be in general words, so as severally general reservance be made, as well for our Rights and Titles as to Scotland, as for our Matters with France.

Item. We are pleased, that for such Sums of Money as shall be agreed upon to be paid unto Us for the delivery of Bulloign, Our said Commissioners shall take Hostages of the French, according to Our former Articles sent unto them in that behalf; the said Hostages to remain there, till the whole and last Sum so agreed upon be fully answered unto Us. And likewise in case the French Deputies will ask Hostages for the sure delivery of the Town of Bulloign, with the Members, Our said Commissioners may agree to the assigning of such Hostages as shall be thought sufficient for the same; which Hostages nevertheless shall not be bound to remain or continue there any longer, than till the said Town is delivered; but shall thereupon be suffered to return home at their Pleasure.

Item. Upon the Conclusion between our Commissioners, and the French Deputies, for the delivery of Bulloign, our pleasure is, That the term of the delivery of the same be appointed, as short as may be conveniently, having considerance to a reasonable respite for the removing and safe conveyance away of the Artillery, Munition, Armour, and Goods

belonging to Us or our Subjects, either by Sea or by Land, as shall be thought most commodious: and that our Men, departing out of the Town in the Forenoon, the French shall abstain from entry into it till at three or four hours after, for avoiding the inconveniences which may chance upon the coupling of our Men with the French.

Item. Forasmuch as Our said Commissioners being upon the Place, can better consider any other thing not touched in the Premises, concerning the manner and fashion of the delivery of Bulloign, or retire of our Men, Artillery, and other things, other than we can do here, we are pleased to remit that to their wisdoms and discretions.

Item. As for Alderney and Sark, forasmuch as both those Places are Ours, reason would that the French should raze their Fortifications at Sark, and the Fortifications at Alderney, being lawfully done by Us upon our own Ground, to remain at our Arbitrement. That in case the French Deputies shall make no mention, neither of the one, nor of the other, We are pleased that our Commissioners shall also pass it over in silence; but if the French Deputies shall mention the same, and without the razing the Fortifications at Alderney, will not condescend to a Peace, We are pleased, our Commissioners shall conclude with them upon the razing and abandoning of the one and the other of the aforesaid Fortifications; standing first as much in denial of the French Deputies Demands herein, as they may.

T. Cant.	J. Warwick.
R. Rich, Canc.	W. Northampton.
W. Wilts.	T. Ely.
T. Wentworth.	T. Cheyne.
A. Wingfield.	W. Herbert.
T. Darcy.	John Gage.
N. Wotton.	Edward North.
R. Sadler.	

LI.—*The King's Letters Patents to John a Lasco, and the German Congregation.*

[Rot. pat. 4to. Reg. part. 5.]

EDWARDUS Sextus Dei gratia Angliæ, Franciæ, Hiberniæ Rex, Fidei Defensor, et in Terra Ecclesiæ Anglicanæ et Hibernicæ supremum sub Christo Caput, omnibus ad quos præsentēs literæ pervenerint salutem. Cum magnæ quedam et graves considerationes nos ad præsens specialiter impulerunt, tum etiam cogitantes illud, quanto studio et charitate Christianos Principes in Sacrosanctum Dei Evangelium et Religionem Apostolicam ab ipso Christo inchoatam, institutam et traditam, animatos et propensos esse conveniat, sine qua haud dubie politia et civile Regnum nec consistere diu, neq; nomen suum tueri potest, nisi principes, cæteri; præpotentes viri, quos Deus ad Regnorum gubernacula sedere voluit, id in primis operam dent, ut per totum Reipub. Corpus, casta sinceræq; Religio, diffundatur, et Ecclesia in

vere Christianis et Apostolicis opinionibus et ritibus instituta, atq; adulta per sanctos ac carni et mundo mortuos ministros conservetur: pro eo quod Christiani Principis officium statumimus, inter alias suas gravissimas de Regno suo bene splendideq; administrando cogitationes, etiam Religionis et Religionis causa calamitate fractis et afflictis exulibus consulere. Sciatis, quod non solum præmissa contemplantes et Ecclesiam a Papatus Tyrannide per nos vindicatam in pristina libertate conservare cupientes: verum etiam exulum ac peregrinorum conditionem miserantes, qui jam bonis temporibus in Regno nostro Angliæ commorati sunt voluntario exilio, Religionis et Ecclesiæ causa mulctati: quia hospites et exteros homines propter Christi Evangelium ex Patria sua profligatos et ejectos, et in Regnum nostrum profugos, presidiis ad vitam degendam necessariis in Regno nostro egere, non dignum esse neq; Christiano homine, neq; principis magnificentia duximus, cujus liberalitas, nullo modo in tali rerum statu restricta, clausave esse debet. Ac quoniam multi Germanæ nationis homines, ac alii peregrini qui confluxerunt, et in dies singulos confluent in Regnum nostrum Angliæ, ex Germania et aliis remotioribus partibus, in quibus Papatus dominatur, Evangelii libertas labefactari et premi cæpta est, non habent certam sedem et locum in Regno nostro ubi conventus suos celebrare valeant, ubi inter suæ gentis et moderni idiomatis homines Religionis negotia et res Ecclesiasticas pro Patriæ ritu et more intelligenter obire et tractare possint: idcirco de gratia nostra speciali, ac ex certa scientia et mero motu nostris, nec non de avisamento Concilii nostri volumus, concedimus et ordinamus quod de cætero sit et erit unum templum, sive sacra ædes in Civitate nostra Londinensi, quod vel quæ vocabitur templum Domini Jesu, ubi Congregatio et conventus Germanorum et aliorum peregrinorum fieri et celebrari possit, ea intentione et proposito, ut a Ministris Ecclesiæ Germanorum aliorumq; peregrinorum Sacrosancti Evangelii incorrupta interpretatio, Sacramentorum juxta Verbum Dei et Apostolicam observationem administratio fiat. Ac Templum illud, sive Sacram ædem illam de uno Superintendente et quatuor verbi ministris erigimus, creamus, ordinamus et fundamus per præsentēs. Et quod idem Superintendens et ministri in re et nomine sint et erunt unum Corpus corporatum et politicum, de se per nomen Superintendentis et Ministrorum Ecclesiæ Germanorum et aliorum peregrinorum ex fundatione Regis Edwardi Sexti in Civitate Londinensi per præsentēs incorporamus: ac corpus corporatum et politicum per idem nomen realiter et ad plenum creamus, erigimus, ordinamus, facimus et constituimus per præsentēs: et quod successionem habeant.

Et ulterius de gratia nostra speciali, ac ex certa scientia et mero motu nostris, necnon de avisamento Concilii nostri dedimus et con-

cessimus, ac per præsentē damus et concedimus præfato Superintendenti et Ministris Ecclesiæ Germanorum et aliorum peregrinorum in Civitate Londinensi, totum illud templum sive Ecclesiam nuper fratrum Augustinensium in Civitate nostra Londinensi, ac totam terram, fundum et solum Ecclesiæ prædictæ, exceptis toto choro dictæ Ecclesiæ, terris fundo et solo ejusdem habendum et gaudendum, dictum Templum sive Ecclesiam ac cætera præmissa, exceptis præexceptis, præfatis Superintendenti et Ministris et Successoribus suis, tenendum de nobis, hæredibus et successoribus nostris in puram et liberam elemosinam.

Damus ulterius de avisamento prædicto, ac ex certa scientia et mero motu nostris prædictis per præsentē concedimus, præfatis Superintendenti et Ministris et successoribus suis plenam facultatem, potestatem et auctoritatem ampliandi et majorem faciendi numerum ministrorum et nominandi et appointandi de tempore in tempus, tales et hujusmodi subministros, ad serviendum in Templo prædicto, quales præfatis Superintendenti et Ministris necessarium visum fuerit. Et quidem hæc omnia juxta beneplacitum regium.

Volumus præterea quod Joannes a Lasco natione Polonus, homo propter integritatem et innocentiam vitæ, ac morum et singularem eruditionem valde cælebris, sit primus et modernus Superintendens dictæ Ecclesiæ, et quod Gualterus Deloenus, Martinus Flandrus, Franciscus Riverius, Richardus Gallus, sint quatuor primi et moderni Ministri. Damus præterea et concedimus præfatis Superintendenti et Ministris et successoribus suis facultatem, auctoritatem et licentiam, post mortem vel vacationem alicujus Ministri prædictorum, de tempore in tempus eligendi, nominandi et surrogandi alium, personam habilem et idoneam in locum suum; ita tamen quod persona sic nominatus et electus præsentetur et sistatur coram nobis, hæredibus vel successoribus nostris, et per nos, hæredes vel successores nostros instituat in Ministerium prædictum.

Damus etiam et concedimus præfatis Superintendenti Ministris et successoribus suis facultatem, auctoritatem et licentiam, post mortem seu vacationem Superintendentis de tempore in tempus eligendi, nominandi et surrogandi alium, personam doctam et gravem in locum suum; ita tamen quod persona sic nominatus et electus præsentetur et sistatur coram nobis, hæredibus vel successoribus nostris, et per nos, hæredes vel successores nostros instituat in officium Superintendentis prædictum.

Mandamus et firmiter injungendum precipimus, tam Majori, Vicecomitibus et Aldermanis Civitatis nostræ Londinensis et successoribus suis, cum omnibus aliis Archiepiscopis, Episcopis, Justiciariis, Officiariis et Ministris, nostris quibuscunque, quod permittant præfatis, Superintendenti et Ministris, et suis, suos libere et quiete frui, gaudere, uti, et ex-

ercere ritus et ceremonias suas proprias, et disciplinam Ecclesiasticam propriam et peculiarem, non obstante quod non conveniant cum ritibus et ceremoniis in Regno nostro usitatis, absq; impetitione, perturbatione, aut inquietatione eorum, vel eorum alicujus, aliquo statuto, actu, proclamatione, injunctioe, restrictione, seu usu in contrarium inde antehac habitis, factis, editis, seu promulgatis in contrarium non obstantibus. Eo quod expressa mentio de vero valore annuo, aut de certitudine præmissorum, sive eorum alicujus, aut de aliis donis sive concessionibus per nos præfatis Superintendenti, Ministris et successoribus suis ante hæc tempora factis, in præsentibus minime facta existit, aut aliquo statuto, actu, ordinatione, provisione, sive restrictione inde in contrarium factis, editis, ordinatis seu provis, aut aliqua alia re, causa vel materia quacunque in aliquo non obstante. In cujus rei testimonium has literas nostras fieri fecimus Patentes. Teste Meipso, apud Leighes, vicessimo quarto die Julii, Anno Regni nostri quarto, per Breve de privato Sigillo, et de datis prædicta Auctoritate Parliamenti.

R. Southwell.
Un. Harrys.

LII.—*Injunctions given in the Visitation of the Reverend Father in God, Nicholas Bishop of London, for an Uniformity in his Diocese of London, in the 4th Year of our Sovereign Lord King Edward the Sixth, by the Grace of God, King of England, &c.*

[Reg. Ridley Fol. 305.]

London, Anno Dom. 1560.

FIRST, That there be no reading of such Injunctions as extollet and setteth forth the Popish Mass, Candles, Images, Chauntries; neither that there be used any Superaltries, or Trentals of Communions.

Item. That no Minister do counterfeit the Popish Mass, in kissing the Lord's Board; washing his Hands or Fingers after the Gospel, or the receipt of the Holy Communion; shifting the Book from one place to another, holding up the Fore-fingers; laying down and licking the Chalice after the Communion; blessing his Eyes with the Sudarie thereof, or Patten, or crossing his Head with the same, holding his Fore-fingers and Thumbs joined together toward the Temples of his Head, after the receiving of the Sacrament; breathing on the Bread, or Chalice; sacrificing the Agnus before the Communion, shewing the Sacrament openly before the distribution, or making any elevation thereof; ringing of the Sacring Bell, or setting any Light upon the Lord's Board. And finally, That the Minister, in the time of the Holy Communion, do use only the Ceremonies and Gestures appointed by the Book of Common Prayer, and none other, so that there do not appear in them any counterfeiting of the Popish Mass.

Item. That none be admitted to receive the

Holy Communion, but such as will, upon request of the Curat, be ready with meekness and reverence, to confess the Articles of the Creed.

Item. That none make a Mart of the Holy Communion, by buying and selling the Receipt thereof for Money, as the Popish Mass in times past was wont to be.

Item. Whereas in divers places, some use the Lord's Board after the form of a Table, and some of an Altar, whereby Dissention is perceived to arise among the unlearned; therefore wishing a godly Unity to be observed in all our Diocess; and for that the form of a Table may more move and turn the simple from the old superstitious Opinions of the Popish Mass, and to the right use of the Lord's Supper, We exhort the Curats, Churchwardens, and Questmen here present, to erect and set up the Lord's Board, after the form of an honest Table, decently covered, in such place of the Quire or Chancel, as shall be thought most meet by their discretion and agreement, so that the Ministers, with the Communicants, may have their place separated from the rest of the People: and to take down and abolish all other by-Altars or Tables.

Item. That the Minister, in the time of the Communion, immediately after the Offertory, shall monish the Communicants, saying these words, or such-like, "Now is the time, if it please you to remember the poor Men's Chest with your charitable Almes."

Item. That the Homilies be read orderly, without omission of any part thereof.

Item. The Common Prayer be had in every Church upon Wednesdays and Fridays, according to the King's Grace's Ordinance; and that all such as conveniently may, shall diligently resort to the same.

Item. That every Curat be diligent to teach the Catechism; whensoever just occasion is offered, upon the Sunday or Holy-day, and at least every six weeks, once shall call upon his Parishioners, and present himself ready to instruct and examine the Youth of the same Parish, according to the Book of Service touching the same.

Item. That none maintain Purgatory, Invocation of Saints, the Six Articles, Bedrowls, Images, Reliques, Rubrick Primars, with Invocation of Saints, Justification of Man by his own Works, Holy Bread, Palms, Ashes, Candles, Sepulchre Paschal, creeping to the Cross, hallowing of the Fire or Altar, or any other such-like abuses, and superstitions, now taken away by the King's Grace's most Godly Proceedings.

Item. That all Ministers do move the People to often and worthy receiving of the Holy Communion.

Item. That every Minister do move his Parishioners to come diligently to the Church; and when they come, not to talk, or walk, in the Sermon, Communion, or Divine Service-time, but rather at the same to behave them-

selves reverently, godly, and devoutly in the Church; and that they also monish the Church-wardens to be diligent Overseers in that behalf.

Item. That the Church-wardens do not permit any buying, selling, gaming, outrageous noise or tumult, or any other idle occupying of Youth in the Church, Church-porch, or Church-yard, during the time of Common Prayer, Sermon, or reading of the Homily.

Item. That no Persons use to minister the Sacraments, or in open audience of the Congregation, presume to expound the Holy Scriptures, or to preach, before they be first lawfully called and authorized in that behalf.

God save the King.

LIII.—*Dr. Oglethorp's Submission and Profession of his Faith.*

I DID never Preach or Teach openly any thing contrary to the Doctrine and Religion set forth by the King's Majesty, and authorised by his Grace's Laws, since the making and publishing of the same.

I suppose, and think his Grace's Proceedings (concerning Religion) to be good and godly, if they be used accordingly, as his Grace hath wil'd they should, by his Laws and Instructions.

And further, I suppose the Order and Form of Doctrine, and Religion now set forth by his Grace, and used, in many things to be better and much nearer the usage of the Apostolick and Primitive Church, than it was before-times: if it be used godly and reverently, accordingly, as I think it to be meant by his Grace's Highness, and his most Honourable Council.

Namely, in these things, in prohibiting that none should commune alone, in making the People whole Communers, or in suffering them to commune under both kinds, in the Catechisation of young Chaplains in the Rudiments of our Faith, in having the Common Prayer in English, in setting forth the Homilies, and many other things; which I think very good and Godly, if they be used as is aforesaid.

The lately received Doctrine, concerning the Sacrament, and namely the Attribute of Transubstantiation, I do not like, and I think it not consonant to the Scriptures, and Ancient Writers; although I suppose that there is a certain and ineffable presence of Christ's Body there, which I can neither comprehend nor express, because it so far passes the compass and reach of my Wit and Reason; wherefore I think it ought to be both ministered and received with a godly and reverent fear, and not without great premeditation and examination aforesaid, as well of the Minister, as of the Receiver. 1550.

Your Grace's poor well-willer, with his
Prayer and Service, as he is bound,
Owing Oglethorp.

LIV.—*A Letter from Dr. Smith to Archbishop Cranmer. An Original.*

[Ex MS. Col. Cor. C. Cant.]

Right honourable, and my special good Lord;

I COMMEND me to your Grace most humbly, giving to the same thanks as I am bound, for your Grace's kindness toward my Sureties; for the which you have (and shall whiles I live) my good Word and Prayer. *Ignatii Epistolæ adhuc extant in Gymnasio Magdalene.* If it might please your Lordship, I would very gladly see some part of your Collection against my Book, *De Calibatu Sacerdotum*; which I wrote then to try the truth out, not to the intent it should be printed, as it was, against my Will. Would God I had never made it, because I took then for my chief Ground, That the Priests of England made a Vow when they were made, which now I perceive is not true.

My Lord, I received my Cap-case, &c. *Sed tribus nummorum meorum partibus sublatis; Quod damnum æquo animo est frendum, quod furti revinci non possit, qui abstulit.* My Lord, I am glad that your Grace is reported both gentle and merciful, of all such which have had to do with you for Religion of this University. For my part, if ever I may do your Graces basest Servant any pleasure, I will do it indeed. *Si aliter, atqui sentio, loquor, dispeream.* Ignoscat hæc Honoranda Dominatio tam diutinum silentium mihi, quippe quod crebrioribus literis posthac pensabo. *Deus optimus maximus tuam amplitudinem diu servet incolumem Christianæ Pietati propagandæ ac provehende.* Oxonii 28.

Tibi addictissimus
Richardus Smithæus.

I.V.—*Articles agreed upon by the Bishops and other Learned Men, in the Convocation held at London, in the Year 1552. for the avoiding diversities of Opinions, and establishing Consent touching true Religion.*

Published by the King's Authority.

With Marginal Notes of the differences between these and those set out by Queen Elizabeth Anno 1562.

I. Of Faith in the Holy Trinity.

THERE is but one living and true God everlasting, without Body, Parts, or Passions: of infinite Power, Wisdom, and Goodness; the Maker and Preserver of all things both visible and invisible. And in the unity of this God-head, there are three Persons, of one Substance, Power, and Eternity, the Father, the Son, and the Holy Ghost.

II. The Word of God made very Man.

The Son, which is the Word of the Father, took Man's Nature in the Womb of the blessed Virgin, of her Substance: So that two whole and perfect Natures, that is to say, the God-

head and Manhood were join'd together in one Person, never to be divided, whereof is one Christ, very God and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a Sacrifice, not only for Original Guilt, but also for Actual Sins of Men.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one Substance with the Father: took Man's Nature in the Womb of the blessed Virgin, &c.

III. Of the going down of Christ into Hell.

As Christ died for us, and was buried; so also is it to be believed that he went down into Hell: **For his Body lay in the Grave till his Resurrection, but his Soul being separate from his Body, remained with the Spirits which were detained in Prison, that is to say, in Hell, and there preached unto them; as witnesseth that place of Peter.*

IV. The Resurrection of Christ.

Christ did truly rise again from Death, and took again his Body, with Flesh, Bones, and all things appertaining to the perfection of Man's Nature, wherewith he ascended into Heaven, and there sitteth till he return to judge all Men at the last day.

Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty, and Glory, with the Father and the Son, very and eternal God.

V. The Doctrine of the Holy Scripture is sufficient to Salvation.

Holy Scripture containeth all things necessary to Salvation; so that whatsoever is not read therein, nor may be proved thereby, although sometimes it may be admitted by God's faithful People as pious, and conducing unto order and decency; yet is not to be required of any Man that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation.

Holy Scripture containeth all things necessary to Salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any Man that it should be believed as an Article of the Faith, or be thought necessary or requisite to Salvation.

In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church; that is to say, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1st of Samuel, 2d of Samuel, &c. And the other Books (as Hierom saith) the Church doth read for example of Life, and instruction of Manners, but yet doth it not apply

* These words were left out.

them to establish any Doctrine; such are these following, The 3d of Esdras, the 4th of Esdras, the Book of Tobias, the Book of Judith, the rest of the Book of Hester, the Book of Wisdom, &c. All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

VI. *The Old Testament is not to be rejected.*

The Old Testament is not to be rejected, as if it were contrary to the New, but to be retained. Forasmuch as in the Old Testament as in the New, everlasting Life is offered to Mankind by Christ, who is the only Mediator betwixt God and Man, being both God and Man. Wherefore they are not to be heard, who feign, that the old Fathers did look only for transitory Promises.

Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian Men, nor the Civil precepts thereof ought of necessity to be received in any Commonwealth; yet notwithstanding no Christian Man whatsoever is free from the obedience of the Commandments, which are called Moral.

VII. *The three Creeds.*

The three Creeds, Nice Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be received;* for they may be proved by most certain Warrants of the Holy Scripture.

VIII. *Original Sin.*

Original Sin standeth not in the following of Adam, (as the Pelagians do vainly talk, *and at this day is affirmed by the Anabaptists*) but it is the fault and corruption of every Man, that naturally is ingendred of the Offspring of Adam, whereby Man is very far gone from Original Righteousness, and is of his own nature inclined to evil; so that the Flesh lusteth always contrary to the Spirit; and therefore in every Person born into this World it deserveth God's wrath and Damnation. And this infection of Nature doth remain, yea in them that are regenerated, whereby the lust of the Flesh, called in Greek *φρόνημα σαρκός*, which some do expound the Wisdom, some Sensuality, some the Affection, some the desire of the Flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that Concupiscence and Lust hath of itself the nature of Sin.

IX. *Of Free-will.*

We have no power to do good Works pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good Will.

The condition of Man after the Fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good Works, to Faith and calling upon God. Wherefore we have no power to do good Works pleasant and acceptable unto God, &c.

X. *Of Grace.*

The Grace of Christ, or the Holy Ghost which is given by him, doth take from Man the heart of Stone, and giveth him a heart of Flesh. And though it rendereth us willing to do those good Works, which before we were unwilling to do, and unwilling to do those evil Works which before we did, yet is no violence offered by it to the will of Man; so that no Man when he hath sinned can excuse himself, as if he had sinned against his will, or upon constraint; and therefore that he ought not to be accused or condemned upon that account.

XI. *Of the Justification of Man.*

Justification by Faith only in Jesus Christ, in that sense wherein it is set forth in the Homily of Justification, is the most certain and most wholesome doctrine for a Christian Man.

We are accounted Righteous before God only, for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore that we are justified by Faith, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. *Of Good Works.*

Albeit the Good Works, which are the Fruits of Faith, and follow after Justification, cannot put away our Sins, and endure the severity of God's Judgment, yet are they pleasing and acceptable unto God in Christ, and do spring out necessarily of a true and lively Faith, insomuch that by them, a lively Faith may be as evidently known, as a Tree discerned by the Fruit.

XII. *Works before Justification.*

Works done before the Grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ; neither do they make Men meet to receive Grace, or (as the School Authors say) deserve Grace of Congruity; yea rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of Sin.

XIII. *Works of Supererogation.*

Voluntary Works besides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety; for by them Men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden Duty

* And believed.

† Left out.

is required; Whereas Christ saith plainly, "When you have done all that are commanded to you, say, we are unprofitable Servants."

XIV. None but Christ without Sin.

Christ in the truth of our Nature, was made like unto us in all things, (sin only excepted) from which he was clearly void, both in his Flesh and in his Spirit: He came to be a Lamb without spot, who by Sacrifice of himself once made, should take away the Sins of the World; and Sin (as St. John saith) was not in him: But all we the rest (although baptized and born in Christ) yet offend in many things; and if we say we have no sin, we deceive our selves, and the Truth is not in us.

XV. Of the Sin against the Holy Ghost.

Not every deadly Sin, willingly committed after Baptism, is Sin against the Holy Ghost, and unpardonable. Wherefore the grant of Repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from Grace given, and fall into sin, and by the Grace of God (we may) arise again and amend our Lives. And therefore they are to be condemned which say, They can no more sin as long as they live here, or deny the^e place of Penance to such as truly repent.

XVI. The Blasphemy against the Holy Ghost.

The Blasphemy against the Holy Ghost is then committed, when any Man, out of malice and hardness of heart, doth wilfully reproach and persecute in an hostile manner, the Truth of God's Word, manifestly made known unto him. Which sort of Men, being made obnoxious to the Curse, subject themselves to the most grievous of all wickednesses; from whence this kind of Sin is called unpardonable, and so affirmed to be by our Lord and Saviour.

XVII. Of Predestination and Election.

Predestination unto Life, is the everlasting Purpose of God, whereby (before the Foundations of the World were laid) he hath constantly decreed by his Counsel, secret unto us, to deliver from Curse and Damnation, those whom he hath chosen out of Mankind, and to bring them by Christ to everlasting Salvation, as Vessels made to Honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's Purpose, by his Spirit working in due season, they through Grace obey the Calling, they be justified freely, they are made Sons of Adoption,[†] they are made like the Image of § the only begotten Jesus Christ; they walk religiously in good Works, and at length, by God's Mercy, they attain to everlasting felicity.

As the godly consideration of Predestination and Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly Persons, and

such as feel in themselves the working of the Spirit of Christ, mortifying the Works of the Flesh, and their Earthly Members, and drawing up their mind to high and heavenly Things, as well because it doth greatly establish and confirm their Faith of eternal Salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So for curious and carnal Persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, || *though the Decrees of Predestination be unknown to us, yet must we receive God's Promises in such wise as they be generally set forth to us in Holy Scripture; and in our doings, that Will of God is to be followed, which we have expresly declared unto us in the Word of God.*

XVIII. Everlasting Salvation to be obtained only in the Name of Christ.

They also are to be had accursed, that presume to say, That every Man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law, and the Light of Nature: For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby Men must be saved.

XIX. All Men are bound to keep the Precepts of the Moral Law.

Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian Men, nor the Civil Precepts thereof ought of necessity to be received in any Common-Wealth; yet notwithstanding no Christian Man whatsoever is free from the obedience of the Commandments which are called Moral. Wherefore they are not to be heard which teach, that the Holy Scriptures were given to none but to the *Weak*, and brag continually of the Spirit, by which they do pretend, that all whatsoever they preach is suggested to them, though manifestly contrary to the Holy Scripture.

XX. Of the Church.

The Visible Church of Christ, is a Congregation of faithful Men, in which the pure Word of God is preached, and the Sacraments be duly ministred, according to Christ's Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their Livings, and manner of Ceremonies, but also in Matters of Faith.

XXI. Of the Authority of the Church.

It is not lawful for the Church to ordain any thing that is contrary to God's Word

* Place of Forgiveness.

† In Christ. ‡ God by. § His.

|| Left out.

written, neither may it so expound one place of Scripture, that it be repugnant to another; Wherefore although the Church be a Witness and Keeper of Holy Writ, yet as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed, for necessity of Salvation.

The Church hath Power to decree Rites and Ceremonies, and Authority in Controversies of Faith. It is not lawful for the Church, &c.

XXII. Of the Authority of General Councils.

General Councils may not be gathered together without the Commandment and Will of Princes. And when they are gathered together, forasmuch as they be an Assembly of Men, (whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them, as necessary to Salvation, have neither strength nor authority unless it may be declared, that they be taken out of Holy Scripture.

XXIII. Of Purgatory.

The Doctrine of the School-men concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather perniciously repugnant to the Word of God.

XXIV. No Man to Minister in the Church except he be called.

It is not lawful for any Man to take upon him the Office of publick Preaching, or ministering the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this Work by Men, who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lord's Vineyard.

XXV. All things to be done in the Congregation in such a Tongue as is understood by the People.

It is most fit, and most agreeable to the Word of God, that nothing be read or rehearsed in the Congregation, in a Tongue not known unto the People; which Paul hath forbidden to be done, unless some be present to interpret.

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayers in the Church, or to minister the Sacraments in a Tongue not understood by the People.

XXVI. Of the Sacraments.

Our Lord Jesus Christ gathered his People into a Society, by Sacraments very few in number, most easie to be kept, and of most excel-

lent signification; that is to say, Baptism, and the Supper of the Lord.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them: And in such only as worthily receive the same, they have a wholesome effect or operation; not as some say, *Ex opere operato*, which terms, as they are strange and utterly unknown to the Holy Scripture, so do they yield a sense which savoureth of little Piety, but of much Superstition: but they that receive them unworthily, receive to themselves damnation.

The sacraments ordained by the word of God, be not only Badges or Tokens of Christian Mens Profession; but rather they be certain sure Witnesses, effectual signs of Grace, and God's good Will towards us, by the which he doth work invisibly in us; and doth not only quicken, but also strengthen and confirm our Faith in him.

Sacraments ordained of Christ, be not only Badges and Tokens of Christian Mens Profession, but rather they be certain sure Witnesses, and effectual signs of Grace, and God's good Will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, That is to say, Confirmation, Penance, Orders, Matrimony, and Extream Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments, with Baptism and the Lord's Supper, for that they have not any visible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed on, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.

XXVII. The Wickedness of the Ministers takes not away the Efficacy of Divine Institutions.

Although in the Visible Church, the Evil be ever mingled with the Good, and sometimes the Evil have chief Authority in the ministration of the Word and Sacraments; yet forasmuch as they do not the same in their own Name, but in Christ's, and do minister by his Commission and Authority, they may use their Ministry both in hearing the Word of God, and in receiving of the Sacraments: Neither is the effect of Christ's Ordinance taken away by their wickedness, nor the Grace

of God's Gifts diminished from such as by Faith rightly do receive the Sacrament, ministred unto them, which be effectual because of Christ's Institution and Promise, although they be ministred by evil Men.

Nevertheless it appertaineth to the Discipline of the Church, that inquiry be made after * them, and that they be accused by those that have knowledg of their Offences; and finally, being found guilty, by just judgment be deposed.

XXVIII. Of Baptism.

Baptism is not only a sign of Profession, and mark of Difference, whereby Christian Men are discerned from others that be not Christned; but it is also a sign of Regeneration, or New Birth, whereby, as by an Instrument, they that receive Baptism rightly, are grafted into the Church; the Promises of forgiveness of sin, and of our Adoption to be the Sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased, by virtue of Prayer unto God. † The Custom of the Church for baptising young Children, is both to be commended, and by all means to be retained in the Church.

XXIX. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the Love that Christians ought to have amongst themselves one to another; but rather it is a Sacrament of our Redemption by Christ's Death: Inasmuch that to such as rightly, worthily, and with Faith receive the same, the Bread which we break is a partaking of the Body of Christ, and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the Substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; ‡ but it is repugnant to the plain words of Scripture, and hath given occasion to many Superstitions.

Since the very Being of humane Nature doth require, that the Body of one and the same Man, cannot be at one and the same time in many places, but of necessity must be in some certain and determinate place; therefore the Body of Christ cannot be present in many different places at the same time. And since (as the Holy Scriptures testify) Christ hath been taken up into Heaven, and there is to abide till the end of the World; it becometh not any of the Faithful to believe or profess, that there is a Real or Corporal presence (as they phrase it) of the Body and Blood of Christ in the Holy Eucharist.

* Evil Ministers.

†—The Baptism of young Children is in any wise to be retained in the Church, as most agreeable to the Institution of Christ.

‡—but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many Superstitions.

The Body of Christ is given, taken, and eaten in the Supper, only after an Heavenly and Spiritual Manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper, was not by Christ's Ordinance reserved, carried about, lifted up, or worshipped.

XXIX. Of the Wicked which eat not the Body of Christ in the Lord's Supper.

The wicked, and such as be void of a lively Faith, altho they do carnally and visibly press with their Teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the Sign or Sacrament of so great a thing.

XXX. Of both Kinds.] The Cup of the Lord is not to be denied to the Lay-people: For both the parts of the Lord's Sacrament (by Christ's Ordinance and Commandment) ought to be ministred to all Christian People alike.

XXX. Of the one Oblation of Christ finished upon the Cross.

The Offering of Christ once made, is a perfect Redempuon, Propitiation, and Satisfaction for all the Sins of the whole World, both Original and Actual, and there is none other Satisfaction for Sin but that alone: Wherefore the Sacrifices of Masses, in which it was commonly said, That the Priests did offer Christ for the Quick and the Dead, to have remission of Pain or Guilt, were * Fables, and dangerous Deceits.

XXXI. A single Life is imposed on none by the Word of God.

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of a single Life, or to abstain from Marriage.

Therefore it is lawful for them, as for all other Christian Men, to marry at their own discretion, as they shall judg the same to serve better to Godliness.

XXXII. Excommunicated Persons are to be avoided.

That Person which by open Denunciation of the Church, is rightly cut off from the Unity of the Church, and Excommunicated, ought to be taken of the whole Multitude of the Faithful, as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church, by a Judg that hath Authority thereunto.

XXXIII. Of the Tradition of the Church.

It is not necessary that Traditions and Ceremonies be in all places one and utterly alike; for at all times they have been divers, and may be changed according to the diversities of Countries, Times, and Men's Manners, so that nothing be ordained against

* Blasphemous.

God's Word. Whosoever through his private judgment willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly (that others may fear to do the like), as he that offendeth against the common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak Brethren.

Every Particular or National Church hath Authority to ordain, change or abolish Ceremonies or Rites of the Church, ordained onely by Man's Authority, so that all things be done to edifying.

XXXIV. *Of the Homilies.*

The Homilies lately delivered and commended to the Church of England by the King's Injunctions, do contain a godly and wholesome Doctrine, and fit to be embraced by all Men; and for that cause they are diligently, plainly, and distinctly to be read to the People.

The second Book of Homilies, the several Titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for the Times; as doth the former Book of Homilies, which were set forth in the time of Edward the 6th: and therefore we judg them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the People.

The Names of the Homilies.

Of the Right Use of the Church. Of Repairing Churches. Against the Peril of Idolatry. Of Good Works, &c.

XXXV. *Of the Book of Common Prayer, and other Rites and Ceremonies of the Church of England.*

The Book lately delivered to the Church of England by the Authority of the King and Parliament, containing the manner and form of Publick Prayer, and the Ministration of the Sacraments, in the said Church of England; as also the Book published by the same Authority for ordering Ministers in the Church, are both of them very pious, as to truth of Doctrine, in nothing contrary, but agreeable to the wholesome Doctrine of the Gospel, which they do very much promote and illustrate. And for that cause they are by all faithful Members of the Church of England, but chiefly of the Ministers of the Word, with all thankfulness and readiness of mind, to be received, approved, and commended to the People of God.

The Book of Consecration of Arch-Bishops and Bishops, and ordering of Priests and Deacons, lately set forth in the time of King Edward the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things neces-

sary to such Consecration and Ordering. Neither hath it any thing that of it self is superstitious and ungodly; And therefore whosoever are Consecrated and Ordered according to the Rites of that Book, since the second Year of the afore-named King Edward, unto this time, or hereafter shall be Consecrated or Ordered, according to the same Rites, we decree all such to be rightly, orderly, and lawfully Consecrated and Ordered.

XXXVI. *Of the Civil Magistrates.*

The King of England is after Christ, the Supreme Head on Earth of the Church of England and Ireland.

The Bishop of Rome hath no Jurisdiction in this Realm of England.

The Civil Magistrate is ordained and approved by God, and therefore is to be obeyed, not only for fear of Wrath, but for Conscience-sake.

Civil or Temporal Laws may punish Christian Men with Death for heinous and grievous Offences.

It is lawful for Christian Men, at the Commandment of the Magistrate, to wear Weapons, and to serve in the Wars.

The Queen's Majesty hath the chief Power in this Realm of England, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all cases doth appertain, and is not, nor ought to be subject to any Foreign Jurisdiction.

Where we attribute to the Queen's Majesty the Chief Government, by which Titles we understand the minds of some slanderous Folks to be offended: We give not to our Princess the Ministry either of God's Word or of the Sacraments; the which thing the Injunctions lately set forth by Elizabeth our Queen, do most plainly testifie; but that only Prerogative, which we see to have been given always to all godly Princes, in Holy Scriptures by God himself; that is, that they should rule all Estates committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the Civil Sword the stubborn and evil Doers.

The Bishop of Rome hath no Jurisdiction in this Realm of England.

The Laws of this Realm may punish Christian Men with Death, &c.

XXXVII. *The Goods of Christians are not common.*

The Riches and Goods of Christians are not common, as touching the Right, Title, and Possession of the same, as certain Anabaptists do falsely boast. Notwithstanding every Man ought, of such things as he possesseth, liberally to give Alms to the Poor, according to his Ability.

XXXVIII. It is lawful for a Christian to take an Oath.

As we confess that vain and rash Swearing is forbidden Christian Men, by our Lord Jesus Christ, and James his Apostle; so we judge that Christian Religion doth not prohibit, but that a Man may Swear when the Magistrate requireth, in a Cause of Faith and Charity, so it be done according to the Prophet's teaching, in Justice, Judgment, and Truth.

These Articles were left out in Queen Elizabeth's time.

XXXIX. The Resurrection of the Dead is not past already.

The Resurrection of the Dead is not past already, as if it belonged only to the Soul, which by the Grace of Christ is raised from the Death of Sin, but it is to be expected by all Men in the last Day: for at that time (as the Scripture doth most apparently testify) the Dead shall be restored to their own Bodies, Flesh and Bones, to the end that Man, according as either righteously or wickedly he hath passed this Life, may according to his Works, receive Rewards or Punishments.

XL. The Souls of Men deceased, do neither perish with their Bodies, nor sleep idly.

They who maintain that the Souls of Men deceased, do either sleep, without any manner of sense, to the Day of Judgment, or affirm that they die together with the Body, and shall be raised therewith at the last Day, do wholly differ from the Right Faith, and Orthodox Belief, which is delivered to us in the Holy Scriptures.

XLI. Of the Millenarians.

They who endeavour to revive the Fable of the Millenarians, are therein contrary to the Holy Scriptures, and cast themselves down headlong into Jewish Dotages.

XLII. All Men not to be saved at last.

They also deserve to be condemned, who endeavour to restore that pernicious Opinion, That all Men (though never so ungodly) shall at last be saved; when for a certain time, appointed by divine Justice, they have endured punishment for their Sins committed.

LVI.—Instructions given by the King's Highness, to his right trusty and right well-beloved Cousin and Counsellor, Francis Earl of Salop, and Lord President of his Grace's Council, resident in the North Parts; and to all others hereafter named and appointed by his Highness to be of his said Council, and every of them, according as the same hereafter is declared.

[Ex MS. Dr. Johnson.]

First, His Majesty much desiring the Quietness and good Governance of the People and Inhabitants in the North Parts of this Realm of England, and for the good speedy, and indifferent administration of Justice to be

there had, betwixt Party and Party, intendeth to continue in the same North Parts, his Right Honourable Council, called, The King's Majesty's Council in the North Parts. And his Highness knowing the approved Wisdom and Experience of his said Cousin, with his assured discretion and dexterity in the Execution of Justice, hath appointed him to be Lord President of the said Council; and by these Presents doth give unto him the Name of Lord President of the said Council, with Power and Authority to call together all such as be, or hereafter shall be, named and appointed to be of the said Council at all times, when he shall think expedient: And otherwise by his Letters, to appoint them, and every of them, to do such things for the advancement of Justice, and for the repression and punishment of Malefactors, as by the Advice of such of the said Council as then shall be present with him, he shall think meet, for the furtherance of his Grace's Affairs, and for the due Administration of Justice between his Highness Subjects.

And further, his Majesty giveth unto the said Lord President, by these Presents, a Voice Negative in all Councils, where things shall be debated at length for the bringing forth of a most perfect Truth or Sentence, which his Highness would have observed in all Cases that may abide Advisement and Consultation, to the intent that doubtful Matters should as well be maturely consulted upon, as also that the same should not pass without the consent and order of the said Lord President.

And his Highness willet and commandeth, that all and every of the said Councillors, named and to be named hereafter, shall exhibit and use to the said Lord President, all such Honour, Reverend Behaviour, and Obedience, as to their Duty appertaineth; and shall receive and execute in like sort, all the Precepts and Commandments to them, or any of them, for any Matter touching his Majesty, to be addressed, or any Process to be done or served in his Grace's Name.

And his Highness Pleasure is, That the said Lord President shall have the keeping of his Grace's Signet, therewith to Seal Letters, Processes, and all such other things as shall be thought convenient by the said Lord President, or by two of the Council, being bound by those Articles, to daily attendance upon the said Lord President, with his assent thereunto.

And to the intent the said Lord President thus established, for the above-said Purposes, may be furnished with such Numbers and Assistants, as be of Wisdom, Experience, Gravity, and Truth, meet to have the Name of his Grace's Councillors; his Majesty, upon good advisement and deliberation, hath elected those Persons, whose Names ensue hereafter, to be his Counsellors, joined in the said Council in the North Parts, with the said Lord President; that is to say, The

right Trusty and well-beloved Cousins, Henry Earl of Westmoreland, Henry Earl of Cumberland; his right Trusty and well-beloved Cuthbert, Bishop of Duresme; William Lord Dacres of the North; John Lord Conyers; Thomas Lord Wharton; John Hind, Kt. one of his Majesty's Justices of the Common-Pleas; Edmond Moleneux, Kt. Serjeant at Law; Henry Savell, Kt.; Robert Bowes, Kt.; Nicholas Fairfax, Kt.; George Conyers, Kt.; Leonard Becquith, Kt.; William Babthorp, Kt.; Anthony Nevill, Kt.; Thomas Gargrave, Kt.; Robert Mennel, Serjeant at Law; Anthony Bellasis, Esquire; John Rockely, Doctor of Law; Robert Chaloner, Richard Norton, and Thomas Eymis, Esquires.

And his Highness by these Presents, doth appoint the said Thomas Eymis to be Secretary to the said Council, diligently and obediently to exercise the same Room as he shall be appointed by the said Lord President, or by two of the Council, whereof the one to be of the Quorum, with the assent of the Lord President. And his Highness Pleasure is, That the said Lord President, and two others of the said Council, being of the Quorum, shall be sworn Masters of the Chancery, to the intent that every of them may take recognizance in such Cases, as by the said Lord President, or by two of the said Council, being of the Quorum, shall be thought convenient, and the Case so requiring. All which number of Councillors before specified, as his Majesty doubteth not but that they, and every of them, according to his Grace's expectation and trust reposed in them, will be, at all times, diligent and willing towards, and ready to do unto his Grace such Service as they can devise or imagine may be best to his contentation, and to the discharge of their Duties towards his Highness, leaving apart all Respects and Affections in all Matters that may touch their highest Kinsman, Friend, Servant, Tenant, or others, when the same shall come in question before the same Lord President and Council. So his Grace trusteth that every of the same will have such regard to Malefactors as appertaineth, and to bring all such unto the said Lord President and Council, when they shall be thereunto appointed, or may otherwise do it of themselves; informing the said Lord President and Council of their Offences, as the same shall happen, in place where they have Rule and Authority, within the limits of their Commission.

And forsomuch as it should be very chargeable to many of the said Councillors, if they should continually attend upon the said Lord President and Council, therefore his Highness, of his Grace's Goodness, minding to ease that Charge, and to instruct every of the said Councillors how to demean themselves for their Attendance; that is to wit, who shall be bound to continual Attendance upon the same Council, and who shall attend but at times most requisite, at their pleasures, unless the same Lord President shall require

them to remain for a time, for some weighty Affairs or Purposes; the which Requests in such Cases, every of them shall accomplish. His Majesty therefore ordaineth that his Cousins, the Earls of Westmoreland and Cumberland; the Bishop of Duresme, the Lord Dacres, the Lord Conyers, the Lord Wharton, Sir John Hinde, Sir Edmond Molineux, Sir Henry Savell, Sir Nicholas Fairfax, George Conyers, Anthony Nevil, Knights; Robert Mennel, Serjeant at Law; Anthony Bellasis, John Rockley, Doctor of Law, and Richard Norton, shall not be bound to continual Attendance, but to go and come at their pleasures, unless they be required by the said Lord President to remain with him for a time, for some weighty and great Causes which then they shall accomplish.

And further, his Grace's Pleasure is, that they shall be present at such of the general Sittings as shall be kept near unto their dwelling Places, and at other Sittings and Places, where they shall be commanded by the said L. President, all Excuses set apart as appertaineth. And because it shall be convenient that a number shall be continually abiding with the said L. President, with whom he may consult and commit the Charge and Hearing of such Matters as shall be exhibited unto him for the more expedition of the same, his Highness, by these Presents, doth ordain, that Sir Robert Bowes, Sir William Babthorp, Sir Leonard Becquith, Sir Thomas Gargrave, Knights; Robert Chaloner, and Thomas Eymis, Secretary, Esquires, shall give their continual attendance on the said Lord President, or at the least two of them; and that none of them, appointed to continual Attendance on the said Lord President, shall depart at any time from him, without his special License, and the same not to exceed above six weeks at one season.

And his Highness, by these Presents, for the better entertainment of the said Lord President, and Council of both sorts, when they are, or any of them shall be present, doth give a yearly Stipend of 1000*l.* by the Year to the said Lord President, towards the Furniture of the Diet of himself and the rest of the said Councillors, with such number of Servants as hereafter shall be appointed and allowed to every of them; that is to wit, every Knight, being bound to continual Attendance, four Servants; and every Esquire, being bound to like Attendance, three Servants. And his Highness ordaineth every of the said Councillors, to sit with the said Lord President at his Table, or in some other place in his House, to be by him conveniently prepared for their degrees and Behaviours; and their Servants allowed, as is before-said, to have Sitting and Diet in the said Lord President's Hall, or in some other convenient place in his House.

And further, his Highness, of his meer Goodness, and great Benignity, for the better entreatment, as well of such of the said

Council as be not well able to forbear their own Affairs, and attend upon the said Council, without further help for the charge of the Horse-meat and Lodgings, when they shall attend in Council to serve his Highness; as for such others that might better themselves with their Learning and Policies, if they were not detained there about his Grace's Affairs, doth by these Presents limit and appoint, to divers of the aforesaid Councillors hereafter named, certain particular Fees, as ensueth; that is to say, To Sir Robert Bowes, Kt. in respect of his Attendance, and towards his Horse-meat, and other Charges, an hundred Merks yearly; to Sir William Babthorp, Kt. for the like, 50*l.* yearly; to Sir Leonard Becquith, for the like causes, an 100 Merks yearly; to Sir Thomas Gargrave, Kt. for the like, 50*l.* yearly; to Robert Chaloner, Esquire, for the like, 50*l.* yearly; to Richard Norton, Esq. for his Fee, 40*l.*; to Thomas Eymis, Secretary, for the like yearly Fee, 33*l.* 6*s.* 8*d.* And further, his Grace doth appoint one Messenger to serve the said Council, who shall give continual attendance upon the said Lord President, and have his Meat, Drink, and Lodging, in the said Lord President's House, and to have yearly for his Fee, 6*l.* 13*s.* 4*d.* And further, his Grace's pleasure is, that the said 1000*l.* for the Lord President, and all the said other Fees, shall be paid yearly at the Feasts of the Annunciation of our Lady, and St. Michael the Arch-Angel, by even Portions, of the Revenues of his Grace's Lands in those parts; and that for that purpose an Assignment and Warrant to be made to the Receiver General of his Grace's Revenues there.

And to furnish the said Lord President and Council in all things with Authority sufficient to execute Justice, as well in Causes Criminal, as in Matters of Controversy between Party and Party, his Majesty hath commanded and appointed two Commissions to be made out, under his Grace's Great Seal of England, by virtue whereof they shall have full Power and Authority in either Case, to proceed as the Matter occurrent shall require.

And for the more speedy expedition to be used in all causes of Justice, his Majesty's Pleasure is, That the said Lord President and Council, shall cause every complainant and Defendant that shall have to do before them, to put and declare their whole Matter in their Bill of Complaint and Answer, without Replication, Rejoinder, or other Plea or Delay to be had or used therein, which Order the said L. President and Council shall manifest unto all such as shall be Councillors in any Matter to be intreated and defined before them; charging and commanding the said Councillors and Pleaders to observe this Order upon such Penalties as they shall think convenient, as they will eschew the danger of the same; and not in any ways to break it, without the special License of the said Lord President, and that only in some special Causes.

And further, his Highness, by these Presents, doth give full Power and Authority to the said Lord President and Council, as well to punish such Persons as in any thing shall neglect, contemn, or disobey their Commandments, or the Process of the Council, as all other that shall speak seditious Words, invent Rumors, or commit such-like Offences, (not being Treason) whereof any inconvenience might grow, by Pillory, cutting their Ears, wearing of Papers, Imprisonment, or otherwise at their Discretions. And the said L. President and Council at their discretions, shall appoint Counsellors and other requisites, to poor Suitors having no Mony, without paying Fees or other things for the same. And his Highness giveth full Power and Authority to the said L. President and Council being with him, or four of them at the least; whereof the said L. President, Sir John Hind, Sir Edmond Molineux, Sir Robert Bowes, Sir Leonard Becquith, Sir Anthony Nevill, Sir Thomas Gargrave, Knights; Robert Mennell, and Robert Chaloner, to be two with the Lord President, to assess Fines of all Persons that shall be convict or indicted of any Riot, how many soever they be in number, unless the Matter of such Riot shall be thought unto them of such importance, as the same shall be meet to be signified unto his Majesty, to be punished in such sort, by the Order of his Council attending upon his Grace's Person, as the same may be noted for an Example to others. And his Grace giveth full Power and Authority to the said Lord President and Council, or four of them at the least, whereof the Lord President and two others bound to continual Attendance, to be three, to Award and Assess Costs and Damages, as well to the Plaintiffs as to the Defendants, by their Discretions, and to award execution of their Decrees and Orders; and to punish the breakers of the same, being Parties thereunto, by their discretions: All which Decrees and Orders, the Secretary shall be bound incontinently, upon the promulgation of the same, to write, or cause to be written, in one fair Book, which shall remain in the hands and custody of the said Lord President.

And to the intent it may appear to all Persons there, what Fees shall be paid and taken for all Processes and Writings to be used by the said Council, his Majesty therefore appointeth, that there shall be a Table affixed in every place where the said Lord President and Council shall sit, at any Sessions; and a like Table to hang openly, that all Men may see it, in the Office where the said Secretary and the Clerks shall commonly sit and expedite the said Writings; wherein shall be declared what shall be paid for the same. That is to say, For every Recognisance, wherein one alone or more standeth bounden, 12*d.* For the cancelling of every like Recognisance, 12*d.* For the entring of every Decree, 6*d.* For the Copy of the same if it be asked, 6*d.* For every Letter, Commission,

Attachment, or other Precept or Process sent to any Person, 4d. For every Dismission before the said Council (if it be asked) 4d. For the Copies of Bills, and Answers, and other Pleas, for every ten lines, reasonably writ, 1d. For the Examination of every Witness, 4d. And his Grace's Pleasure is, That the Examination of Witnesses, produced in Matters before the said Council, shall be examined by such discreet Person and Persons, as shall be thought convenient and meet by the said Lord President, and two of the said Council, bound to continual Attendance; and that the said Lord President, with such-like two of the said Council, shall reform, appoint, and allow such Persons to write Bills, Answers, Copies, or other Processes in that Court, as they shall think convenient over and beside the said Secretary and his two Clerks; which Clerks also, the said Lord President and Council shall reform and correct, as they shall have cause and occasion. In which Reformation and Appointments, the said Lord President shall have a Voice Negative.

And for the more certain and brief determination of Matters in those parts, his Majesty, by these Presents, ordaineth, that the said Lord President and Council shall keep four general Sittings or Sessions in the Year, every of them to continue by the space of one whole month; whereof one to be at York; another at Kingston upon Hull; one at Newcastle; and another at Duresme; within the limits whereof, the Matters rising there shall be ordered and decreed, if they conveniently so may be. And they shall, in every of the same Places, keep one Gaol Delivery, before their departure from thence, his Grace nevertheless referring it to their Discretions, to take and appoint such other Place and Places for their said four general Sittings, as they, or the said Lord President, with three of the Council, bounden to continual Attendance, shall think most convenient for the time and purpose; so that they keep the full term of one Month in every such place, if they may in any wise conveniently so do.

And forsomuch as a great number of his Majesty's Tenants and Farmers have been heretofore retained with sundry Persons by Wages, Livery, Badg, or Connyssance; by reason whereof, when his Grace should have had service of them, they were rather at Commandment of other Men, than (according to their Duties of Allegiance) of his Highness of whom they have their Livings; his Majesty's pleasure, and express Commandment is, That none of his said Council, nor others, shall by any means retain or entertain any of his Grace's Tenants, or Farmers in such sort, as they, or any of them, should account themselves bounden to do him or them any other Service, than as to his Highness Officers, having Office, or being appointed in Service there: unless the same Farmers and Tenants be continually attendant

in the House of him that shall retain them. And the said Lord President and Council, shall, in every their General Sittings, give special notice and charge, That no Nobleman, nor other, shall retain any of the said Tenants and Farmers, otherwise than is aforesaid. Charging also the said Farmers and Tenants, upon pain of the forfeiture of their Farms and Holds, and incurring of his Majesty's further Displeasure and Indignation, in no wise to agree to any such Retainers, other than is beforesaid, but wholly to depend upon his Highness, and upon such as his Highness hath, or shall appoint to be Officers, Rulers, or Directors over them.

And his Grace's Pleasure further is, That in every such Sitting, and in all other Places where the said Lord President and Council shall have any notable Assemblies before them, they shall give strait Charge and Commandment to the People, to conform themselves in all things to the observation of such Laws, Ordinances, and Determinations, as be made, passed, and agreed upon by his Grace's Parliament touching Religion, and the most godly Service, set forth in their own Mother Tongue, for their Comforts: And likewise to the Laws touching the abolishing of the usurped and pretended Power of the Bishop of Rome, whose Abuses they shall so beat into their Heads, by continual inculcation, as they may smell and understand the same; and may perceive the same to be declared with their Hearts, and not with their Tongues only for a form.

And likewise they shall declare the Order and determination taken and agreed upon, for the Abrogation of certain vain Holy Days, being appointed by the Bishop of Rome to blind the World; and to persuade the same, that they might make Saints at their pleasures; and thereby, through idleness, do give occasion of the increase of many and great Vices and inconveniences: which Points his Majesty doth earnestly require, and straitly command, the said Lord President and Council, to set forth with all dexterity, and to punish extremely, for example, all Offenders in the same.

And his Majesty willeth the said Council, as he doubteth not but they will most earnestly set forth all such other Things and Matters, as for the confirmation of the People in those Matters, and other the King's Majesty's Proceedings, and things convenient to be remembered, be, or shall be set forth or devised, and sent unto them for that purpose.

Further, his Highness Pleasure is, That the said Lord President and Council shall, from time to time, make diligent inquisition of the wrongful taking in and inclosing of Commons, and other Grounds, and who be extream therein; and in taking and exacting of unreasonable Fines and Gressomes, and overing or raising of Rents; and to call the Parties that have so evil used themselves therein before them; and leaving all Re-

spects and Affections apart, they shall take such order for the Redresses of Enormities used in the same, as the poor People be not oppressed ; but that they may live after their Sorts and Qualities.

And if it shall chance that the said Lord President and Council shall vary in Opinion, either in the Law, or for any Order to be taken in any Matter or Fact before them, if the case be of very great Weight and Importance, then the Opinion of the greater, or more part of the number of Counsellors appointed to give continual attendance, shall take place, and determine the Doubt ; and if they be of like number of Counsellors, bounden to continual Attendance, then that Party whereunto the Lord President shall give his Assent, shall be followed and take place. And if the Case and Matter be of great Importance, and the Question of the Law, then the Lord President and Council shall signify the Case and Matter to the Judges at Westminster, who shall, with diligence, advertise them again of their Opinions therein. And if the Matter be of great Importance, and an Order to be taken upon the Fact, then the said Lord President and Council, attendant upon his Person upon the same, whereupon they shall have knowledge again how to use themselves in that behalf.

And the said Lord President and Council shall take special regard, upon complaint of Spoil, Extortions, or Oppressions, to examine the same speedily, that the Party grieved may have due and undelayed Remedy and Restitution. And for want of Ability in the Offenders thereunto, they to be punished to the Example of others. And if any Man, of what degree soever he be, shall, upon a good lawful, and reasonable Cause or Matter, and so appearing to the Lord President and Council, by Information, or otherwise, demand Surety of Peace or Justice against any great Lord or Nobleman of that Country, the said Lord President and Council shall, in that case, grant the Petition of the poorest Man, against the richest or greatest Lord, being of the Council or no, as they should grant the same (being lawfully asked) against Men of the meanest sort, degree, and behaviour.

And forasmuch as it may chance, the said Lord President to be sometime diseased, that he shall not be able to travel, for the direction of such Matters as then shall occur ; or to be called to the Parliament, or otherwise to be imploied in the King's Majesty's Affairs, or about other Business, for good Reformation or Order within his Rule, or for other reasonable cause by his discretion ; To the intent therefore that the said Council may be and remain ever full and perfect, and that they may be at all times in the same, one Person to direct and use all things in such and the same order, sort, and form, as the said Lord President should and might do, by virtue of the afore-said's Commissions, and these Instructions, his Majesty's Pleasure

is, That when the said Lord President shall be so diseased, absent, or letted, as is before-said, that he cannot conveniently supply his room himself, that then he shall name and appoint one of the said Commissioners, being appointed, to give continual attendance to supply his Room for that season, during his said Disease, Absence, or Lett ; and shall deliver the Signet to the Person so appointed to keep, during the same time. And the King's Highness, during the same time, giveth unto the said Person so appointed, the Name of Vice-President ; which Name nevertheless he shall no longer continue, than during the time that the said Lord President shall so be sick, absent, or letted, as is before-said. And his Majesty's Pleasure is, That for the time only, that any of the said Council, as is before-said, shall occupy the said Room and Place as a Vice-President, that all the rest of the Council shall in all things use him in like sort, and with like reverence, as they be bound by those Injunctions to use the Lord President himself ; whereunto his Grace doubteth not but every of them will conform themselves accordingly.

And further, his Majesty by these Presents giveth full Power and Authority to the said Lord President and Council, That when the Condition of any Recognisance taken before them shall be fulfilled, they shall in open Court cause the same to be cancelled for the discharge of the Parties : Provided that no Recognisance be in any wise cancelled but before the Lord President, or Vice-President, and three others at the least, sitting in open Court with him.

And further, his Highness ordaineth, That no Attorney shall take, in one Sitting or Sessions, for one Matter, above 12d. nor no Counsellor above 20d.

The rest are wanting.

LVII.—*The Memorial of the Charge committed by the King's Majesty to Sir Richard Morison, Kt. his Majesty's Ambussador with the Emperor, the 24th of September.*

An Original.

[Galba. B. 12.]

FIRST, You Sir Richard Morison shall, with all diligence, procure Audience of our good Brother the Emperor ; and at your access to him, deliver our Letters of Credence herewith sent to you, with our most hearty Commendations, and earnest Declaration, That we be most glad to have understanding of his good Estate and Health. After the same Delivery and Salutation, you shall further say, That We understanding his good and honourable Advancement towards his Low Countries, to the great comfort of the same ; and having also the same love and good-will towards the prosperous success of his said Countries, that our late Father, and our other Progenitors have had these many Years passed, have willed you expressly in

our Names, to congratulate this his coming thitherward, and to shew him, that the good Success which We wish to him, and his Affairs and Enterprises, is as much as We would to our Selves, and our own Countries and Patrimonies.

Item. When you shall have opened thus much, with as good words as you may devise, ye shall begin to descend to this that followeth, using therein your earnestness and frankness, as ye shall see by the former sayings, occasion given to you by our said Brother's Acceptation thereof, either by his good Words, or other behaviour in his Gesture. Ye shall say, that where we have lately understood of the great Murders, Spoils, and Cruelties done and committed, both in Hungary, and upon the Coasts of Naples, and in other parts of Italy, by the Turks, the old common Enemy, to the Name and Religion of all Christianity: Like-as we cannot but from our very Heart lament the same, so We will, for our part, as may be thought expedient for the well-publick of Christendom, shew our self willing to accord with our said good Brother, and other Christian Princes and States, for the repulse of the said Turk. And if any such good means may, by the great Wisdom and policy of our said good Brother the Emperor, be thought good and devised, to bring the same to some good purpose and effect; We for our part will shew our Self so ready and well-willing thereto, as our said good Brother shall well perceive, that we have not only that Zeal to the Conservation and Surety of Christendom, which in a Christian Prince is duly required; but also such consideration and regard to our said good Brother, and our ancient Amity with the House of Burgundy, as to Honour and Reason appertaineth.

Thus much being declared in such good sort, as you shall see occasion doth require; We would that you should stay and pause awhile, as it were, looking for some answer to be made thereto by our said good Brother; and if you shall perceive he taketh it in thankful part, then may you entertain the Talk modestly, with such good words as may seem to your wisdom best to confirm our good Affection to the continuance of the Amity, and our great Offence and Grief, with the entry of the Turks in Christendom.

And if you shall perceive that the Emperor doth in so good part receive this our Overture, that he shall shew himself willing to enter any further Talk, or devise for the further proceeding in the same, you may, as of your self, shew your readiness and good-will to do all that you any ways well may, as a good Minister, for the bringing this Purpose to some profitable effect; which you may say, in your own Opinion, shall the better take good entry and success, if by some special Man to be sent hither, We might understand more fully Our said good Brother's Mind in this Matter.

Item. If ye shall perceive that the Emperor doth not regard this Overture, either in not liking the Matter it self, or not so regarding our Amity as Reason would, and as it is on our part offered, then may you use your self, more coldly, and diminish the declaration of Our earnestness, in like sort as our said Brother sheweth himself; and conclude, that thus having done the Message committed to your Charge, you will leave the consideration thereof to him as he shall think good.

And if in the opening of the Premises, Our said Brother shall make any mention or interpretation against the French King, referring the Turk's Invasions to the said French King as some occasion thereof; and so shall demand directly or indirectly, whether this our Overture be meant to extend against the French King, or any others of Christian Name that shall join in League or Amity with the said Turks: You may thereto say, That you had no more in charge presently than ye have said; and therefore for further opening of our Mind therein, you think the same might be best had here.

And if at any time of this your Talk, our said Brother shall gather occasion to ask you, What We will do for giving Aid against these Invasions made by the French King upon the Low Countries? You may answer, you have nothing to say therein, but that you think the Answer that was declared to his Ambassador here resident upon the Letters sent to us from our good Sister the Queen of Hungary, hath both been signified to him long before this time; and also as ye trust in reason contented Her. And in this point, although ye know what was answered, yet would we not ye should enter into the dispute thereof, meaning in this and the rest of things to be treated with our said Brother, that ye would rather procure the sending of some special Man hither than to treat any thing by his Ambassador here, who hitherto hath not appeared the fittest Man to encrease or enlarge the Amity betwixt us and our said Brother.

Finally, Our Pleasure is, That you shall, in the execution of this present Charge, wholly extend your good Policy and Wisdom, to mark and well-advice all such words of moment, as the Emperor shall utter to you in this Talk, by what Order, Behaviour, Gesture, or other passion of Joy or Grief the same shall be spoken, so as We may simply, plainly, and very orderly have the true Declaration thereof from you: wherein We desire so express and special a report of this Matter, as upon the same We may better conceive what shall be expedient, to be further done in this and other our weighty Affairs.

Winchester.	W. Northampton.
Northumberland.	J. Cobham.
J. Bedford.	T. Darcy.
F. Huntingdon.	Richard Cotton.
E. Clinton.	John Gate.

LVIII.—*A Letter written by B. Ridley, setting out the Sins of that Time*

[Regist. Ridl. Fol. 239.]

To his Well-beloved, the Preachers within the Diocess of London :

AFTER hearty commendations, having regard, especially at this time, to the Wrath of God, who hath plagued us diversly, and now with extream punishment of sudden Death poured upon us, for Causes certain, known unto his high and secret Judgment, and as may seem unto Man for our wicked living ; daily encreasing unto such sort, that not only in our Conversations the fear of God is, alas, far gone from before our Eyes, but also the World is grown into that uncharitableness, that one, as it appeareth plainly, goeth about to devour another ; moved with insatiable Covetousness, both contrary to God's Word and Will, and to the extream peril and damnation of Christ's Flock, bought so dearly with his precious Blood, and to the utter destruction of this whole Common Wealth, except God's Anger be shortly appeased : wherein, as according to my bounden Duty I shall, God willing, in my own Person be diligent and labour ; so I exhort and require you, first in God's Name, and by authority of him committed unto me in that behalf, and also in the King's Majesty's Name, from whom I have authority and special Commandment thus to do, That as you are called to be setters forth of God's Word ; and to express in your livings the same, so now in your Exhortations and Sermons, you do most wholsomely and earnestly tell unto Men their Sins, *Juxta illud annuncia populo meo scelera eorum*, with God's punishments lately poured upon us for the same, now before our Eyes : and especially to beat down and destroy, with all your Power and Wit, that greedy and devouring Serpent of Covetousness, that doth so now universally reign : calling upon God for Repentance, and provoking to Common Prayer, and amendment of life, with most earnest Petitions, that hereby God's Hands may be staid, the World amended, and obedience of Subjects, and faithfulness of Ministers declared accordingly. Thus I bid you heartily well to fare. From London, July 25, 1551.

Yours in Christ, Nic. London.

LIX.—*Bishop Ridley's Letter to the Protector, concerning the Visitation of the University of Cambridge.*

[Ex Charto phylacro. Regis.]

Right Honourable,

I WISH your Grace the holy and wholsome Fear of God, because I am persuaded your Grace's Goodness to be such unfeignedly, that even wherein your Grace's Letters doth sore blame me, yet in the same the advertisement of the Truth shall not displease your

Grace ; and also perceiving that the cause of your Grace's discontentation was wrong Information, therefore I shall beseech your Grace to give me leave to shew your Grace, wherein it appeareth to me that your Grace is wrong informed.

Your Grace's Letters blameth me, because I did not (at the first, before the Visitation began, having knowledg of the Matter) shew my Mind ; the Truth is, Before God, I never had, nor could get any fore-knowledg of the Matter, of the uniting of the two Colleges, before we had begun, and had entred two days in the Visitation, and that your Grace may plainly thus well perceive.

A little before Easter, I being at Rochester, received Letters from Mr. Secretary Smith, and the Dean of Pauls, to come to the Visitation of the University, and to make a Sermon at the beginning thereof ; whereupon I sent immediately a Servant up to London, to the Dean of Pauls, desiring of him to have had some knowledg of things there to be done, because I thought it meet that my Sermon should somewhat have savoured of the same.

From Mr. Dean I received a Letter, instructing me only, That the cause of the Visitation was, to abolish Statutes and Ordinances, which maintained Papistry, Superstition, Blindness and Ignorance, and to establish and set forth, such as might further God's Word and good Learning ; and else, the Truth is, he would shew me nothing, but bad me be careless, and said there was Informations how all things was for to be done ; the which, I take God to Witness, I did never see, nor could get knowledg what they were, before we were entred in the Visitation two days, although I desired to have seen them in the beginning.

Now, when I had seen the instructions, the Truth is, I thought peradventure, the Master and Company would have surrendered up their College ; but when their consent, after labour and travel taken therein two dayes, could not be obtained, and then we began secretly to consult (all the Commissioners thinking it best that every Man should say his Mind plainly, that in execution there might appear but one way to be taken of all) there when it was seen to some, that without the consent of the present Incumbents, by the King's absolute Power, we might proceed to the uniting of the two Colleges, I did, in my course simply and plainly declare my Conscience, and that there only secretly, among ourselves alone, with all kind of softness, so that no Man could be justly offended. Also I perceive, by your Grace's Letters, I have been noted of some for my barking there ; and yet to bark, lest God should be offended, I cannot deny, but indeed it is a part of my Profession, for God's Word condemneth the dumb Dogs that will not bark and give warning of God's Displeasure.

As for that that was suggested to your

Grace, that by my aforesaid barking, I should dishonour the King's Majesty, and dissuade others from the Execution of the King's Commission, God is my Judg, I intended, according to my duty to God and the King, the maintenance and defence of his Highness Royal Honour and Dignity. If that be true, that I believe is true, which the Prophet saith, *Honor Regis Judicium diligit*, and as the Commissioners must needs, and I am sure will all testify, that I dissuaded no Man, but contrariwise, exhorted every Man (with the quiet of other) to satisfy their own Conscience; desiring only, that if it should otherwise be seen unto them, that I might, either by my absence or silence, satisfy mine. The which my plainness, when some, otherwise than according to my expectation did take, I was moved thereupon (both for the good Opinion I had, and yet have, in your Grace's Goodness; and also specially, because your Grace had commanded me so to do) to open my mind, by my private Letters, freely unto your Grace.

And thus I trust your Grace perceiveth now, both that anon, after knowledg had, I did utter my Conscience; and also that the Matter was not opened unto me before the Visitation was two days begun.

If in this I did amiss, that before the knowledg of the Instructions, I was ready to grant to the Execution of the Commission; Truly, I had rather herein acknowledg my Fault, and submit myself to your Grace's Correction, then after knowledg had, then wittingly and willingly commit that thing whereunto my Conscience doth not agree, for fear of God's displeasure.

It is a Godly Wish that is wished in your Grace's Letters, that Flesh, and Blood, and Country, might not more weigh with some Men than Godliness and Reason; but the truth is, Country in this Matter (whatsoever some Men do suggest unto your Grace) shall not move me; and that your Grace shall well perceive, for I shall be as ready, as any other, first thence to expel some of my own Country, if the Report which is made of them can be tried true.

And as for that your Grace saith of Flesh and Blood, that is the favour or fear of Mortal Men. Yea, marry Sir, that is a Matter of Weight indeed, and the truth is, (alas my own feebleness) of that I am afraid; but I beseech your Grace, yet once again, give me good leave, wherein here I fear my own frailty, to confess the Truth.

Before God, there is no Man this day, (leaving the King's Majesty for the Honour only excepted) whose favour or displeasure I do either seek or fear, as your Grace's favour or displeasure; for of God, both your Grace's Authority, and my bound Duty for you Grace's Benefits, bind me so to do. So that if the desire of any Man's favour, or fear of displeasure, should weigh more with me than Godliness and Reason.

Truly, if I may be bold to say the Truth, I must needs say, that I am most in danger to offend herein, either for desire of your Grace's favour, or for fear of your Grace's displeasure. And yet I shall not cease (God willing) daily to pray God so to stay and strengthen my frailty with holy Fear, that I do not commit the thing for favour or fear of any Mortal Man, whereby my Conscience may threaten me with the loss of the favour of the Living God, but that it may please him, of his gracious Goodness (howsoever the World goes) to blow this in the Ears of my Heart, *Deus dissipavit ossa eorum qui Hominibus placuerint*. And this, *Horrendum est incidere in manus Dei viventis*. And again, *Nolite timere eos qui occidunt corpus*.

Wherefore I most humbly beseech your Grace, for God's Love, not to be offended with me, for renewing of this my Suit unto your Grace, which is that whereunto my Conscience cannot well agree; if any such thing chance in this Visitation, I may, with your Grace's Favour, have license, either by mine absence or silence, or other-like means, to keep my Conscience quiet. I wish your Grace, in God, honour and endless felicity. From Pembroke-Hall in Cambridg, June 1. 1549.

Your Grace's humble and daily Orator,
Nich. Roffen.

LX.—The Protector's Answer to the former Letter.

[Ex Chartophylac. Regio.]

AFTER our right hearty Commendations to your Lordship, we have received your Letters of the first of June, again replying to those which we last sent unto you. And as it appeareth, ye yet remaining in your former Request, desires, if things do occur so, that, according to your Conscience, ye cannot do them, that you might absent yourself, or otherwise keep silence. We would be loth any thing should be done by the King's Majesty's Visitors, otherwise than Right and Conscience might allow and approve: And Visitation is to direct things to the better, not to the worse; to ease Consciences, not to clog them. Marry, we would wish that Executors thereof should not be scrupulous in Conscience, otherwise than Reason would. Against your Conscience, it is not our will to move you, as we would not gladly do, or move any Man to that which is against Right and Conscience; and we trust the King's Majesty hath not in this Matter. And we think in this ye do much wrong, and much discredit the other Visitors, that ye should seem to think and suppose, that they would do things against Conscience. We take them to be Men of that Honour and Honesty, that they will not. My Lord of Canterbury hath declared unto us, that this maketh partly a Conscience unto you, that Divines should be diminished. That

can be no cause; for, first, the same was meant before in the late King's Time, to unite the two Colleges together; as we are sure ye have heard, and Sir Edward North can tell: And for that cause, all such as were Students of the Law, out of the new-erected Cathedral Church, were disappointed of their Livings, only reserved to have been in that Civil College. The King's Hall being in manner all Lawyers, Canonists were turned and joined to Michael-House, and made a College of Divines, wherewith the number of Divines was much augmented, Civilians diminished. Now at this present also, if in all other Colleges, where Lawyers be, by the Statutes, or the King's Injunctions ye do convert them, or the more part of them, to Divines, ye shall rather have more Divines upon this change than ye had before. The King's College should have six Lawyers, Jesus College some; the Queen's College, and other, one or two apiece. And as we are informed, by the late King's Injunctions, every College in Cambridg one at the least; all these together do make a greater in number, than the Fellows of Clare-Hall be, and they now made Divines, and the Statutes in that reformed Divinity shall not be diminished in number of Students, but increased, as appeareth, although these two Colleges be so united. And we are sure ye are not ignorant, how necessary a Study that study of Civil Law is to all Treaties with Forreign Princes and Strangers, and how few there be at this present to do the King's Majesty's Service therein. For we would the encrease of Divines, as well as you. Marry, Necessity compelleth us also to maintain the Science; and we require you, my Lord, to have consideration how much you do hinder the King's Majesty's Proceedings in that Visitation, if now you, who are one of the Visitors, should thus draw back and discourage the other, ye should much hinder the whole Doings; and peradventure that thing known, maketh the Master and Fellows of Clare-Hall to stand the more obstinate: wherefore we require you to have regard of the King's Majesty's Honour, and the quiet performings of that Visitation, most to the Glory of God, and Benefit of that University; the which thing is only meant in your Instructions. To the performing of that, and in that manner, we can be content you use your Doings as ye think best, for the quieting of your Conscience. Thus we bid you right-heartily farewell. From Richmond, the 10th of June, 1549.

Your loving Friend,
E. Somerset.

LXI.—*A Letter of Cranmer's to King Henry the 8th, concerning a further Reformation, and against Sacrilege.*

[Ex Chartophylac. Regio.]

It may please your Highness to be advertised; that forasmuch as I might not tarry

my self at London, because I had appointed, the next day after that I departed from your Majesty, to be at Rochester, to meet the next Morning all the Commissioners of Kent at Sittingbourn; therefore the same Night that I returned from Hampton-Court to Lambeth, I sent for the Bishop of Worcester incontinently, and declared unto him all your Majesty's Pleasure, in such things as your Majesty willed me to be done. And first, where your Majesty's Pleasure was, to have the Names of such Persons as your Highness, in times past, appointed to make Laws Ecclesiastical for your Grace's Realm. The Bishop of Worcester promised me, with all speed, to enquire out their Names, and the Book which they made, and to bring the Names, and also the Book, unto your Majesty; which I trust he hath done before this time.

And as concerning the ringing of Bells upon Alhallow-day at Night, and covering of Images in Lent, and creeping to the Cross, he thought it necessary that a Letter of your Majesty's Pleasure therein, should be sent by your Grace unto the two Arch-Bishops; and we to send the same to all other Prelates within your Grace's Realm. And if it be your Majesty's Pleasure so to do, I have for more speed herein drawn a Minute of a Letter, which your Majesty may alter at your Pleasure. Nevertheless, in my Opinion, when such things be altered or taken away, there would be set forth some Doctrine therewith, which should declare the Cause of the Abolishing or Alteration, for to satisfy the Conscience of the People: For if the Honouring of the Cross, as creeping and kneeling thereunto be taken away, it shall seem to many that be ignorant, that the Honour of Christ is taken away, unless some good teaching be set forth withal to instruct them sufficiently therein; which if your Majesty command the Bishops of Worcester and Chichester, with other your Grace's Chaplains to make, the People shall obey your Majesty's Commandment willingly; giving thanks to your Majesty that they know the Truth, which else they would obey with murmuration and grutching. And it shall be a satisfaction unto all other Nations, when they shall see your Majesty do nothing but by the Authority of God's Word, and to the setting forth of God's Honour, and not diminishing thereof. And thus Almighty God keep your Majesty in his Preservation and Governance. From my Mannor at Beckisbourn, the 24th of January, 45.

Your Grace's most bounden Chaplain
and Beadsman.

Postscript.

I BESEECH your Majesty, that I may be a Suitor unto the same, for your Cathedral Church at Canterbury; who to their great unquietness, and also great Charges, do alienate their Lands daily, and as it is said,

by your Majesty's Commandment. But this I am sure, that other Men have gotten their best Lands, and not your Majesty. Wherefore this is mine only Suit, That when your Majesty's Pleasure shall be to have any of their Lands, that they may have some Letter from your Majesty, to declare your Majesty's Pleasure, without the which they be sworn, that they shall make no Alienation. And that the same Alienation be not made at other Mens pleasures, but only to your Majesty's Use. For now every Man that list to have any of their Lands, make suit to get it into your Majesty's Hands; not that your Majesty should keep the same, but by Sale, or Gift from your Majesty, to translate it from your Grace's Cathedral Church unto themselves.

T. Cantuarien.

The Draught of a Letter which the King was to send to Cranmer, against some superstitious Practices.

To the Arch-Bishop of Canterbury.

FORASMUCH as you, as well in your own Name, as in the Name of the Bishops of Worcester and Chichester, and other our Chaplains and Learned Men, whom We appointed with you to peruse certain Books of Service, which We delivered unto you, moved Us, that the Vigil, and ringing of Bells all the Night long upon Alhallow-day at Night, and the covering of Images in the Church in the time of Lent, with the lifting up the Veil that covereth the Cross upon Palm-Sunday, with the kneeling to the Cross at the same time, might be abolished and put away, for the Superstition, and other Enormities and Abuses of the same. First, Forasmuch as all the Vigils of our Lady, and the Apostles, and all other Vigils, which in the beginning of the Church were Godly used; yet for the manifold Superstition and Abuses which after did grow, by means of the same, they be many Years past taken away throughout all Christendom, and there remaineth nothing but the name of the Vigil in the Calendar, the thing clearly abolished and put away, saving only upon Alhallow-day at Night; upon which Night is kept Vigil, Watching and ringing of Bells all the Night long. Forasmuch as that Vigil is abused as other Vigils were, Our pleasure is, as you require, That the said Vigil shall be abolished as the other be, and that there shall be no watching, nor ringing, but as be commonly used upon other Holy-days at Night. We be contented and pleased also, That the Images in Churches shall not be covered, as hath been accustomed in times past; nor no Veil upon the Cross; nor no kneeling thereto upon Palm-Sunday, nor any other time. And forasmuch as you make no mention of creeping to the Cross, which is a greater abuse than any of the other; for

there you say, *Crucem tuam adoramus Domine;* and the Ordinal saith, *Procedant Clerici ad crucem adorandum nudis pedibus:* And after followeth in the same Ordinal, *Ponatur Crux ante aliquod Altare, ubi a populo adoretur;* which by your own Book, called A Necessary Doctrine, is against the Second Commandment. Therefore Our Pleasure is, That the said creeping to the Cross shall likewise cease from hence-forth, and be abolished, with the other Abuses before rehearsed. And this We will, and straitly command you, to signify unto all the Prelates and Bishops of your Province of Canterbury, charging them, in Our Name, to see the same executed, every one in his Diocess, accordingly.

BOOK II.

I.—*The Proclamation of Lady Jane Gray's Title to the Crown.**

JANE, by the Grace of God, Queen of England, France, and Ireland, Defender of the Faith, and of the Church of England, and also of Ireland; under Christ in Earth the Supream Head. To all our most Loving, Faithful, and Obedient Subjects, and to every of them, Greeting. Whereas our most dear Cousin Edward the 6th, late King of England, France, and Ireland, Defender of the Faith; and in Earth, Supream Head, under Christ, of the Church of England and Ireland; by his Letters Patents, signed with his own Hand, and sealed with his Great Seal of England, bearing date the 21st day of June, in the seventh Year of his Reign; in the presence of the most part of his Nobles, his Councillors, Judges, and divers other grave and sage Personages, for the profit and surety of the whole Realm, thereto assenting and subscribing their Names to the same, hath, by the same his Letters Patents, recited, That forasmuch as the Imperial Crown of this Realm, by an Act made in the 35th Year of the Reign of the late King, of worthy memory, King Henry the 8th, our Progenitor, and great Uncle, was, for lack of Issue of his Body, lawfully begotten; and for lack of Issue of the Body of our said late Cousin King Edward the 6th, by the same Act, limited and appointed to remain to the Lady Mary his eldest Daughter, and to the Heirs of her Body lawfully begotten: And for default of such Issue, the Remainder thereof to the Lady Elizabeth, by the Name of the Lady Elizabeth his second Daughter, and to the Heirs of her Body lawfully begotten; with such Conditions as should be limited and appointed by

* This seems not to be the proclamation, declaring Jane Gray to be Queen; but rather her letters-patent, declarative of her right of succession.

the said late King of worthy memory, King Henry the 8th, our Progenitor, our Great Uncle, by his Letters Patents under his Great Seal, or by his last Will in writing, signed with his Hand. And forasmuch as the said Limitation of the Imperial Crown of this Realm being limited, as is aforesaid, to the said Lady Mary, and Lady Elizabeth, being illegitimate, and not lawfully begotten, for that the Marriage had, between the said late King, King Henry the 8th, our Progenitor, and Great Uncle, and the Lady Katherine, Mother to the said Lady Mary; and also the Marriage had between the said late King, King Henry the 8th, our Progenitor, and Great Uncle, and the Lady Ann, Mother to the said Lady Elizabeth, were clearly and lawfully undone, by Sentences of Divorce, according to the Word of God, and the Ecclesiastical Laws; and which said several Divorcements, have been severally ratified and confirmed by Authority of Parliament, and especially in the 28th Year of the Reign of King Henry the 8th, our said Progenitor, and Great Uncle, remaining in force, strength, and effect, whereby, as well the said Lady Mary, as also the said Lady Elizabeth, to all intents and purposes, are, and been clearly disabled, to ask, claim, or challenge the said Imperial Crown, or any other of the Honours, Castles, Manours, Lordships, Lands, Tenements, or other Hereditaments, as Heir or Heirs, to our said late Cousin King Edward the 6th, or as Heir or Heirs to any other Person or Persons whatsoever, as well for the Cause before rehearsed, as also for that the said Lady Mary, and Lady Elizabeth, were unto our said late Cousin but of the half Blood, and therefore by the Ancient Laws, Statutes, and Customs of this Realm, be not inheritable unto our said late Cousin, although they had been born in lawful Matrimony; as indeed they were not, as by the said Sentences of Divorce, and the said Statute of the 28th Year of the Reign of King Henry the 8th, our said Progenitor, and Great Uncle, plainly appeareth. And forasmuch also, as it is to be thought, or at the least much to be doubted, that if the said Lady Mary, or Lady Elizabeth, should hereafter have, or enjoy the said Imperial Crown of this Realm, and should then happen to marry with any Stranger born out of this Realm, that then the said Stranger, having the Government and Imperial Crown in his Hands, would adhere and practise, not only to bring this Noble, Free Realm into the Tyranny and Servitude of the Bishops of Rome, but also to have the Laws and Customs of his or their own Native Country or Countries, to be practised and put in use within this Realm, rather than the Laws, Statutes, and Customs here of long time used; whereupon the Title of Inheritance, of all and singular the Subjects of this Realm do depend, to the peril of Conscience, and the utter subversion of the Common-Weal of this Realm: Whereupon our said late dear Cousin, weighing and considering within him-

self, which ways and means were most convenient to be had for the stay of the said Succession, in the said Imperial Crown, if it should please God to call our said late Cousin out of this transitory Life, having no Issue of his Body. And calling to his remembrance, that We, and the Lady Katherine, and the Lady Mary, our Sisters (being the Daughters of the Lady Frances, our natural Mother, and then, and yet, Wife to our natural and most loving Father, Henry Duke of Suffolk; and the Lady Margaret, Daughter of the Lady Elianor, then deceased, Sister to the said Lady Frances, and the late Wife of our Cousin Henry Earl of Cumberland) were very nigh of his Graces Blood, of the part of his Father's side, our said Progenitor, and great Uncle; and being naturally born here, within the Realm. And for the very good Opinion our said late Cousin had of our said Sisters and Cousin Margarets good Education, did therefore, upon good deliberation and advice herein had, and taken, by his said Letters Patents, declare, order, assign, limit, and appoint, that if it should fortune himself, our said late Cousin King Edward the 6th, to decease, having no Issue of his Body lawfully begotten, that then the said Imperial Crown of England and Ireland, and the Confines of the same, and his Title to the Crown of the Realm of France, and all and singular Honours, Castles, Prerogatives, Privileges, Preheminencies, and Authorities, Jurisdications, Dominions, Possessions, and Hereditaments, to our said late Cousin K. Edward the Sixth, or to the said Imperial Crown belonging, or in any wise appertaining, should, for lack of such Issue of his Body, remain, come, and be to the eldest son of the Body of the said Lady Frances, lawfully begotten, being born into the World in his Life-time, and to the Heirs Males of the Body of such eldest Son lawfully begotten; and so from Son to Son, as he should be of vicinity of Birth of the Body of the said Lady Frances, lawfully begotten, being born into the World in our said late Cousins Life-time, and to the Heirs Male of the Body of every such Son lawfully begotten. And for default of such Son born into the World in his life-time, of the Body of the said Lady Frances, lawfully begotten; and for lack of Heirs Males of every such Son lawfully begotten, that then the said Imperial Crown, and all and singular other the Premises, should remain, come, and be to us, by the Name of the Lady Jane, eldest Daughter of the said Lady Frances, and to the Heirs Males of our Body lawfully begotten; and for lack of such Issue, then to the Lady Katherine aforesaid, our said second Sister, and the Heirs Male of her Body lawfully begotten, with divers other Remainders, as by the same Letters Patents more plainly and at large it may and doth appear. Sithence the making of our Letters Patents, that is to say, on Thursday, which was the 6th day of this instant Month of July, it hath pleased God to call unto his infinite

Mercy, our said Most dear and entirely beloved Cousin, Edward the Sixth, whose Soul God pardon; and forasmuch as he is now deceased, having no Heirs of his Body begotten; and that also there remaineth at this present time no Heirs lawfully begotten, of the Body of our said Progenitor, and great Uncle, King Henry the Eighth; And forasmuch also as the said Lady Frances, our said Mother, had no Issue Male begotten of her Body, and born into the World, in the life-time of our said Cousin King Edward the Sixth, so as the said Imperial Crown, and other the Premises to the same belonging, or in any wise appertaining, now be, and remain to us, in our Actual and Royal Possession, by Authority of the said Letters Patents: We do therefore by these Presents signify, unto all our most loving, faithful, and obedient Subjects, That like-as we for our part shall, by God's Grace, shew our Self a most gracious and benign Sovereign Queen and Lady to all our good Subjects, in all their just and lawful Suits and Causes; and to the uttermost of our Power, shall preserve and maintain God's most Holy Word, Christian Policy, and the good Laws, Customs, and Liberties of these our Realms, and Dominions: so we mistrust not, but they, and every of them, will again, for their parts, at all Times, and in all Cases, shew themselves unto Us, their natural Liege Queen and Lady, most faithful, loving, and obedient Subjects, according to their bounden Duties and Allegiance, whereby they shall please God, and do the things that shall tend to their own preservation and sureties; willing and commanding all Men, of all Estates, Degrees, and Conditions, to see our Peace and accord kept, and to be obedient to our Laws, as they tender our Favour, and will answer for the contrary at their extreame Perils. In witness whereof we have caused these our Letters to be made Patents. Witness our Self, at our Tower of London, the tenth day of July, in the first Year of our Reign.

God save the Queen.

II.—*A Letter sent by Queen Katherine, to the Lady Mary her Daughter.*

[Ex MS. Norfolcianis in Col. Gresham.]

DAUGHTER, I heard such tidings this day, that I do perceive (if it be true) the time is near that Almighty God will provide for you, and I am very glad of it, for I trust that he doth handle you with a good Love; I beseech you agree to his Pleasure with a merry Heart, and be you sure, that without fail he will not suffer you to perish, if you beware to offend him. I pray God, you good Daughter, to offer your self to him; if any pangs come to you, shrive your self, first make your self clean; take heed of his Commandments, and keep them as near as he will give you Grace to do, for then are you sure armed. And if this Lady do come to you, as it is spoken, if she

do bring you a Letter from the King, I am sure, in the self-same Letter, you shall be commanded what you shall do. Answer you with few words, obeying the King your Father in every thing, save only that you will not offend God, and lose your Soul, and go no further with Learning and Disputation in the Matter; and wheresoever, and in whatsoever Company you shall come, obey the King's Commandments, speak few words, and meddle nothing. I will send you two Books in Latin, one shall be, *De Vita Christi*, with the Declaration of the Gospels; and the other the Epistles of St. Hierome, that he did write always to Paula and Eustochium, and in them trust you shall see good things. And sometimes, for your Recreation, use your Virginals, or Lute, if you have any. But one thing specially I desire you, for the love that you owe unto God and unto me, to keep your Heart with a chaste Mind, and your Body from all ill and wanton Company, not thinking nor desiring any Husband, for Christ's Passion; neither determine your self to any manner of living, until this troublesome time be past, for I dare make you sure, that you shall see a very good end, and better than you can desire. I would God, good Daughter, that you did know with how good a Heart I do write this Letter unto you: I never did one with a better, for I perceive very well, that God loveth you, I beseech him of his goodness to continue it: And if it shall fortune that you shall have no body to be with you of your Acquaintance, I think it best you keep your Keys your self, for whosoever it is, so shall be done as shall please them. And now you shall begin, and by likelihood I shall follow, I set not a rush by it, for when they have done the uttermost they can, then I am sure of the amendment. I pray you recommend me unto my good Lady of Salisbury, and pray her to have a good Heart, for we never come to the Kingdom of Heaven, but by Troubles. Daughter, whosoever you become, take no pain to send to me, for if I may I will send to you.

By your loving Mother,
Katherine the Queen.

III.—*A humble Submission made by Queen Mary to her Father. Anno 1536.*

An Original.

[Cotton Libr. Otho. C. 10.]

Most humbly prostrate before the Feet of your most excellent Majesty, your most humble, faithful, and obedient Subject, which hath so extreamely offended your most gracious Highness, that mine heavy and fearful Heart dare not presume to call you Father, nor your Majesty hath any cause by my deserts, saving the benignity of your most blessed Nature, doth surmount all Evils, Offences, and Trespasses, and is ever merciful and ready to accept the Penitent, calling for Grace in any

convenient time. Having received, this Thursday at Night, certain Letters from Mr. Secretary, as well advising me to make my humble submission immediately to your Self; which because I durst not, without your gracious License, presume to do before, I lately sent unto him; as signifying that your most merciful Heart, and fatherly Pity, had granted me your Blessing, with condition, that I should persevere in that I had commenced and begun, and that I should not eft-soons offend your Majesty by the denial or refusal of any such Articles and Commandments, as it may please your Highness to address unto me, for the perfect trial of my Heart and inward Affection. For the perfect declaration of the bottom of my Heart and Stomach.

First, I acknowledg my self to have most unkindly and unnaturally offended your most excellent Highness, in that I have not submitted myself to your most just and vertuous Laws. And for mine Offences therein, which I must confess were in me a thousand fold more grievous than they could be in any other living Creature, I put my self wholly and entirely to your gracious Mercy, at whose hand I cannot receive that punishment for the same that I have deserved.

Secondly, to open mine Heart to your Grace, in these things which I have heretofore refused to condescend unto, and have now written with mine own hand, sending the same to your Highness herewith, I shall never beseech your Grace to have pity and compassion of me, if ever you shall perceive that I shall privily or apertly vary or alter from one piece of that I have written and subscribed, or refuse to confirm, ratify, or declare the same, where your Majesty shall appoint me.

Thirdly, As I have, and shall, knowing your excellent Learning, Vertue, Wisdom, and Knowledge, put my Soul into your direction; and by the same hath, and will in all things from henceforth direct my Conscience, so my Body I do wholly commit to your Mercy, and fatherly Pity, desiring no State, no Condition, nor no meaner degree of living, but such as your Grace shall appoint me: knowledging and confessing, That my State cannot be so vile, as either the extremity of Justice would appoint unto me, or as mine Offences have required or deserved.

And whatsoever your Grace shall command me to do, touching any of these Points, either for things past, present, or to come, I shall as gladly do the same, as your Majesty shall command me. Most humbly therefore beseeching your Mercy, most gracious Sovereign, Lord and Benign Father, to have pity and compassion of your miserable and sorrowful Child, and with the abundance of your inestimable Goodness, so to overcome mine Iniquity towards God, Your Grace, and Your whole Realm, as I may feel some sensible Token of Reconciliation, which, God is my Judg, I only desire, without other respect. To whom I shall daily pray for the preserva-

tion of Your Highness, with the Queen's Grace, and that it may please him to send You Issue.

From Hunsdon, this Thursday, at eleven of the Clock at Night.

Your Grace's most humble
and obedient Daughter and Handmaid,
MARY.

IV. *Another of the same strain confirming the former.—An Original.*

[Cotton Libr. Otho. C. 10]

Most humbly, obediently, and gladly, lying at the Feet of Your most Excellent Majesty, my most dear and benign Father, and Sovereign Lord, I have this day perceived Your gracious Clemency, and merciful Pity, to have overcome my most unkind and unnatural Proceedings towards You, and Your most Just and Vertuous Laws. The great and inestimable Joy whereof, I cannot express, nor have any thing worthy to be again presented to Your Majesty for the same Your fatherly Pity extended towards me, most ingratly on my part abandoned, as much as in me lie, but my poor Heart, which I send unto Your Highness to remain in Your Hand, to be for ever used, directed, and framed, whiles God shall suffer life to remain in it at Your only pleasure, most humbly beseeching Your Grace to accept and receive the same; being all that I have to offer, which shall never alter, vary, or change, from that Confession and Submission which I have made unto Your Highness, in the presence of Your Council, and other attending upon the same; for whose preservation, with my most gracious Mother the Queen, I shall daily pray to God, whom eft-soons I beseech to send You Issue, to his Honour, and the Comfort of Your whole Realm.

From Hunsdon, the 26th day of June.

Your Grace's most humble
and obedient Daughter and Handmaid,
MARY.

V.—*Another Letter written to her Father to the same purpose.—An Original.*

[Cotton Libr. Otho. C. 10.]

My bounden Duty most humbly remembered to Your most Excellent Majesty: Whereas I am unable and insufficient to render and express to Your Highness those most hearty and humble thanks for Your gracious Mercy and fatherly Pity, surmounting mine Offences at this time extended towards me, I shall prostrate at Your most noble Feet, humbly and with the very bottom of my Stomach, beseech your Grace to repute that in me, which in my poor Heart remaining in Your most noble Hand, I have conceived and professed towards Your Grace, whiles the Breath shall remain in my Body; that is, that as I am now in such merciful sort recovered,

being more than almost lost with mine own Folly, that Your Majesty may as well accept me justly your bounden Slave by Redemption, as Your most humble, faithful, and obedient Child and Subject, by the course of Nature planted in this Your most noble Realm; so shall I for ever persevere and continue towards Your Highness, in such uniformity and due obedience, as I doubt not, but with the help of God, Your Grace shall see and perceive a will and intent in me, to redouble again that hath been amiss on my behalf, conformably to such Words and Writings as I have spoken and sent unto Your Highness, from the which I will never vary during my Life, trusting that your Grace hath conceived that Opinion of me, which to remember is mine only comfort. And thus I beseech our Lord to preserve Your Grace in Health, with my very natural Mother the Queen, and to send you shortly Issue, which I shall as gladly and willingly serve with my Hands under their Feet, as ever did poor Subject their most Gracious Sovereign.

From Hunsdon, the 8th day of July.

Your Grace's most humble
and obedient Daughter and Handmaid,
MARY

VI.—*A Letter written by her to Cromwell, containing a full Submission to the King's Pleasure, in all the Points of Religion.*

An Original.

[Cotton Libr. Otho. C. 10.]

Good Mr. Secretary, how much am I bound unto you, which have not only travelled, when I was almost drowned in folly, to recover me, before I sunk, and was utterly past recovery, and so to present me to the face of Grace and Mercy; but also desisteth not sithence, with your good and wholesome Counsels, so to arm me from any relapse, that I cannot, unless I were too wilful and obstinate, (whereof now there is no spark in me) fall again into any danger. But leaving the recital of your Goodness apart, which I cannot recount: For answer to the Particularities of your Credence, sent by my Friend Mr. Wriothsley. First Concerning the Princess, (so I think I must call her yet, for I would be loth to offend) I offered, at her entry to that Name and Honour, to call her Sister; but it was refused unless I would also add the other Title unto it; which I denied not then more obstinately, than I am now sorry for it, for that I did therein offend my most gracious Father, and his just Laws. And now that you think it meet, I shall never call her by other Name than Sister. Touching the nomination of such Women as I would have about me; surely, Mr. Secretary, what Men or Women soever the King's Highness shall appoint to wait on me, without exception, shall be to me right-heartily, and without respect, welcome; albeit to express my

mind to you, whom I think worthy to be accepted for their faithful Service done to the King's Majesty, and to me, sithence they came into my Company, I promise you, on my Faith, Margaret Baynton, and Susanna Clarendieux, have, in every condition, used themselves as faithfully, painfully, and diligently, as ever did Women in such a case; as sorry when I was not so conformable as became me, as glad when I enclined any thing to my Duty as could be devised. One other there is that was sometime my Maid, whom, for her Vertue, I love, and could be glad to have in my Company, that is, Mary Brown; and here be all that I will recommend; and yet my estimation of this shall be measured at the King's Highness, my most merciful Father's pleasure and appointment, as Reason is.

For mine Opinion touching Pilgrimages, Purgatory, Reliques, and such-like, I assure you I have none at all, but such as I shall receive from him that hath mine whole Heart in keeping, that is, the King's most gracious Highness, my most benign Father, who shall imprint in the same touching these Matters, and all other, what his inestimable Vertue, high Wisdom, and excellent Learning, shall think convenient, and limit unto me; to whose presence I pray God I may once come ere I die, for every Day is a Year till I may have the fruition of it. Beseeching you, good Mr. Secretary, to continue mine humble suit for the same, and for all other things whatsoever they be, to repute my Heart so firmly knit to his pleasure, that I can by no means vary from the direction and appointment of the same. And thus most heartily fare you well. From Hunsdon, this Friday, at ten of the Clock at Night.

Your assured loving Friend,
during my Life,
MARY.

VII.—*A Letter of Bonner's, upon his being restored to his Bishoprick.*

An Original.

To my most loving and dearly beloved Friends, my Cousin Thomas Shirley, the Worshipful Richard Leechmore, and Roger Leechmore his Brother.

In most hearty wise I commend me unto you, ascertaining, that Yesterday I was, by Sentence, restored again to my Bishoprick, and reposed in the same, even as fully as I was at any time before I was deprived; and by the said Sentence, my Usurper, Dr. Ridley, is utterly repulsed; so that I would ye did order all things at Kidmerly and Bushley at your pleasures, not suffering Sheeps-head, or Ships-side, to be any medler there, or to sell or carry away any thing from thence; and I trust, at your coming up now at the Parliament, I shall so handle both the said Sheeps-heads, and the other Calves-heads, that they

shall perceive their sweet shall not be without sour Sauce. This day is looked that Mr. Canterbury must be placed where is meet for him; He is become very humble and ready to submit himself in all things, but that will not serve; in the same predicament is Dr. Smith, my Friend; and the Dean of Pauls, with others. Commend me to your Bedfellows most heartily, and remember the Li- quor that I wrote to you for; this Bearer shall declare the rest, and also put you in remembrance for Beeves and Muttons for my House-fare. And thus our blessed Lord long and well keep you all. Written in haste, this 6th of September.

Assuredly all your own.
Edmond London.

VIII.—*A Manifesto set out by Cranmer, declaring his readiness to maintain the Reformation in a publick Dispute.*

[From the Copy printed that Year.]

Purgatio Reverendissimi in Christo Patris ac Domini D. Thomæ Archiepiscopi Cantuariensis, adversus infames sed vanos rumores a quibusdam sparsos, de missa restituta Cantuariæ.

QUANQUAM Sathan, vetus Christi hostis, mendax ipse atq; mendacii parens, nullis unquam temporibus abstinuit suis armandis mancipiis et membris adversus Christum et veram ipsius Religionem, variis subinde exco- gitatis mendaciis: idem tamen his nostris temporibus agit sane perquam sedulo. Nam cum Rex Hen 8. Princeps illustrissimæ memoriae deprehensus erroribus atq; infandis abusibus Latinæ Missæ, ipsam aliquosq; cæpisset corrigere, deindeq; filius qui proxime secutus est supremus Dominus noster Rex Edwardus 6. non ferens hos tantos, tamq; manifestos errores atq; abusos omnes penitus sustulisset, restituta Sacros. Christi cæna et plane ad ipsius institutum atq; Apostolorum et Ecclesiæ Primitivæ exemplum; Diabolus contra tentavit nuper si posset, rursum ejecta dominica cæna, Latinam ac Satisfactoriam Missam (suum ipsius inventum et institutum scilicet) rursum hominibus nostris obtrudere. Atq; id quo facilius posset effici, ausi sunt quidam abuti nomine nostro Thomæ Cantuarien. Archiepiscopi, spargentes in vulgum Missam meo jussu Cantuariæ restitutam, meq; adeo cantaturum fuisse Missam in funere nuper Principis nostri summi Edwardi 6. Regis, imo idem quoq; facturum recepisse coram Majestate Reginea, et ad Paulum, et nescio ubi præterea.

Porro tametsi jam 20. ab hinc annis multos ejusmodi rumores de me vanos et falsos pertulerim, utcumq; fortiter et modeste, nunquam data hactenus significatione ulla com- moti animi ob res ejusmodi; Attamen si quando in fraudem atq; injuriam veritatis Dei talia jactarentur, haud quaquam diutius perferri posse judico. Quæ res me impulit, ut scripto hoc testatum universo oroi facerem

nunquam me autore Missam Cantuariæ can- tatam,* sed vanum quandam adulatorem, mendacem atq; hypocritam Monachum, me nec consultore, neq; conscio ibidem hoc aus- sum fuisse: Dominus illi reddat in die illo. Quod porro meipsum obtulerim ad legendam Missam coram Majestate Reginea aut usquam alibi, quam id vanum sit satis novit ipsius Majestas; A qua si potestatem impetro, pa- lam omnibus faciam, contraq; omnes diver- sum putantes probabo, omnia, quæ in Com- munionem (quam restituit innocentissimus idemque optimus Princeps Rex Edwardus 6. in Comitibus Regni) leguntur, respondere in- stitutioni Christi atq; Apostolorum et Pri- mitivæ Ecclesiæ exemplo, multis annis ob- servato. Missam contra in plurimis non tantum hoc fundamento carere Christi et Apostolorum et Primitivæ Ecclesiæ, sed imo adversari prorsus atq; ex diametro pugnare, undiquaq; erroribus atq; abusibus refertis- simam. Quamvis autem a nonnullis imperi- tis et malevolis Dicatur D. Petrus Martyr indoctus, si tamen nobis hanc libertatem det Majestas Reginea, ego cum Petro Martyre atq; aliis quatuor, aut quinq;, quos mihi delegere, favente Deo confido, nos idem om- nibus approbaturus, non solum preces com- munes Ecclesiasticas, Administrationem Sa- cram, cum cæteris Ritibus et Ceremoniis; Verum Doctrinam quoq; universam, ac reli- gionis ordinem constitutum a supremo nostro Domino Rege Edwardo sexto, puriora hæc esse et Verbo Dei magis consentanea, quam quidquid mille retro annis in Anglia usurpa- tum novimus. Tantummodo judicentur omnia per Verbum Dei, ac describantur partis utriusq; argumenta, quo primum possit orbis Universus ea examinare et Judicare, deinde nequeat pars ulla dicta factave sic descripta inficari.

Quoniam vero gloriantur illi et jactant Ecclesiæ fidem quæ fuit 1500. abhinc annis, nos hac quoq; in parte cum illis periclitari audebimus, quod eadem doctrina atq; idem ordo ab omnibus servari debeat, qui fuit illo sæculo ante Annos 1500. ac præterea doce- bimus argumentis firmis, totam rationem cultus divini Ecclesiastici, quæ nunc in hoc Regno servatur, Autoritate Comitiorum ean- dem esse atq; illam ipsam quæ fuit ante Annos 1500. id quod alii de suis nunquam proba- verint.

FINIS.

Lecta publice in vico Mercatorum ab amico qui clam Autographum surripuerat 5. Sep- temb Anno Dom. 1553.

IX.—*The Conclusion of Cardinal Pool's In- structions to Mr. Goldwell, sent by him to the Queen.—An Original.*

[Cotton Libr. Titus B. 2.]

For the conclusion of all that is comprised in your Instruction, as that the which con-

* Thortoneus. Suffraganeus. Dovorensis.

taineth the whole Sum of my poor Advice and Counsel, it pleaseth her Grace to ask of me, you shall say, That my most humble desire is, that in all deliberation her Grace shall make touching the maintenance of her State, the same will ever well ponder and consider, what the Providence of God hath shewed therein, above that which hath been shewed in her Predecessors, Kings of this Realm, in this one Point; which is to have the Crown, not only as a King's Daughter and Heir, but hath ordered, that this Point of right Inheritance shall depend as it doth, of the Authority he hath given to his Church, and of the See of Rome, which is the See Apostolick, approving her Mother to be Legitimate Wife of King Henry the Eighth; whereby she is bound, afore God and Man, as she will show her self the very Daughter of the said King Henry the Eighth, right Heir of the Crown; so also to show her self right Daughter of the Church, and of them that be resident in the See Apostolick, who be the right Heirs to Peter; to whom, and his Successors, Christ chief Head of the Church in Heaven, and in Earth, hath given in Earth to bear his Place, touching the Rule of the same Church, and to have the Crown thereof; which well considered and pondered, her Grace shall soon see how in her Person, the Providence of God hath joined the Right she hath by her Father in the Realm, with the Right of the Church, that she cannot prevail by the one, except she join the other withal; and they that will separate these two, take away not only half her Right, but her whole Right, being not so much Heir, because she is King's Henry's only Daughter, without Issue Male, as she is his lawful Daughter, which she hath by the Authority of the Church.

Which thing, prudently and godly considered, she cannot but see what faithful counsel this is, That above all Acts that in this Parliament shall be made, doth advertise her Grace to establish that, the which pertaineth to the establishing of the Authority of the Church, and the See of the same; what rendering to him that is right Successor to Peter therein, his right Title of Head in the Church in Earth, without the which she cannot be right Head in the Realm; and this established, all Controversy is taken away; and who will repine unto this, he doth repine unto her right of the Crown.

Wherefore this is my first Advice, That this Point, above all other, should be entreated and enacted in the Parliament; and so, I know her Grace's full mind was, and is, that it should be: But she feareth Difficulties, and hereupon dependeth, that her Grace asketh my poor Advice, how these Difficulties may be taken away.

Unto this you may say, That they must be taken away by the help of him, that by his high Providence, above Man's expectance, hath given her already the Crown. Which will have as well this second Act known, of

the maintenance thereof to depend of him, as the first in attaining thereto. And to have his help, the mean is by humble Prayer, wherein I would advertise her Highness, not only to give her self to Prayer, but also, by Alma to the needy, excitate the Minds of others to Prayer; these be the means of most efficacy; and with this, to take that ardent Mind, to establish the Authority of the Church, casting away all fear of Man, that she took to have her Crown, and not so much for her own sake, as for the Honour of God which gave her the Crown. And if any Difficulty should be feared in the Parliament herein, leave the honour, to take away the difficulty thereof, to none other, but assume that person to her self, as most bound thereto; and to propone that her self, which I would trust to be of that efficacy, that if inwardly any Man will repugn; outwardly, the Reasons be so evident for this part, that joined with the Authority of her Person, being proponent, none will be so hardy, temerarious, nor impious, that will resist. And if in this deliberation it should seem strange to put forth these Matters in the Parliament, as I have said in the Instructions, without communicating the same with any of her Council, I would think it well her Grace might confer it with two of the chiefest that be counted of the People most near her favour, one Spiritual, and another Temporal; with declaring to them, first, how touching her Conscience afore God, and her Right afore the World, she can never be quiet until this Matter be established touching the Authority of the Church, requiring their uttermost help in that, as if she should fight for the Crown, her Majesty may be sure, she putting the same forth with that earnest manner, they will not lack to serve her; and they may serve quietly in the Parliament, after her Grace hath spoken to prosecute and justify the same, with efficacy of words, to give all others example to follow her Grace; leaving this part unto them, that if the Name of Obedience to the Pope should seem to bring, as it were, a yoke to the Realm, or any other kind of servitude beside, that it should be profitable to the Realm, both afore God and Man, that her Grace that bringeth it in again, will never suffer it, nor the Pope himself requireth no such thing. And herein also, that they say, That my Person being the Mean to bring it in, would never agree to be an Instrument thereof, if I thought any thralldom should come thereby, they shall never be deceived of me. And if they would say beside, I would never have taken this Enterprize upon me, except I thought by the same to bring great Comfort to the Country; wherein the Pope's Authority being accepted, I would trust, should be so used, that it might be an Example of Comfort, not only to that Country, but to all other that hath rejected it afore, and for that cause hath been ever since in great misery.

This is the sum of all my poor Advice at this time in this Case; whereof I beseech Almighty God so much may take effect, as shall be to his Honour, and Wealth to her Grace, and the whole Realm besides. Amen.

X.—*A Copy of a Letter, with Articles sent from the Queen's Majesty, unto the Bishop of London; and by him and his Officers, at her gracious Commandment, to be put in speedy execution with effect in the whole Diocess, as well in places exempt, as not exempt whatsoever, according to the Tenour and Form of the same.*

Sent by the Queen's Majesty's Commandment, in the Month of March, Anno Dom. 1553.

By the QUEEN.

RIGHT Reverend Father in God, Right trusty and well-beloved, We greet you well. And whereas heretofore, in the time of the late Reign of Our most dearest Brother, King Edward the Sixth, (whose Soul God pardon) divers notable Crimes, Excesses, and Faults, with divers kind of Heresies, Simony, Advoutry, and other Enormities, have been committed within this our Realm, and other our Dominions; the same continuing yet hitherto in like disorder, since the beginning of our Reign, without any correction or reformation at all; and the People, both of the Laity and Clergy, and chiefly of the Clergy, have been given to much insolence and ungodly rate, greatly to the displeasure of Almighty God, and very much to our regret and evil contentation, and to the no little slander of other Christian Realms, and in a manner, to the subversion and clear defacing of this our Realm: And remembering our Duty to Almighty God, to be to foresee, as much as in us may be, that all Vertue and Godly Living, should be embraced, flourish, and encrease: And therewithalso, that all vice and ungodly behaviour, should be utterly banished and put away; or at the least wise, so nigh as might be, so bridled and kept under, that Godliness and Honesty might have the overhand: understanding, by very credible report, and publique fame, to Our no small heaviness and discomfort, that within your Diocess and jurisdictions, as well in not exempted as in exempted Places, the like disorder and evil behaviour hath been done and used; like also to continue and encrease, unless due provision be had and made to reform the same, (which earnestly in very deed We do mind and intend) to the uttermost all the ways We can possible, trusting of God's furtherance and help in that behalf: For these Causes, and other most just Considerations us moving, We send unto you certain Articles of such special Matter, as among other things be most special and necessary to be now put in execution by you and your officers, extending to thende by Us desired, and the Reformation aforesaid; wherein ye shall be charged

with Our special Commandments, by these our Letters, to the intent you and your Officers may the more earnestly and boldly proceed thereunto, without fear of any presumption to be noted on your part, or danger to be incurred of any such our Laws, as by your doings, of that is in the said Articles contained, might any wise grieve you, whatsoever be threatned in any such Case; and therefore we straightly charge and command you, and your said Officers, to proceed to the execution of the said Articles, without all tract and delay, as ye will answer to the contrary. Given under our Signet at our Palace of Westminster, the 4th day of March, the first Year of our Reign.

Articles.

1. THAT every Bishop, and his Officers, with all other having Ecclesiastical Jurisdiction, shall, with all speed and diligence, and all manner and ways to them possible, put in execution all such Canons and Ecclesiastical Laws, heretofore in the time of King Henry the 8th used, within this Realm of England, and the Dominions of the same, not being direct and expressly contrary to the Laws and Statutes of this Realm.

2. Item. That no Bishop, or any his Officer, or other Person aforesaid hereafter, in any of their Ecclesiastical Writings in Process, or other extra-judicial Acts, do use to put in this Clause or Sentence; *Regia Auctoritate fulcitus.*

3. Item. That no Bishop, or any his Officers, or other Person, with other Persons aforesaid, do hereafter exact or demand in the admission of any Person to any Ecclesiastical Promotion, Orders, or Office, any Oath touching the Primacy, or Succession, as of late in few Years passed hath been accustomed and used.

4. Item. That every Bishop, and his Officers, with all other Persons aforesaid, have a vigilant eye, and use special diligence and foresight, that no Person be admitted or received to any Ecclesiastical Function, Benefit, or Office, being a Sacramentary, infected or defamed with any notable kind of Heresy, or other great Crime; and that the said Bishop do stay, and cause to be staid, as much as lieth in him, that Benefices, and Ecclesiastical Promotions, do not notably decay, or take hinderance, by passing or confirming of unreasonable Leases.

5. Item. That every Bishop, and all other Persons aforesaid, do diligently travel for the repressing of Heresies, and notable Crimes, especially in the Clergy, duly correcting and punishing the same.

6. Item. That every Bishop, and all other Persons aforesaid, do likewise travel for the condemning and repressing of corrupt and naughty Opinions, unlawful Books, Ballads, and other pernicious and hurtful devices, engendering hatred among the People, and discord amongst the same: And that Schoolmasters, Preachers, and Teachers, do exer-

cise and use their Offices and Duties, without Teaching, Preaching, or setting forth any evil corrupt Doctrine; and that doing the contrary, they may be, by the Bishop and his said Officers, punish'd and remov'd.

7. *Item.* That every Bishop, and all the other Persons aforesaid, proceeding summarily, and with all celerity and speed, may and shall deprive, or declare depriv'd, and amove, according to their learning and discretion, all such Persons from their Benefices and Ecclesiastical Promotions, who contrary to the state of their Order, and the laudable Custom of the Church, have married, and used Women as their Wives, or otherwise, notably and slanderously disordered or abused themselves; sequestering also, during the said Process, the Fruits and Profits of the said Benefits, and Ecclesiastical Promotions.

8. *Item.* That the said Bishop, and all other Persons aforesaid, do use more lenity and clemency with such as have married, whose Wives be dead, than with other, whose Women do yet remain in Life. And likewise such Priests, as with the consents of their Wives or Women, openly, in the presence of the Bishop, do profess to abstain, to be used the more favourably; in which Case, after Penance effectually done, the Bishop, according to his discretion and wisdom, may, upon just consideration, receive, and admit them again to their former Administration, so it be not in the same Place, appointing them such a Portion to live upon, to be paid out of their Benefice, whereof they be depriv'd, by discretion of the said Bishop, or his Officers, as they shall think may be spared of the said Benefice.

9. *Item.* That every Bishop, and all Persons aforesaid, do foresee, That they suffer not any Religious Man, having solemnly profest Chastity, to continue with his Woman or Wife: but that all such Persons after deprivation of their Benefice, or Ecclesiastical Promotion, be also divorced, every one from his said Woman, and due punishment otherwise taken for the Offence therein.

10. *Item.* That every Bishop, and all other Persons aforesaid, do take Order and Direction, with the Parishioners of every Benefice, where Priests do want, to repair to the next Parish for Divine Service; or to appoint, for a convenient time, till other better Provision may be made, one Curat to serve *Alternis Vicibus*, in divers Parishes; and to allot to the said Curat, for his Labour, some portion of the Benefice that he so serveth.

11. *Item.* That all and all manner of Processions of the Church, be used, frequented, and continued, after the old Order of the Church, in the Latin Tongue.

12. *Item.* That all such Holy-days and Fasting-days, be observed and kept, as was observed and kept in the late time of King Henry the Eighth.

13. *Item.* That the laudable and honest Ceremonies which were wont to be used, fre-

quented, and observed in the Church, be also hereafter frequented, used, and observed.

14. *Item.* That Children be Christened by the Priest, and confirmed by the Bishops, as heretofore hath been accustomed and used.

15. *Item.* Touching such Persons as were heretofore promoted to any Orders, after the new sort and fashion of Orders, considering they were not ordered in very deed, the Bishop of the Diocess finding otherwise sufficiency and ability in those Men, may supply that thing which wanted in them before, and then, according to his discretion, admit them to minister.

16. *Item.* That by the Bishop of the Diocess, an Uniform Doctrine be set forth by Homilies, or otherwise, for the good instruction and teaching of all People; and that the said Bishop, and other Persons aforesaid, do compel the Parishioners to come to their several Churches, and there devoutly to hear Divine Service, as of reason they ought.

17. *Item.* That they examine all School-masters and Teachers of Children, and finding them suspect in any ways to remove them, and place Catholick Men in their Rooms, with a special Commandment to instruct their Children, so as they may be able to answer the Priest at the Mass, and so help the Priest to Mass as hath been accustomed.

18. *Item.* That the said Bishop, and all Persons aforesaid, have such regard, respect, and consideration of and for the setting forth of the Premises, with all kind of Vertue, godly Living, and good Example, with repressing also, and keeping under of Vice and Unchristianness, as they, and every of them may be seen to favour the Restitution of true Religion; and also to make an honest account and reckoning of their Office and Cure, to the Honour of God, our good contentation, and the profit of this Realm, and Dominions of the same.

XI.—*A Commission to turn out some of the Reformed Bishops.*

[Rot. pat. prim. Mariæ pars septim.]

REGINA Dei Gratia, &c. per dilectis et fidelibus Consiliariis suis, Stephano Winton. Episcopo, summo suo Angliæ Cancellario et Cudberto Dunelmen. Episcopo, necnon Reverend. et dilectis sibi in Christo Edmund. London. Episcopo, Roberto Assaven. Episcopo, Georgio Cicestren. Episcopo, et Antonio Landaven. Episcopo salutem. Quia omne animi vitium tanto conspectus in se crimen habet, quanto qui peccat major habetur, et quoniam certis et indubitatis testimoniis, una cum facti notorietate et fama publica referente, luculenter intelleximus et manifeste comperimus Robertum Archiepiscopum Ebor. Robertum Meneven. Joan. Cestren. et Paulum Bristolon. Episcopos, aut certe pro talibus se gerentes, Dei et animarum suarum salutis immemores, valde gravia et enormia dudum commisisse et perpetrasse

scelera atq; peccata, et inter cætera quod dolenter certe, et magna cum amaritudine animæ nostræ proferimus, post expressam professionem castitatis, expresse, rite et legitime emissam, cum quibusdam mulieribus nuptias de facto, cum de jure non deberent, in Dei contemptum et animarum suarum peccatum manifestum necnon in grave omnium ordinum, tam Clericorum quam Laicorum scandalum; Deniq; cæterorum Omnium Christi fidelium perniciosissimum exemplum contraxisse et cum illis tanquam cum Uxoribus cohabitasse. Ne igitur tantum scelus remaneat impunitum ac multos alios pertrahat in ruinam, vobis tenore præsentium committimus et mandamus, quatenus vos omnes, aut tres saltem vestrum qui præsentēs Literas Commissionales duxerint exequend. dictos Archiepiscopum Ebor. Episc. Meneven. Episc. Cestren. et Episc. Bristollen. diebus horis et locis, vestro, aut trium vestrum arbitrio, eligend. et assignand. ad comparand. coram vobis, ceu tribus vestrum, vocetis aut vocari faciatis, vocent. aut vocari faciant, tres vestrum (ceu saltem): Si ita vobis aut tribus, vestrum videatur, eosdem Archiep. et Episc. prædict. adeatis, aut tres vestrum adeant et negotio illis summarie et de plano sine ullo strepitu et figura iudicii exposito et declarato, si per summariam examinationem et discussionem negotii per vos aut tres vestrum fiendam eundem Archiep. et Episc. prædictos sic contraxisse, aut fecisse constiterit; eosdem a dignitatibus suis prædictis, cum suis iuribus pertinen. Universis, omnino amoveatis, deprivetis et perpetuo excludatis, ceu tres vestrum sic amoveant, deprivent, perpetuo excludant: pœnitentiam salutarem et congruam pro modo culpæ vestro aut trium vestrum arbitrio imponend. eisdem injungentes, cæteraq; in prædictis cum eorum incidentibus emergentibus annexis et connexis quibuscunq; facientes quæ necessaria fuerint, ceu quomodolibet opportuna. Quæ omnia et singula faciend. expediend. et finiend. Nos tam Autoritate nostra Ordinaria, quam absoluta, ex mero motu certaq; scientia nostra, vobis et tribus vestrum potestatem, Autoritatem et licentiam concedimus, et impertimur per præsentēs cum quolibet coercionis et castigationis severitate et potestate in contrarium facientes non obstant quibuscunq; In cujus rei, &c. Apud Westm. 16. die Martii.

XII.—*Another Commission to turn out the rest of them.*

MARY, by the Grace of God, &c. To the Right Reverend Fathers in God, our Right trusty, and right well-beloved Counsellors, Stephen Bishop of Winchester, our Chancellor of England; Cuthbert Bishop of Duresm; Edmond Bishop of London; Robert Bishop of St. Asaph; George Bishop of Chichester, our Almoner; and Anthony Bishop of Landaff, Greeting. Whereas John Tailour, Doc-

tor of Divinity, naming himself Bishop of Lincoln; John Hooper, naming himself Bishop of Worcester, and Gloucester; John Harley, Bishop of Hereford; having these said several pretended Bishopricks given to them, by the Letters Patents of Our late deceased Brother, King Edward the Sixth, to have and to hold the same during their good behaviours, with the express Clause, (*quandiu se bene gesserint*) have sithence, as hath been credibly brought to Our Knowledge, both by Preaching, Teaching, and setting forth of Erroneous Doctrine, and also by inordinate Life and Conversation, contrary both to the Laws of Almighty God, and Use of the Universal Christian Church, declared themselves very unworthy of that Vocation and Dignity in the Church.

We minding to have these several Cases duly heard and considered, and thereupon such Order taken with them, as may stand with Justice, and the Laws, have, for the special trust We have conceived of your Wisdoms, Learning, and Integrity of Life, appointed you four, three, or two of you, to be our Commissioners in this behalf: giving unto you four, three, or two of you, full Power and Authority to call before you, if ye shall think so good, the said John Tailour, John Hooper, and John Harley, and every of them. And thereupon, either by Order of the Ecclesiastical Laws, or of the Laws of our Realm, or of both, proceed to the declaring the said Bishopricks to be void, as they be already indeed void. To the intent some such other meet Personages may be elected thereunto, as for their godly Life, Learning, and Sobriety, may be thought worthy the Places. In Witness, &c. Apud Westm. 15 die Martii.

XIII.—*Bonner's Certificate, that Bishop Scory had put away his Wife.*

[Regist. Bonn. Fol. 347.]

EDMUNDUS permissione Divina London. Episcopus, Universis et singulis Christi fidelibus, ad quos præsentēs literæ nostræ testimoniales pervenerint; ac eis præsertim quos infra scripta tangunt, seu tangere poterint quomodolibet in futurum, salutem in Auctore salutis et fidem indubiam præsentibus adhibere. Quia boni Pastoris officium tunc nos rite exequi arbitramur, cum ad exemplar Christi errantes oves ad caulam dominici gregis reducimus, et Ecclesiæ Christi, quæ redeunt gremium non claudit, restituimus: et quia dilectus Confrater noster Joannes nuper Cicesterien. Episcopus in Dioc. et jurisdictione nostris London. ad præsens residentiam et moram faciens; qui olim laxatis Pudicitia et castitatis habenis, contra Sacros Canones et Sanctorum Patrum decreta ad illicitas et prohibitas convolvit nuptias; se ea ratione non solum Ecclesiastic. Sacrament. pertractand. omnino indignum; verum etiam a publica officii sui pastoralis functione privatum et sus-

pensum reddens, transactæ licentiosæ vitæ valde pœnitentem et deplorantem, plurimis Argumentis se declaravit, ac pro commissis pœnitentiam alias per nos sibi injunctam salutarem, aliquo temporis tractu in cordis sui amaritudine et animi dolore peregit, vitam hactenus degens laudabilem, spemq; faciens id se in posterum facturum atq; ob id ad Ecclesiasticæ ac Pastoralis Functionis statum, saltem cum quodam temperamento, justitia exigente, reponend. hinc est quod nos præmissa ac, humilem dicti confratris nostri petitionem pro reconciliatione sua habenda et obtinenda considerantes, ejus precibus favorabiliter inclinati, eundem Confratrem nostrum ad publicam Ecclesiastici Ministerii et Officii sui Pastoralis Functionem et Executionem, infra Dioc. nostram London. exercend. quatenus de jure possumus et absq; cujusq; præjudicio restituimus, rehabilitavimus et redintegravimus, prout tenore præsentium sic restituimus, rehabilitamus, et redintegramus; Sacrosanctæ Ecclesiæ clementia et Christiana Charitate id exigentibus. Vobis igitur universis et singulis supradictis præfatum confratrem nostrum, sicut præmittitur restitutum, rehabilitatum et reintegratum fuisse, et esse ad omnes effectus supradictos significamus et notificamus per præsentis sigillo nostro sigillat. Dat. in Mænerio nostro de Fulham die mensis Julii Anno Dom. 1554. et nostræ Transla. Anno 15.

XIV. *A Letter of the Queen's to the Justices of the Peace in Norfolk.*

MARY the Queen.

TRUSTY and well-beloved, We greet you well. And whereas We have heretofore signified our Pleasure, both by our Proclamation general, and by our Letters to many of you, particularly for the good Order and Stay of that our County of Norfolk, from Rebellions, Tumults, and Uproars; and to have a special regard to Vagabonds, and to such as did spread any vain Prophecies, seditious, false, or untrue Rumors, and to punish them accordingly; We have nevertheless, to Our no small grief, sundry Intelligences, of divers and sundry lewd and seditious Tales, forged and spread by certain malicious Persons, touching the Estate of our Person; with many other vain and slanderous Reports, tending to the moving of Sedition and rebellion, whose fault, and passing unpunished, seemeth either to be winked at, or at least little considered, which is to Us very strange. We have therefore thought good, eftsoons, to require and command you, to be not only more circumspect in the good ordering of that our County, according to our Trust conceived of you, but also to use all the best means and ways ye can, in the diligent examining and searching out, from Man to Man, the Authors and Publishers of these vain Prophecies, and untrue Bruits, the very foundation of all Rebellions: and the same being found, to punish them as the quality of their Offence shall appear to you to

deserve; whereby the malicious sort may be the more feared to attempt the like, and Our good loving Subjects live in more quiet. And for Our better service in this behalf, We think good that ye divide your selves unto several parts of that our County, so that every of you have some part in charge, whereby ye may the better butt out the malicious; and yet nevertheless to meet often together for the better conferring herein. And that ye signify your Doings, and the state of that Shire, by your general Letters, once every month at least, to our Privy Council. And like-as We shall consider such of you to your advancements, whose diligence shall set forwards our Service in this Part, so shall we have good cause to note great negligence and fault in them that shall omit their Duty in this behalf.

Given under our Signet, at our Mannor of St. James, the 23d of May, in the first Year of our Reign.

XV.—*The Title of Bonner's whole Book.*

Articles to be enquired of in the General Visitation of Edmund Bishop of London, exercised by him in the Year of our Lord 1554, in the City and Diocess of London; and set forth by the same, for his own discharge towards God, and the World, to the Honour of God, and his Catholick Church; and to the Commodity and Profit of all those, that either are good, (which he would were all) or delighteth in goodness, (which he wisheth to be many) without any particular grudge or displeasure to any one, good or bad, within this Realm; which Articles he desireth all Men, of their Charity, especially those that are of his Diocess, to take, with as good intent and mind as the said Bishop wisheth and desireth, which is to the best. And the said Bishop withal, desireth all People to understand, That whatsoever Opinion, good or bad, hath been received of him, or whatsoever usage or custom hath been heretofore, his only intent and purpose, is to do his Duty charitably, and with that love, favour, and respect, both towards God and every Christian Person, which any Bishop should shew to his Flock in any wise.

Article 1.

WHETHER the Clergy, to give example to Laity, have in their Living, in their Teaching, and in their Doing, so behaved themselves, that they (in the judgment of indifferent Persons) have declared themselves to search principally the Honour of God and his Church, the Health of the Souls of such as are committed to their Cure and Charge, the Quietness of their Parishioners, and the Wealth and Honour of the King and Queen of this Realm?

Article 2.

Item, Whether your Parson, Vicar, or any other ministering as Priest within your Parish, have been, or is married, or taken for married, nor yet separated from his Concubine, or Woman taken for Wife? Or whether the

same Woman be dead, or yet living; and being living, whether the one resorteth to the other, openly, secretly, or slanderously, maintaining, supporting, or finding the same in any wise to the offence of the People?

Article 3.

Item. Whether there be any Person, of what Estate, Condition, or degree he be, that doth, in open talk, or privily, defend, maintain, or uphold the Marriage of Priests, encouraging or bolding any Person to the defence thereof?

Article 4.

Item. Whether you have your Parson or Vicar resident continually with you upon his Benefice, doing his Duty in the serving of the Cure; and whether being able to do, keep Hospitality upon the same, feeding his Flock with his good living, with his teaching, and his relieving of them to his power?

Article 5.

Item. Whether your Parson, or Vicar, being absent, have a sufficient Dispensation and License therein; and whether, in his absence, he do appoint an honest, able, and sufficient learned Curat to supply his room and absence to serve his Cure?

Article 6.

Item. Whether your Parson, or Vicar, by himself, or his good and sufficient Deputy for him, do relieve such poor Parishioners; repair and maintain his House, or Mansion, and things thereunto appertaining; and otherwise do his Duty, as by the Order of the Law, and Custom of this Realm, he ought to do?

Article 7.

Item. Whether the said Curat, appointed in the absence of your Parson or Vicar, do in all Points, the best he can, to minister the Sacraments, and Sacramentals; and other his Duty, in serving the same Cure, specially in celebrating Divine Service at convenient hours, chiefly upon Sundays, and Holy-days, and Procession-days, and ministring the said Sacraments, and Sacramentals, as of Duty and Reason he ought, moving and exhorting earnestly his Parishioners to come unto it, and devoutly to hear the same: and whether he himself do reverently celebrate, minister, and use the same as appertaineth?

Article 8.

Item. Whether he the said Curat, Parson, or Vicar, have been, or is of suspect Doctrine, erroneous Opinion, Mischief, or evil Judgment; or do set forth, preach, favour, aid, or maintain the same, contrary to the Catholick Faith, and Order of this Realm?

Article 9.

Item. Whether they, or any of them, do haunt or resort to Alehouses, or Taverns, otherwise than for his or their honest Necessity and Relief; or repair to any Dicing-

houses, common Bowling-Allies, suspect Houses, or Places; or do haunt and use Common Games, or Plays, or behave themselves otherwise unpriestly and unseemly?

Article 10.

Item. Whether they, or any of them, be familiar, or keep company, and be conversant with any suspected Person of evil Conversation and Living, or Erroneous Opinion or Doctrine, or be noted to aid, favour, and assist the same in any wise, contrary to the good Order of this Realm, and the usage of the Catholick Church.

Article 11.

Item. Whether there be dwelling within any your Parishes, any Priest, Foreigner, Stranger, or other, who not presented to the Bishop of the Diocess, or his Officers, examined and admitted by some one of them, doth take upon him to serve any Cure, or to minister any Sacraments, or Sacramentals, within the said Parish?

Article 12.

Item. Whether there be dwelling within any your Parishes, or repairing thither any Priest, or other naming himself Minister, which doth not come diligently to the Church to hear the Divine Service, or Sermons there; but absenteth himself, or discourageth others by his example, or words, to come unto the same, expressing their Name and Sir-name, with sufficient knowledge of them?

Article 13.

Item. Whether there be any Married Priests, or naming themselves Ministers, that do keep any Assemblies, or Conventicles, with such-like as they are, in Office or Sect, to set forth any Doctrine or Usage not allowed by the Laws, and laudable Customs of this Realm; or whether there be any resort of any oft hem to any Place, for any privy Letters, Sermons, Plays, Games, or other Devices, not expressly in this Realm by Laws allowed?

Article 14.

Item. Whether there be any of them, which is a common Brawler, Scolder, a sower of Discord among his Parish Churches, a Hawker, a Hunter, or spending his time idely or unthriftilly; or being a Fornicator, an Adulterer, a Drunkard, a common Swearer or Blasphemer of God or his Saints, or an unruly or evil-disposed Person; or that hath come to his Benefice or Promotion by Simony, unlawful Suit, or ungodly means, in any Ways?

Article 15.

Item. Whether they, and every each of them, to the best of their Powers, at all times have exhorted and stirred the People to Quietness and Concord, and to the Obedience of the King and Queen's Majesty's, and their Officers, rebuking all Sedition and Tumult,

with all unlawful Assemblies, moving the People to Charity and good Order; and charging the Fathers and Mothers, Masters and Governors of Youth, to keep good Rule, and to instruct them in Vertue and Goodness, to the Honour of God, and of this Realm; and to have them occupied in some honest Art and Occupation, to get their Living thereby?

Article 16.

Item. Whether they, or any of them, do admit any Person to receive the Blessed Sacrament of the Altar, who are openly known or suspected to be Adversaries and Speakers against the said Sacrament, or any other Article of the Catholick Faith; or to be a notorious evil Person in his Conversation or Doctrine; an open Oppressor, or evil Doer to his Neighbour, not being confessed, reconciled, and having made satisfaction in that behalf?

Article 17.

Item. Whether they, or any of them, have of their own Authority admitted and licensed any to preach in their Cure, not being authorised and admitted thereunto, or have denied and refused such to preach as have been lawfully licensed: and whether they, or any of them, having authority to preach within their Cures, doth use to preach, or at the least doth procure other lawful or sufficient Persons to do the same, according to the Order of this Realm?

Article 18.

Item. Whether they, or any of them, since the Queen's Majesty's Proclamation, hath, or doth use to say, or sing, the Divine Service, minister the Sacraments, or Sacramentals, or other things, in English, contrary to the Order of this Realm?

Article 19.

Item. Whether they, or any of them, in their Suffrages, Collects, and Prayers, doth use to pray for the King and Queen's Majesty, by the names of King Philip and Queen Mary, according to a Letter and Commandment therein lawfully given now of late unto them by their Ordinary?

Article 20.

Item. Whether they, and every of them, have diligently moved and exhorted their Parishioners, how and in what manner Children should be Baptized in time of necessity; and they the said Parishioners, reverently and devoutly to prepare themselves to receive and use the Sacraments, especially the Sacrament of the Altar, or to be confessed and receive at the Priest's hand, the Benefit of Absolution, according to the laudable custom of this Realm?

Article 21.

Item. Whether they, and every each of them, hath diligently visited his and their Parishioners, in the time of Sickness and Need, and ministred Sacraments and Sacra-

mentals to them accordingly; and whether they have exhorted and monished them to have due respect to their Souls Health; and also to set an Order in their Temporal Lands and Goods, declaring their Debts perfectly, and what is owing unto them; and they so to make their Testaments, and last Wills, that as much as may be, all trouble and business may be excluded; their Wives and Children, with their Friends, may be holpen and succoured, and themselves decently buried and prayed for; and to have an honest memory and commendations for their so doing?

Article 22.

Item. Whether they, and every of them, have solemnized Matrimony, between his Parishioners, or any other Persons, the Banes not before asked, three several Sundays, or Holy-days; or without Certificate of the said Banes, from the Curat of any other Parish, if any of them be of another Parish: And whether touching the Solemnization and use of this Sacrament of Matrimony, and also of all other the Sacraments of the Church, they have kept and observed the old and laudable Custom of the Church, without any innovation or alteration in any of the same?

Article 23.

Item. Whether they, or every each of them, upon the Sunday at the Service-time, doth use to set forth, and to declare unto the People, all such Holy-days, and Fasting-days, as of Godly usage and custom hath heretofore laudably been accustomed to be kept and observed in the week following and ensuing; and whether they, and every of them doth observe and keep themselves the said Holy-days, and Fasting-days?

Article 24.

Item. Whether the Parson, or Vicar, doth repair and maintain his Chancel, and Mansion-house, in sufficient reparation; and the same being in decay, whether he doth bestow yearly the fifth part of his Benefice, till such time the same be sufficiently repaired; doing also further his Duty therein, and otherwise, as by the Law he is charged and bound in that behalf, distributing and doing as he is bound by the Law?

Article 25.

Item. Whether there be any Person that doth serve any Cure, or minister any Sacraments, not being Priest; or if any do take upon them to use the Room and Office of the Parson, or Vicar, or Curat, of any Benefice or Spiritual Promotion, receiving the Fruits thereof, not being admitted thereunto by the Ordinary?

Article 26.

Item. Whether they, and every each of them, doth go in Priestly Apparel and Habit, having their Beards and Crowns shaven, or whether any of them doth go in Laymen's Habits and Apparel, or otherwise disguise

themselves, that they cannot easily be discovered or known from Lay-men ?

Article 27.

Item. Whether they, or any of them, have many Promotions and Benefices Ecclesiastical, Cures, Secular Services, Yearly Pensions, Annuities, Farms, or other Revenues, now in Title or Possession; and what the Names of them be, and where they lie, giving all good instruction, and perfect information therein ?

Article 28.

Item. Whether such as have Churches or Chappels appropriated, or Mansions or Houses thereto appertaining, do keep their Chancels and Houses in good and sufficient reparations; and whether they do all things in Distributions and Alms, or otherwise, as by Law and good Order they ought to do.

Article 29.

Item. Whether any such as were ordered Schismatically, and contrary to the old Order and Custom of the Catholick Church, or being unlawfully and schismatically married, after the late innovation and manner, being not yet reconciled nor admitted by the Ordinary, have celebrated or said, either Mass or Divine Service, within any Cure or Place of this City or Diocese ?

Article 30.

Item. Whether any Parson, or Vicar, or other, having Ecclesiastical Promotion, doth set out the same to Farm, without consent, knowledg, and license of his Ordinary, especially for an unreasonable number of Years, or with such conditions, Qualities, or Manners, that the same is to the great prejudice of the Church, and the incumbent of the same, and especially of him that shall succeed therein ?

Article 31.

Item. Whether there be any Parson or Vicar, Curat or Priest, that occupieth buying and selling as a Merchant, or occupieth Usury, or layeth out his Mony for filthy Lucres-sake and Gain, to the slander of the Priesthood ?

Article 32.

Item. Whether they, or any of them, do wear Swords, Daggers or other Weapons, in times or places not convenient or seemly ?

Article 33.

Item. Whether any Priest, or Ecclesiastical Person, have reiterated or renewed Baptism, which was lawfully done before, or invented or followed any new Fashion or Forms, contrary to the Order of the Catholic Church ?

Article 34.

Item. Whether the Parson, Vicar, or Curat, do (according to the Law) every quarter in the Year, upon one solemn Day, or more, that is to wit, upon the Sunday, or Solemn Feast (when the Parishioners, by the Order of the Church do come together) expound and

declare by himself, or some other sufficient Person, unto the People, in the Vulgar, or Common Tongue, plainly, truly, and fruitfully, the Articles of the Catholick Faith, the Ten Commandments expressed in the Old Law, the Two Commandments of the Gospel, or New Law; that is, of earnest Love to God, and to our Neighbour; the seven Works of Mercy; the seven deadly Sins, with their Off-spring, Progeny, and Issue; the seven principal Vertues, and the seven Sacraments of the Church ?

Article 35.

Item. Whether that every Priest, having Cure, do admonish the Women, that are with Child, within his Cure, to come to Confession, and to receive the Sacrament, especially when their time draweth nigh, and to have Water in readiness to christen the Child, if necessity so require it ?

Article 36.

Item. Whether Stipendiary Priests do behave themselves discreetly and honestly, in all Points, towards their Parson, or Vicar, giving an Oath, and doing according to the Law, and Ecclesiastical Constitutions, Ordinances, and laudable Customs in that behalf ?

Article 37.

Item. Whether any Parson, Vicar, or other, having any Ecclesiastical Promotion, have made any alienation of any thing pertaining to their Church, Benefice, or Promotion; what it is, and what warrant they had so to do ?

XVI.—*An Address made by the Lower House of Convocation, to the Upper House.*

[Ex MS. Col. Cor. C. Cant.]

RIGHT Reverend Fathers in God, We the Clergy of the Province of Canterbury, of the Lower House, do most humbly pray your good Lordships, That touching the Submission and Order of the Lands and Possessions which sometimes did appertain to divers Bishops, Cathedral Churches, and to the late suppressed Monasteries, Priories, Colleges, Chauntries, and free Chappels, and other Churches within this Realm, and be now in the possession of the Temporality, that it may please your good Lordships, by your discreet Wisdoms, to foresee and provide, that by this our Grant, nothing pass, which may be prejudicial or hurtful to any Bishop, or other Ecclesiastical Person, or their Successors, for or concerning any Action, Right, Title, or Interest, which by the Laws of this Realm are already grown, or may hereafter grow or rise to them, or any of them, and their Successors, for any Lands, Tenements, Pensions, Portions, Tithes, Rents, Reversions, Service, or other Hereditaments, which sometime appertained to the said Bishops, or other Ecclesiastical Persons, in the Right of their Churches, or otherwise, but that the same

Right, Title, and Interest, be safe and reserved to them, and every of them and their Successors, according to the said Laws.

And further, whereas in the Statute passed in the first Year of Edward the Sixth, for the suppressing of all Colleges, &c. Proviso was made by the said statute, in respect of the same Surrender, that Schools and Hospitals should have been erected and founded in divers parts of this Realm, for the good education of Youth in Vertue and Learning, and the better sustentation of the Poor; and that other Works, beneficial for the Common-Weal, should have been executed, which hitherto be not performed, according to the meaning of the said Statute, it may please your good Lordships to move the King's and the Queen's most Royal Majesty, and the Lord Cardinal, to have some special consideration for the due performance of the Premises; and that as well the same may the rather come to pass, as the Church of England, which heretofore hath been honourably endowed with Lands and Possessions, may have some recovery of so notable Damages and Losses which she hath sustained.

It may please their Highness, with the assent of the Lords and Commons in this Parliament assembled, and by Authority of the same, to repeal, make frustrate and void, the Statute of Mortmain, made in the seventh Year of Edward the First, otherwise intituled, *De Religiosis*, and the Statute concerning the same, made the 15th Year of King Richard the Second. And all and every other Statute and Statutes, at any time heretofore made concerning the same. And forasmuch as Tythes and Oblations have been at all times assigned and appointed for the sustentation of Ecclesiastical Ministers; and in consideration of the same, their Ministry and Office, which as yet cannot be executed by any Lay Person, so it is not meet that any of them should receive, possess, or enjoy the same; That all Impropriations, now being in the hands of any Lay Person, or Persons, and Impropriations made to any secular use, other than for the maintenance of Ecclesiastical Ministers, Universities, and Schools, may be, by like Authority of Parliament, dissolved, and the Churches reduced to such State as they were in before the same Impropriations were made. And in this behalf we shall most humbly pray your good Lordships to have in special Consideration, how lately the Lands and Possessions of Prebends, in certain Cathedral Churches within this Realm, have been taken away from the same Prebends, to the use of certain private Persons; and in the lieu thereof, Benefices of notable value, impropriated to the Cathedral Churches in which the said Prebends were founded, to the no little decay of the said Cathedral Churches and Benefices, and the Hospitality kept in the same.

Farther, Right Reverend Fathers, we perceiving the godly forwardness in your good

Lordships, in the restitution of this noble Church of England, to the pristine State and Unity of Christ's Church, which now of late Years have been grievously infected with Heresies, perverse and schismatical Doctrine, sown abroad in this Realm by evil Preachers, to the great loss and danger of many Souls, accounting our selves to be called hither by your Lordships, out of all parts of the Province of Canterbury, to treat with your Lordships concerning, as well the same, as of other things touching the State and Quietness of the same Church, in Doctrine and in Manners, have, for the furtherance of your godly doing therein, devised these Articles following, to be further considered and enlarged, as to your Lordships Wisdoms shall be thought expedient. Wherein, as you do earnestly think many things meet and necessary to be reformed; so we doubt not but your Lordships, having respect to God's Glory, and the good Reformation of things amiss, will no less travel to bring the same to pass. And we, for our part, shall be at all times ready to do every thing, as by your Lordships Wisdoms shall be thought expedient.

1. We design to be resolved, Whether that all such as have preach'd in any part within this Realm, or other the King and Queen's Dominions, any Heretical, Erroneous, or Seditious Doctrine, shall be called before the Ordinaries of such Places where they now dwell, or be Benefic'd, and upon examination, to be driven to recant openly such their Doctrine in all Places where they have preach'd the same? And otherwise, Whether any Order shall be made, and Process to be made herein against them, according to the Canons and Constitutions of the Church in such Case used?

2. That the pestilent Book of Thomas Cranmer, late Arch-Bishop of Canterbury, made against the most Blessed Sacrament of the Altar, and the Schismatical Book, called, The Communion Book, and the Book of Ordering of Ecclesiastical Ministers; all suspect Translations of the Old and New Testament, the Authors whereof are recited in a Statute made the Year of King Henry the Eighth, and all other Books, as well in Latin as in English, concerning any Heretical, Erroneous, or Slandorous Doctrine, may be destroyed and burnt throughout this Realm. And that publick Commandment be given in all Places to every Man having any such Books, to bring in the same to the Ordinary, by a certain day, or otherwise to be taken and reputed as a favourer of such Doctrine. And that it may be lawful to every Bishop, and other Ordinary, to make enquiry and due search, from time to time for the said Books, and to take them from the Owners and Possessors of them, for the purpose abovesaid.

3. And for the better repress of all such pestilent Books, That Order may be taken with all speed, that no such Books may be

printed, uttered, or sold, within this Realm, or brought from beyond the Seas, or other parts, into the same, upon grievous pains to all such as shall presume to attempt the contrary.

4. And that the Bishops, and other Ordinaries, may with better speed, root up all such pernicious Doctrine, and the Authors thereof; We desire that the Statutes made, *Anno quinto* of Richard the Second, *Anno secundo* of Henry the Fourth, and *Anno secundo* of Henry the Fifth, against Hereticks, Lollards, and false Preachers, may be by your Industrious Suit reviv'd and put in force, as shall be thought convenient. And generally, that all Bishops, and other Ecclesiastical Ordinaries, may be restored to their Pristine Jurisdiction against Hereticks, Schismatics, and their Fautors, in as large and ample manner as they were, in the first Year of King Henry the Eighth.

5. And that the Premises may be the better executed by the presence of Beneficed Men in their Cures, the Statutes made *Anno 21.* of Henry the Eighth, concerning Pluralities of Benefices, and Non-residence of Beneficed Men; by reason whereof, a larger Liberty or License is given to a greater multitude of Priests and Chaplains to be absent from their Benefices with Cure, than was ever permitted by the Canon Laws, and all other Statutes touching the same, may be repealed, void, and abolished; and that the Bishops, and other Ordinaries, may call all Beneficed Men to be resident upon their Cures, as before the making of that Act they might have done.

6. *Item.* That the Ordinaries do, from time to time, make Process for punishment of all Simoniackal Persons, of whom it is thought there were never so many within this Realm. And that not only the Clerks, but also the Patrons, and all the Mediators of such Factions may be punish'd. Wherein we think good that Order were taken, that the Patrons should lose their Patronage during their natural Lives, according to the Ecclesiastical Constitutions of this Realm.

7. *Item.* That the ancient Liberty, Authority, and Jurisdiction, be restored to the Church of England, according to the Article of the great Charter, called, *Magna Charta*; at the least wise, in such sort as it was in the first Year of Henry the Eighth; and touching this Article, we shall desire your Lordships to be with us most humble Suitors to the King's and Queen's Majesty, and to the Lord Legat, for the remission of the importable Burthens of the First-Fruits, Tenths, and Subsidies. In which Suit, whatsoever advancement your Lordships shall think good to be offered unto their Majesties for the same, we shall therein be always glad to do as shall be thought good.

8. *Item.* That no Attachment of Premunire be awarded against any Bishop, or other Ordinary Ecclesiastical from henceforth in any Matter, but that a Prohibition be first

brought to the same, and that it may please the King's and Queen's Majesty, to command the Temporal Judges of this Realm, to explicate and declare plainly, all and singular Articles of the Premunire, and to make a certain Doctrine thereof.

9. *Item.* That the Statutes of the Provisors be not drawn by unjust Interpretation out of their proper Cases, nor from the proper sense of the words of the same Statutes.

10. *Item.* That the Statute of Submission of the Clergy, made *Anno 25.* of Henry the Eighth, and all other Statutes made during the time of the late Schism, in derogation of the Liberties and Jurisdictions of the Church, from the first Year of King Henry the Eighth, may be repealed, and the Church restored *in integrum*.

11. *Item.* That the Statute made for finding of great Horses by Ecclesiastical Persons, may likewise be repealed.

12. *Item.* That Usurers may be punish'd by the Common Laws, as in times past hath been used.

13. *Item.* That those which lay violent Hands upon any Priest, or other Ecclesiastical Minister, being in Orders, may be punish'd by the Canon Laws as in times past hath been used.

14. *Item.* That all Priests, Deacons, and Sub-Deacons, and all other having Prebends, or other Ecclesiastical Promotions or Benefices, from henceforth use such Priest-like Habit, as the quality of his State and Benefice requireth.

15. *Item.* That married Priests may be compelled to forsake their Women, whom they took as their Wives.

16. *Item.* That an Order may be taken for the bringing up of Youth in good Learning and Vertue; and that the School-Masters of this Realm may be Catholick Men, and all other to be removed that are either Sacramentaries, or Hereticks, or otherwise notable Criminous Persons.

17.* *Item.* That all exempt and peculiar Places may, from henceforth, be immediately under the Jurisdiction of that Arch-Bishop, or Bishop, and Arch-Deacon, within whose several Diocess and Arch-deaconry, the same are presently constitute and scituate. And whereas divers Temporal Men, by reason of late Purchases of certain Abbies, and exempt Places, have, by their Letters Patents, or otherwise, granted unto them Ecclesiastical Jurisdiction in the said Places; That from henceforth the said Jurisdiction be devolv'd to the Arch-Bishop, or Bishop, and Arch-Deacon, within whose Diocess and Arch-deaconry the same now be.

18. *Item.* Where the Mayor of London, by force of a Decree made, *Anno* of Henry the Eighth, hath attributed unto him the Cognition of Causes of Tythes in London; that

* This article is in the MS. scratched out and crossed.

from henceforth the same Cognition, and Jurisdiction, may utterly cease, and be reduced immediately to the Bishop of London Ordinary there.

19. *Item.* That Tythes may be henceforth paid according to the Canon Laws.

20. *Item.* That Lands and Places appropriated to Monasteries, which at the time of Dissolution and Suppression thereof, were exempt from the payment of Tythes may be now allotted to certain Parishes, and there chargeable to pay like Tythes as other Parishioners do.

21. *Item.* That there be a streight Law made, whereby the reparations of Chancels, which are notoriously decay'd through the Realm, may be duly repaired, from time to time, by such as by the Law ought to do the same; and namely, such as be in the King's and Queen's Hands; and that the Ordinaries may lawfully proceed in Causes of Dilapidations, as well of them as of all other Parsonages, Vicarages, and other Ecclesiastical Benefices and Promotions.

22. *Item.* That Order be taken for the more speedy payment of Pensions to all Priests, Pensionaries; and that they may have the same, without long Suits or Charges.

23. *Item.* That an Order be taken for payment of Personal Tythes; in Cities, and Towns, and elsewhere, as was used in Anno 21. of Henry the Eighth.

24. *Item.* That such Priests as were lately married, and refuse to reconcile themselves to their Order, and to be restored to Ministration, may have some special Animadversion, whereby as Apostates they may be discern'd from other.

25. *Item.* That Religious Women, which be married, may be divorced.

26. *Item.* That in Divorces, which are made from Bed and Board, Provision may be made, that the Innocent Woman may enjoy such Lands and Goods as were hers before the Marriage, or that happened to come to her use at any time during the Marriage; and that it may not be lawful for the Husband, being for his Offence divorced from the said Woman, to intermeddle himself with the said Lands or Goods, unless his Wife be to him reconciled.

27. *Item.* That Wardens of Churches and Chappels, may render their Accounts before the Ordinaries, and may be by them compell'd to do the same.

28. *Item.* That all such Ecclesiastical Persons as lately have spoiled Cathedral, Collegiate, and other Churches, of their own heads and temerity, may be compelled to restore all and singular things so by them taken away, or the true value thereof; and farther, to re-edify such things, as by them are destroyed and defac'd.

XVII.—*A Bull, constituting Cardinal Beaton Arch-Bishop of St. Andrews, Legate a Latere in the Kingdom of Scotland.*

An Original.

[Ex Chartophylac. Regio.]

PAULUS Episcopus Servus Servorum Dei, dilecto Filio Davidi, et Sancti Stephani in Celiomonte Presbitero Cardinali Sancti Andree nuncupato, apud Chariissimam in Christo Filium nostram Mariam Scotorum Reginam Illustrem, et in toto Scotiæ Regno, et Universis et singulis Provinciis, Civitatibus, Terris, Castris, et Locis præfatæ Mariæ Reginæ mediate vel immediate Subjectis, nostro Apostolicæ sedis Legato, Salutem et Apostolicam Benedictionem. Licet potestatis plenitudo desuper nobis sit commissa, et Universi Gregis Domini, divina disponente Clementia, curam habeamus; fines tamen humanæ possibilitatis excedere non valentes, considerantesq; quod circa singula per nos ipsos Apostolicæ servitutis Officium absolvere non possumus, nonnunquam aliquos, et præcipue Sanctæ Romanæ Ecclesiæ Cardinales in Sollicitudinis partem assumimus; ut ipsis vices nostras supplentibus, eorum cooperatione laudabili nostri oneris gravitatem alleviantes, ministerium nobis Commissum, Divina favente gratia, facilius et efficacius exequamur: Animo itaq; volentes multa quotidie eventura ob quæ opportunum atq; necessarium erit, cum charissima in Christo Filia nostra Maria Scotorum Regina Illustri, super pluribus Decus, Dignitatem, ac Statum Christianæ Reipublicæ, Sanctæque; sedis Apostolicæ concernentibus pertractare; ac nobis persuadentes quod Circumspectio tua, quæ rerum maximarum usu et experientia, ac singulari in agendo studio et dexteritate, nec minori prudentia et ingenii Acrimonia ita præstat, quod quæcunq; contigerint cum illa Majestate, nostro et prædictæ sedis nomine communicanda, tractanda, et peragenda, quæ nostrum et dictæ sedis honorem ipsamq; dignitatem respiciunt, necnon illa quæ eidem Circumspectioni tuæ duxerimus committenda, ea cura, industria, et solertia prosequeris, et adimplere curabis ut voluntas nostra, quæ non nisi ad Gregem custodiæ nostræ commissum, tuendum, et ampliandum invigilat, optatum finem sortiatur; Habitur super his cum venerabilibus fratribus nostris Sanctæ Romanæ Ecclesiæ Cardinalibus, matura deliberatione, de ipsorum Fratrum Consilio, Circumspectionem tuam apud dictam Mariam Reginam, necnon in toto Scotiæ Regno, ac universis et singulis Provinciis, Civitatibus, Terris, Castris, et Locis eidem Mariæ Reginæ mediate vel immediate subjectis, nostrum et sedis prædictæ Legatum, ad beneplacitum nostrum, Creamus, Constituimus et Deputamus. Circumspectio igitur tua munus hujusmodi devota mente suscipiens, se in illius executione sic sollicitam, ac verbo et opere studiosam diligentemq; exhibeat, quod ex tuis laboribus divina favente gratia optati fructus, quod

speramus, succedant: Tuq; per sollicitudinem tuam præter æternæ retributionis præmiū, possis apud nos et sedem eandem merito commendari. Nos autem, ut ipsi expectati fructus quantocius, emanent, et tu erga Personas Regni, Provinciarum, Civitatum, Terrarum, Castorum, et Locorum prædictorum, necnon familiares tuos continuos, commensales, undecunq; originem et ubicunq; Domicilium habentes, tuis obsequiis insistentes, et tibi servientes, te possis reddere gratiosum, Circumspectioni tuæ Matrimoniales et Beneficiales, ac alias Ecclesiasticas necnon spirituales et prophanas causas quaslibet, ad forum Ecclesiasticum quomodolibet pertinentes, tam primæ instantiæ, quem Appellatione quorumcunque, etiam a quibuscunq; Judicibus, Ordinariis et Delegatis, etiam per nos et sedem prædictam, seu quoscunq; alios etiam a Latere Legatos, et Judices interpositarum pro tempore, et durante dicta Legatione interponendarum, etiam Summarie, simpliciter, et de plano, sine strepitu et figura Judicii, sola facti veritate inspecta; cum potestate citandi, et inhibendi, ac sequestrandī, et exequendi, etiam per edictum publicum constituto, summarie et extrajudicialiter, de non tuto accessu, etiam sub censuris et pænis Ecclesiasticis etiam pecuniariis, tuo vel tuorum Delegatorum arbitrio moderandis, exigendis et applicandis, per te, vel alium seu alios, audiendas, cognoscendas, et fine debito terminandas, delegandi, illasq; etiamsi per nos aut alios Auctoritate Apostolica delegatæ forent, seu alias coram quocunq; penderent, cum tibi placuerit, ad te advocandi, et aliis etiam simpliciter committendi, et adversus quascunq; sententias, et res Judicatas, ac Contractus, et Lesiones quascunque, dictis tuis familiaribus Beneficium Restitutionis in integrum concedendi. Ac Officium Tabellionatus quibuscunq; personis idoneis, recepto ab eis in forma, solita juramento, concedendi: illosq; Tabelliones creandi, et Notariatus Officio investendi, alias juxta formam in Quinterno Cancellariæ Apostolicæ descriptam: Ac Milites auratos, Comitesq; Palatinos, et Poetas Laureatos creandi, constituendi, et deputandi: Ac personas sufficientes et idoneas ad Doctoratus, seu Licenciaturæ, et Baccalaureatus in utroq; vel altero Jurium, et etiam ad Magisterium tam in Theologia quam Artibus, et Medicina, vel alios gradus hujusmodi promovendi; eisq; insignia solita et debita, conferendi, et exhibendi, seu exhiberi et conferri faciendi, eisq; quod omnibus et singulis Gratiis, Privilegiis, Libertatibus, immunitatibus, exemptionibus, et indultis, quibus alii Milites aurati, Poetæ Laureati, et Comites Palatini, per nos et sedem prædictam, creati et instituti, necnon ad hujusmodi Gradus in Universitatibus Studiorum generalium, juxta illos actus et mores, ac servatis servandis promoti utuntur, potiuntur et gaudent; seu uti, potiri, et gaudere poterunt, quomodolibet in futurum; uti, potiri et gaudere, libere

et licite possint, et debeant indulgendi. Ac cum Nobilibus et Graduatīs, ut quæcunq; Tria, et si cum eis ad Duo incompatibilia Beneficia Ecclesiastica, insimul ad vitam obtinendam dispensatum foret; cum eis et quodcunq; Tertium, cum aliis vero non Nobilibus aut Graduatīs, ut quæcunq; Duo Curatæ, seu alias invicem incompatibilia, etiam si dignitas, Personatus, Administrationes, vel Officia in Cathedralibus, etiam Metropolitanis, vel Collegiatis: et Dignitates ipse in Cathedralibus, etiam Metropolitanis, post Pontificiales Majores, seu Collegiatis Ecclesiis hujusmodi Principales, aut duo ex eisdem Parochiales Ecclesiæ, vel earum perpetuæ Vicariæ fuerint: Et ad dignitates, personatus, administrationes, vel officia hujusmodi consueverint, qui per electionem assumi, eisq; cura imminet animarum, necnon quæcunq; duo dissimilia, vel similia, sub uno, duobus vel tribus tectis dictarum vel aliarum Ecclesiarum consistentia: Ac cum quibusvis Personis, cujusvis Ordinis, Monachis, Canonicis, et Religiosis, ut quæcunq; duo Beneficia Ecclesiastica, cum cura vel sine cura regularia, aut cum eorum altero, seu sine illis, unum curatum seculare, et cum quibusvis Clericis Secularibus, ut unum Beneficium Ecclesiasticum cum cura, vel sine cura cujusvis Ordinis regulare, etiam si beneficia regularia hujusmodi Prioratus, præposituræ, præpositatus, Dignitates, Personatus, Administrationes vel Officia fuerint; et ad illos, illas, vel illa, consueverint, qui per electionem assumi, eisq; cura imminet animarum; Regulares, videlicet unum ex dictis regularibus beneficiis quod maluerint, si Prioratus, præpositura, aut alia Dignitas Conventualis, aut officium claustrale fuerit, in titulum et ipsi regulares reliquum, ac seculare vel alterius Ordinis regulare; necnon Clerici Seculares unum quod Conventuale aut Claustrale non sit, in commendam quoad vixerint, vel ad tempus de quo tibi videbitur retinere, ac de ipsis commendandi beneficii, fructibus, redditibus, et proventibus disponere, et ordinare, sicuti illud in titulum pro tempore obtinentes, de illis disponere et ordinare potuerunt, seu etiam debuerunt; Alienatione tamen quorumcunque bonorum immobilium, et preciosorum mobilium, dicti Beneficii in Commendam retinendi, eis penitus interdicta: Necnon cum petentibus defectum Natalium etiam regularibus, ut ad omnes etiam Sacros Ordines promoveri, et quæcumque, quotcumque, et qualiacunque Beneficia Ecclesiastica cum cura vel sine cura, ac se invicem compatienda, etiam si Canonici, et Prebendæ in Cathedralibus, etiam Metropolitanis vel Collegiatis Ecclesiis, hujusmodi ac alias ut præfertur qualificata fuerint; dummodo dignitates in Metropolitanis vel aliis Cathedralibus, post Pontificales Majores, et in Collegiatis Ecclesiis hujusmodi Principales non existant; ac etiam cum eis si graduati non fuerint, ut præfertur, ad duo, si vero graduati fuerint, ad tria incompatibilia beneficia hujusmodi, non tamen

dignitates majores ut præfertur, nec Principales, vel cum dispensatis ad duo ut tertium Curatum, vel alias incompatible ut supra dictum est, et cum regularibus etiam ad beneficia regularia ut præfertur, qualificata, et competentibus, ætatis defectum etiam regularibus, supra decimum septimum suæ ætatis Annum, ut seculare quocumque; Beneficium Ecclesiasticum Curatum, vel alias incompatible, etiam si dignitas, personatus, administratio, vel Officium in Cathedrali, vel Metropolitana vel Collegiata, etiam si dignitas ipsa in Cathedrali vel Metropolitana post Pontificalem majorem, et in Collegiata Ecclesia hujusmodi Principalis seu Parochialis Ecclesia, vel ejus perpetua Vicaria fuerit; et ad dignitates, personatus, administrationes, vel officia tam secularia quam regularia, hujusmodi consueverunt, quæ per electionem assumi, eis; cura imminet animarum, Regulares vero beneficium etiam seculare ut præfertur qualificatum, si eis alias canonicè conferatur, aut ipsi eligantur, præsententur, vel alias assumantur ad illa et instituuntur, in eis recipere et insimul quoad vixerint retinere, illaq; simul vel successive, simpliciter vel ex causa permutationis, quoties sibi placuerit dimittere, et commendæ hujusmodi cedere, ac loco dimissi, vel dimissorum, aliud vel alia, simile vel dissimile, aut similia vel dissimilia, beneficium seu beneficia, Ecclesiasticum vel Ecclesiastica, quæcunque, quocunque et qualiacunque compatiens, seu duo aut tria vel tertium curata, seu alias invicem incompatible, ac duo alia similia vel dissimilia, sub uno vel duobus aut tribus tectis consistentia, ac quæcunque, quocunque et qualiacunque cum cura vel sine cura, se invicem et cum prædictis compatiens, aut supra dictum decimum septimum Annum agentes, curatum vel alias incompatible Beneficium Ecclesiasticum respective similiter recipere, et dummodo inter ipsa tria incompatible plures quam duæ Parochiales Ecclesiæ, vel earum perpetuæ Vicariæ, aut duo Canonici et Prebendæ, seu duæ dignitates, personatus, administrationes, vel officia, sub eodem tecto ac pro dictis patientibus, defectum Natalium, dignitates ipse in eisdem Cathedralibus etiam Metropolitanis post Pontificales Majores, aut Collegiatis Ecclesiis hujusmodi modo Principales non existant, insimul quoad vixerint vel ad tempus retinere. Quodq; constituto in sexto decimo, ut ad Subdiaconatus, et in decimo octavo ad Diaconatus, ac in vigesimo primo suarum ætatis Annis, etiam si ratione Beneficiorum Ecclesiasticorum per eos obtentorum arctati fuerint, ad Presbiteratus Ordines, et tam ipsi quam quicunque; alii in ætate legitima constituti, et similiter arctati, promoveri volentes, ut ad omnes ordines prædictos, etiam extra tempora a jure Statuta, quibusvis diebus Dominicis, vel Festivis, et prout necessitas exegerit, ad duos ex ordinibus prædictis eodem die a quocunque; maluerint, Catholico Antistite, gratiam et communionem dictæ sedis habente, alias tamen rite promo-

veri libere et licite possint. Quodq; obtinentes Beneficia Ecclesiastica curata, seu alias Sacros et Presbiteratus Ordines hujusmodi, tam de jure quam ex Statuto, fundatione, vel alias requirunt, ut ratione illorum, Usque ad septennium a fine Anni eis a jure præfixi computandum, ad aliquem ex Diaconatus et Presbiteratus Ordinibus hujusmodi, dummodo infra primum dicti septennii Biennium ad dictum Subdiaconatus Ordinem promoti fuerint, se promoveri facere minime teneantur, nec ad id a quoquam, quavis Auctoritate inviti valeant coarctari; etiam unum, duo, vel plura septennia, vel alia tempora ad id per nos aut sedem eandem pluries concessa, et prorogata fuerint, et pendeant: Et cum quibusvis Personis tertio aut quarto, aut mixtim, tertio et quarto, etiam multiplici consanguinitatis seu affinitatis gradibus invicem conjunctis, et quocunque; impedimento publicæ honestatis, aut cum his qui per Adulterium se polluisent, dummodo in mortem defuncti conjugis quicquam machinati non fuissent, ut invicem matrimonialiter copulari, et in contractis per eos scienter vel ignoranter Matrimonii, cum absolute a censuris quas sic scienter contrahendo incurrissent, remanere possint, etiam prolem exinde susceptam legitimam decernendo, dispensandi. Ac Personis quibuscunque, Ecclesiasticis Secularibus et Regularibus, ut quoad vixerint, vel ad aliud tempus in Romana Cura, vel altero Beneficiorum Ecclesiasticorum per eos obtentorum residendo, aut Literarum Studio in Loco ubi illud vigeat generale insistendo, fructus, redditus et proventus omnium et singulorum Beneficiorum Ecclesiasticorum, cum cura vel sine cura, quæ in quibusvis Ecclesiis sive Locis pro tempore obtinebunt, etiamsi ut præfertur, qualificata fuerint cum ea integritate, quotidianis distributionibus duntaxat exceptis, libere percipere valeant, cum qua illos perciperent, si in eisdem Ecclesiis sive locis personaliter residerent, et ad residendum interim in eisdem minime teneantur, nec ad id a quoquam valeant coarctari. Proviso quod beneficia prædicta debitis propterea non fraudentur obsequiis, et animarum Cura in eis quibus illa imminet nullatenus negligatur; sed per bonos et sufficientes Vicarios, quibus de ipsorum beneficiorum proventus necessaria congrue ministrentur, diligenter exerceatur, et deserviat inibi laudabiliter in divinis. Ac quibuscunque; personis liceat habere Altare portatile, cum debitis Reverentia, et honore, super quo in locis ad id congruentibus et honestis sive alieni juris præjudicio: Et cum qualitas negotiorum pro tempore ingruentium id exegerit, antequam elucescat dies, circa tamen diurnam lucem, ita quod id nec eis, nec Sacerdoti taliter celebranti ad culpam valeat imputari, et cum eos ad loca Ecclesiastica interdicta supposita contigerit declinare, in illis clausis Januis, Excommunicatis et interdictis exclusis, non pulsatis Campanis, et submissa voce possint, etiam per se ipsos, si Ecclesiastici et ad Presbi-

teratus ordinem rite promoti fuerint, aut per proprium vel alium Sacerdotem, Missas et alia Divina Officia in sua et famulorum suorum domesticorum præsentia celebrare, et celebrari facere; dummodo ipsi vel illi causam non dederint interdicto, nec id ipsis vel illis contigerit specialiter interdicti: Proviso etiam quod parce hujusmodi concessione ante diem, celebrandi et celebrari faciendi utantur; quia cum in Altaris Ministerio imoletur Dominus noster Jesus Christus Dei Filius, qui Candor est Lucis æternæ, convenit hoc non noctis tenebris fieri, sed in Luce. Ac quibuscumq; Personis ut Confessorem seu Confessores idoneos eligere possint, qui eos et eorum quemlibet juxta formam in quinterno dictæ Cancellariæ annotatam, poterit absolvere. Necnon quibusvis Personis Ecclesiasticis secularibus ut quoad vixerint, et quoties eis placuerit, per seipsas aut cum uno Presbitero, seu Clerico, socio seu familiari, horas Canonicas diurnas et nocturnas, ac alia divina officia secundum usum et morem Romanæ Ecclesiæ, etiam juxta ritum Breviarii noviter impressi, extra tamen chorum Ecclesiæ, dicere et recitare, libere et licite valeant; et ad alium usum super hoc observandum, etiam ratione beneficiorum per eas obtentorum, minime teneantur, nec ad id compelli possint, indulgendi. Quodq; quilibet Sacerdos, aut Religiosus Ecclesiasticus. Sacramenta ministrare valeat, Juræ Parrochialis Ecclesiæ, et cujuslibet alterius in omnibus semper salvo. Concedendi, ac Mulieribus honestis quibuscumque, ut quæcumq; Monasteria, et domos Monialium quarumcumque, etiam observantiæ regularis exempta et non exempta, quomodocumq; reclusa, cum aliquibus Matronis etiam honestis, de consensu eorum qui dictis Monasteriis et Domibus præfuerint, dummodo inibi non pernecent, Devotionis causa ingredi valeant: Ac Rectoribus Parrochialium, Ecclesiarum, et aliorum Beneficiorum Ecclesiasticorum, Curatorum, vel quoscumq; eorum, Parrochianos utriusq; sexus, ab omnibus et singulis eorum peccatis, et Criminibus, in Casibus in quibus Ordinarii locorum de Jure vel consuetudine, aut alias absolvere possint; Et in illis qui sedi prædictæ reservati non fuerint, absolvere, Ac vota quæcumque per eos pro tempore emissa, præterquam sedi prædictæ reservata, in alia pietatis opera commutare valeant: Ac quibuscumq; personis utriusque sexus, Secularibus, Ecclesiasticis, Religiosis, Mendicantibus, quæ Zelo Devotionis accensæ, Sepulchrum Dominicum, et alia pia Loca et Oratoria terræ Sanctæ, desiderant personaliter visitare, quibusvis prohibitionibus Apostolicis in contrarium factis non obstantibus, Sepulchrum et alia Loca prædicta visitare. Et in locis in quibus usus olei non habetur, ut Butiro et Caseo et infirmi de Consilio utriusq; Medici, Carnibus Vesci, et licite uti valeant, indulgendi. Necnon quæcumq; Juramenta ad effectum agendi, ac etiam simpliciter ut tibi videbitur, dummodo alicui exinde magnum præjudicium non fiat, relaxandi. Ac quoscumq;

qui Perjurii Reatum incurrerint, ab illo absolvendi, et ad Priores honores, Statum, et famam restituendi, ac plenarie redintegrandi, omnemq; inhabilitatis et Infamiæ maculam sive notam, Præmissorum occasione contractam, pœnitus abolendi: Ac quoscumque per saltum, vel furtive, ad aliquos sacros Ordines promotos, ab excessu quem propterea incurrerint, absolvendi; vel ut ad aliquos alios si promoti non essent, alias rite promoveri, libere et licite possint dispensandi: Absolvendi quoq; omnes et singulos qui Simoniam labem, tam in beneficiis per eos habitis cujuscumq; qualitatis fuerint, quam Ordinibus per eos susceptis contraxerint, ab illa et excommunicationis aliisq; censuris, et pœnis Ecclesiasticis quas propterea incurrerint; et super Irregularitate si quam illis ligati, Missas et alia Divina Officia, non tamen in contemptum Clavium, celebrando, seu alias se immiscendo, contraxissent, dispensandi: omnemq; inhabilitatis et Infamiæ maculam, similiter per eos dicta occasione, ac etiamsi forsitan aliqua beneficia, curata vel alias incompatibilia, post et contra felicis recordationis Johannis Papæ 22, Prædecessoris nostri, quæ incipit, Execrabilis, Constitutionem detinuissent, et detinerent, fructus perripiendo, ex eisdem contractam abolendi; dictaq; beneficia eis, facta tamen per eos prius de fructibus male perceptis, debita Compositione pro Camera Apostolica, denuo conferendi: Et eos qui etiam Parrochiales Ecclesias, vel alia beneficia Ecclesiastica Presbiteratus vel alium ordinem requirunt, intra Annum vel aliud tempus pacifice possedissent, et ea postmodum detinuissent et detineant, ad dictum Presbiteratus ordinem legitimo cessante impedimento, nulla; per eos desuper dispensatione obtenta, non promoti, fructus etiam percipiendo, absolvendi; omnemq; inhabilitatis et Infamiæ maculam, sive notam, similiter per eos dicta occasione contractam, pœnitus tollendi, eisq; de novo de beneficiis prædictis sic detentis providendi, facta tamen debita de fructibus male perceptis, pro Camera prædicta ut prædictum est, compositione. Ac quoscumq; qui in Clericos et Presbiteros, citra tamen membri mutilationem et mortem, manus violentas temere injecissent, ab Excommunicationis sententia, quam propterea incurrerint, si hoc humiliter petierint; Et etiam qui tempore Bellorum, Rapinas, Sacrilegia, Furta, et alia mala perpetrarunt, debita satisfactione prævia, et etiam illos, qui horas Canonicas omiserunt, et debita tempore non recitaverunt, aut inadvertenter dixerunt, cujuscumq; Qualitatis, Ordinis et Conditionis fuerint, ab excessibus et omissione hujusmodi respective; Necnon etiam quoscumq; Religiosos Ordinum quorumcumque, qui ob sui habitus non delationem, aut alias, Reatum sedis Apostolicæ incurrissent, ab illa ac etiam Excommunicationis, aliisq; sententiis, censuris et pœnis Ecclesiasticis, quos propterea etiam juxta instituta suorum ordinum regularia incurrissent, absolvendi: Ac super irregularitate quacun-

que, præterquam homicidii voluntarii, aut Bigamia; quovismodo, etiam per sententiam, etiam sanguinis, ultimi supplicii inde sequuti, aut mutilatione membrorum contracta, ad omnes etiam Sacros et Presbyteratos Ordines, citra tamen Altaris Ministerium, et ad dignitates et beneficia Ecclesiastica, cum cura et sine cura, quæcunque, quotcunq; et qualiacunque, se invicem compatiuntur, eis alias Canonice conferenda, dispensandi; omnemq; inhabilitatis et Infamiae maculam sive notam etiam inde contractam, penitus abolendi. Et contra quoscunq; tam Ecclesiasticos quam Laicos, Litterarum Apostolicarum et Supplicationum ac Commissionum Falsarios, Schismaticos, Hæreticos, Usurarios, Raptores, et aliorum quorumcunque Criminum Reos, cujuscunque dignitatis, status, gradus, ordinis, vel conditionis existentes, inquirendi, procedendi, ac reos juxta criminum et excessuum exigentiam, prout Canonice disponunt Sanctiones, ut videbitur Conscientiæ expedire, puniendi: Contradictores quoslibet et Rebelles, per Censuram Ecclesiasticam, et alia Juris Remedia, Appellatione postposita, compescendi, et si opus fuerit auxilium Brachii secularis invocandi, seu præmissa fieri faciendi: Et si ad Cor reversi, suum errorem recognoverint, et de præmissis volverint, ipsiq; humiliter postulaverint, seu supplicaverint, et tibi videbitur eos a criminibus, et excessibus ac sententiis, censuris, et pænis hujusmodi quas propterea incurrerint, absolviendi: Ac cum eis, facta tamen cum dicta Camera Compositione, ad Ordines, Honores et Dignitates, ac etiam Beneficia Ecclesiastica, quæcunque, quotcunque, et qualiacunque, dispensandi, eosque in pristinum statum restituendi, reponendi, et plenarie reintegrandi, omnemq; inhabilitatis et Infamiae maculam, sive notam per eos præmissorum occasione contractam, etiam penitus abolendi. Ac cum dictis Usurariis super male ablatis, et perceptis incertis, pro dicta Camera componendi, eisque, ut facta compositione hujusmodi, ad aliam restitutionem faciendam non teneantur, concedendi. Ac quascunque Ecclesias, Monasteria, Domos, Universitates, et Collegia, ac pia Loca, quæcunq; etiam exempta, et eidem sedi immediate subjecta, per te vel alium, seu alios idoneos, visitandi, et quæ ex eis Correctione et Emendatione tam in Spiritualibus quam Temporalibus indigere cognoveris, tam in Capite quam in membris reformandi, prout secundum Deum, et Canonicas Sanctiones, ac Regularum suarum instituta, noveris expedire: Ac quæcunq; Statuta, et Ordinationes Ecclesiarum, Universitatum, et Studiorum generalium, Monasteriorum, Ordinum, et Conventuum, quæ tamen Libertatem Ecclesiasticam non confundant, aut illi derogent vel repugnent, confirmandi, et approbandi; Supplendique omnes et singulos defectus, si qui forsitan intervenissent in eisdem, illaq; si tibi expedire videbitur, moderandi, corrigendi, et in melius reformandi, ac illis juxta illorum exigentiam addendi. Necnon quotquot tibi

videbitur in nostros et dictæ sedis Accolitos, Capellanos, et Notarios Apostolicæ Auctoritate recipiendi, et aliorum nostrorum et dictæ sedis Accolitorum, Capellanorum, et Notariorum numero, et consortio favorabiliter aggregandi; Ac eis quod omnibus et singulis Privilegiis, Prærogativis, indultis, honoribus, exemptionibus, gratiis, libertatibus, et immunitatibus, utantur, potiantur, et gaudeant, quibus utuntur, potiuntur et gaudent, ac uti, potiri et gaudere poterunt, quomodolibet in futurum alii nostri et dictæ sedis Notarii. Exhibendi quoque, et exhiberi faciendi, eis Insignia Notariatus hujusmodi, recepto tamen prius ab eis solito Juramento, ac quibusvis personis Ecclesiasticis etiam Prælatis, Secularibus, et Regularibus, utriusq; sexus, etiam juxta formam Quinterni Cancellariæ hujusmodi licentiam Testandi, concedendi; Ac etiam per te vel alium seu alios quorumcunq; beneficiorum Ecclesiasticorum cum cura et sine cura, Secularium vel Regularium, etiam quæ dictæ sedi ex quavis causa præterquam ratione Officialium sedis prædictæ, in Romana Curia officia sua actu exercentium, generaliter reservata fuerint, resignationes simpliciter, vel ex causa permutationis, ac commendatorum et litigiosorum tam in dicta Curia quam extra eam, cessiones litis, causas juris ac commendarum recipiendi, et admitendi, ac Causas desuper pendentes advocandi, et lites hujusmodi penitus extinguendi, dictaq; beneficia tam simpliciter quam ex eadem causa, et alia quæcunque, quotcunque, et qualiacunque, etiam alias, etiam per obitum infra limites dictæ Legationis, et quoad tuos Familiæ, continuos, commensales extra dictos limites ubicunq; vacantia, et vacatura, etiamsi ut præfertur reservata, vel affecta, et de jure Patronatus Laicorum fuerint, etiam si Dignitates Majores et Principales, et beneficia etiam regularia manualia, et alias quomodolibet qualificata fuerint, personis idoneis etiam quæcunque, quotcunque, et qualiacunque beneficia Ecclesiastica obtinentibus et expectantibus, etiam secularibus vel regularibus, conferendi, et de illis etiam providendi: Necnon quibusvis ministeriis tam Virorum quam Mulierum, Ordinum quorumcunq; Legationis prædictæ, quorum tamen videlicet Virorum fructus, redditus, et proventus ducentorum fleecnorum Auri, de Camera secundum commune extenuationem, valorem annum non excedant, nunc et pro tempore vacantibus, de Abbatibus et Abbatissis, providendi, ac Monasteria et beneficia hujusmodi quibusvis ad vitam, vel ad tempus, per eos tenenda, regenda, et gubernanda; ita quod liceat eis, debitis et consuetis illorum supportatis oneribus, de residuis illorum fructibus, redditibus, et proventibus, disponere et ordinare, sicuti illa in titulum pro tempore obtinentes, de illis disponere et ordinare poterunt, seu etiam debuerunt: Alienatione tamen quorumcunq; bonorum immobilium, et preciosorum mobilium, Monasteriorum et beneficiorum prædictorum eis penitus interdicta.

Commendandi necnon invicem, vel ad tempus, etiam quibusvis Mensis, Spiritualibus, Capitularibus, et Conventualibus, uniendi, annectendi, et incorporandi, Ac Canonicos super-numerarios, de consensu Capituli creandi, ac ad sententiarum, rerum judicatarum, Exemptorialium, et Censurarum, per resignantes, seu cedentes in Rota nostri Pallatii Apostolici habitatum, prosecutionem, illos in quorum favorem resignaverint, seu cesserint, admittendi, seu admitti faciendi, et mandandi et ad ulteriorem executionem usque ad realem partitionem contra quoscunq; etiam Pontificali præditos dignitate procedendi, ac verum et ultimum vacationis modum, etiam si ex eo quævis generalis reservatio resultet, pro expressa habend. ac super illorum et quorumcunq; aliorum beneficiorum Ecclesiasticorum fructibus, redditibus, et proventibus, quascunq; pensiones Annuas, non tamen medietatem fructuum, reddituum et proventuum hujusmodi excedentes, ac etiam omnes fructus loco pensionis, prædictis resignantibus, vel cedentibus, aut aliis personis idoneis, quoad vixerint per prædicta beneficia, pro tempore obtinentes, et eorum successores, annis singulis, in locis et terminis etiam sub privationis et aliis pænis, sententiis, et censuris Ecclesiasticis, in talibus apponi solitis; persolvendas etiam cum regressu, ingressu, vel accessu, ob non solutionem earum in forma solita de consensu eorum qui dictas pensiones persolvere habebunt, reservandi, constituendi, et assignandi: Ac easdem et alias hactenus et deinceps reservatas et reservandas pensiones, et fructuum reservationes, de consensu etiam anticipata solutione, aliquorum annorum cassandi, et extinguendi, ac annullandi. Ac quoad familiares tuos prædictos qui transferendi facultatem habuerint easdem pensiones, et fructus de eorum consensu, etiam in quoscunq; per eos nominatos, transferendi, etiam cum hoc quod ipsi in quos transferentur, quæcunq; transferentium debita persolvere, vel alia onera, et conditiones in ipsis translationibus apposita, adimplere, sub pena invaliditatis translationis, teneantur: et fructibus hujusmodi clausulam quod earum Litteræ per te concedendæ pro expeditis et intimatis, habeantur, de consensu illorum qui solvere habebunt, apponendi: Ac personas prædictas ad effectum gratiarum prædictarum, quas pro tempore per te eis concedi contigerit, ad omnibus et singulis Excommunicationis, Suspensionis, et Interdicti aliisque Ecclesiasticis Sententiis, censuris et pænis, a jure vel ab homine quovis occasione vel causa latis, si quibus quomodolibet immediate fuerint, absolvendi, et absolutas fore censendi. Ac omnia et singula beneficia Ecclesiasti. cum cura, et sine cura, quæ etiam ex quibusvis dispensationibus Apostolicis obtinent, et expectant, ac in quibus et ad quævis eis quomodolibet competit, quæcunq; quotcunq; et quæcunq; sint, eorumque, fructuum, reddituum, et proventuum, veris, annuis valoribus, ac hujusmodi dispensationum tenores, in Lit-

teris tuis, pro expressis, absq; eo quod de illis vel eorum aliquo mentionem facere teneantur, aut propter non factam mentionem ipsam, Litteræ per te concedendæ, surreptionis aut nullitatis vitia subjacere censeantur, habendo. Necnon quascunq; gratias expectativas, speciales reservationes, uniones, annexiones, et incorporaciones, nominationes, nominandi et conferendi facultates, et mandata per nos et sedem prædictam, aut Legatos ejusdem, in favorem quarumcunq; personarum, etiam cujuscunq; dignitatis, status, gradus, Ordinis, vel Conditionis, aut Cardinalatus honore fulgentium, sub quibusvis verborum formis ac clausulis, etiam derogatoriis, derogatoribus, fortioribus, efficacioribus, et insolitis, etiam motu proprio et ex certa scientia, aut quavis consideratione, intuitu vel respectu etiam quantumcunq; grandi vel excogitabili; etiam Regum, Reginarum alicunq; Principum et Prælatorum, factas et concessas, ac faciendas et concedendas, imposterum illorumq; vim et effectum omnino suspendendi. Ac visitantibus quascunq; Ecclesias, Seculares vel Regulares, etiam ad illarum fabricas, seu pro conservatione et instauratione earum, manus porrigentibus adiutrices, in duabus festivitibus duntaxat, septem Annos et totidem Quadragenas, vel infra dictum tempus illud quod tibi videbitur de injunctis Penitentis misericorditer in Domino relaxandi; ita quod perpetuo vel ad tempus prout tibi videbitur durare habeant. Ac quibusvis personis dictæ Legationis, ac etiam familiaribus prædictis, ut bona immobilia eorundem Monasteriorum, Dignitatum, Prioratum, Administrationum, et Officiorum, aliorumq; beneficiorum Ecclesiasticorum, quæ obtinent, seu durante Legatione hujusmodi obtinebunt, permutare, vendere, et ad tempus longum locare, ac in feudum et Emphiteosim, seu Censum vel affectum concedere, et alias alienare valeant, cum evidenti Ecclesiarum, Monasteriorum et Beneficiorum Ecclesiasticorum, ad quæ pertinent, utilitate: Proviso quod pretia exinde provenientia, in hujusmodi utilitatem convertenda, penes aliquam sedem sacram, aut fide et facultatibus idoneam Personam, cum recognoscibilibus clausulis et cautelis in similibus apponi solitis, fideliter reponantur. Necnon Regularibus Personis utriusq; sexus, etiam Ordinum Mendicantium, ut de eorum Monasteriis, Domibus et Locis ad illa Monasteria, Domos et Loca, etiam aliorum Ordinum, etiam non Mendicantium, in quibus benevolos invenerint receptores, se transferre, et nova loca recipere: Ac Personis quibuslibet, Ecclesiis, Monasteria et Domos Ordinum Mendicantium, et beneficia Ecclesiastica quæcunq; de novo fundare et dotare et collapsas reparare volentibus, ut illa in Locis ad hoc honestis et commodis fundare et reparare, ac in fundatione hujusmodi licita et honesta onera illa pro tempore obtinentibus, imponere valeant; reservato eis, et dictis tuis familiaribus, etiam quo ad Ecclesias per eos jam ubilibet constructas

seu restauratas, et ulterius vel de novo construendas et restaurandas, ac eorum posteris, jure Patronatus, et presentandi personam idoneam, ad illa dum vacabunt, licentiam concedendi; ac locationes et alienationes de bonis immobilibus Ecclesiarum, Monasteriorum, Prioratuum, Administrationum, vel officiorum, aliorumque; beneficiorum Ecclesiasticorum, et locorum factas, si in evidentem utilitatem illorum cesserint, confirmandi et approbandi: ac singulos defectus, si qui intervenerint, in eisdem supplendi: Necnon tempus præfixum Executoribus ultimarum Voluntatum, ad illas exequendum prorogandi; Ac juri patronatus Laicorum, ad effectum provisionum et commendarum, ac Unionum prædictarum Canonice pro medietate, et si ex causa permutationis fierent, vel lis penderet, aut jus patronatus non ex fundatione vel dotatione acquisitum esset, in totum derogandi. Necnon omnia et singula, quæ Major Penitentiarius noster, in dicta Curia ex speciali vel alia sibi concessa facultate, quomodolibet facere potest et consuevit, ac quæ in prædictis et circa ea necessaria essent, seu quomodolibet opportuna, faciendi, mandandi, ordinandi et discernendi, per te vel alium, seu alios, Auctoritate Apostolica tenore præsentium concedimus facultatem. Docerentes te omnibus et singulis facultatibus prædictis, in quibuscumque; partibus prædictis, et cum illorum seu in illis residentibus personis ac familiaribus tuis, libere uti posse: Non obstantibus defectibus, et aliis prædictis ac Lateranen. Vienen. Pictaven. et Generalium, ac aliorum Consiliorum, necnon piæ memoriæ Bonifacii Papæ VIII. etiam Prædecessoris nostri, per quam concessionem percipiendi fructus, in absentia, sine præfinitione temporis, fieri prohibentur: ac de una vel duabus Dietis in Concilio generali edita, et aliis Apostolicis, ac in Provincialibus et Sinodalibus Conciliis editis, generalibus vel specialibus constitutionibus, et ordinationibus, etiam quibusvis Regulis Cancellariæ Apostolicæ editis et edendis, quarum tempora durante, ac etiam pluries prorogata et decursa de novo concedere possis: quibus et aliis præmissis, et in specie valeas derogare statutis et consuetudinibus Ecclesiarum, Monasteriorum, Universitatum, Collegiorum, et Civitatum hujusmodi, necnon ordinum quorumcunque, etiam juramento, confirmatione Apostolica, vel quavis firmitate alia roboratis, etiam si de illis servandis et non impetrandis Literis, contra ea, et illis etiam ab alio vel aliis impetratis, seu alias quovismodo concessis, non utendo personæ quibus indultum de percipiendis fructibus in absentia hujusmodi concessum fuerit præstitissent, eatenus vel imposterum forsitan præstare contigerit, juramentum ac quibusvis privilegiis et indultis generalibus vel specialibus, ordinibus quibuscumque; etiam Cluniacens. et Cisterciens. quomodolibet concessis, confirmatis et innovatis, quæ præmissis quovismodo obstant, per quæ presentibus non expressa vel totaliter non inserta, effectus ea-

rum impediri valeat, quomodolibet vel differri, et de quibus quorumque; totis tenoribus de verbo ad verbum habenda sit in nostris Literis mentio specialis, quæ quoad hoc nolumus cuiquam suffragari: quibus omnibus et fundationibus quibuscumque; prout expedierit secundum rei et Casus exigentiam ut tibi placuerit valeas derogare; quodque; aliqui super provisionibus sibi faciendis de hujusmodi vel aliis Beneficiis Ecclesiasticis in illis partibus speciales vel generales dictæ sedis vel Legatorum ejus Literas impetratas, etiam si per eas ad inhibitionem, reservationem, et decretum, vel alias quomodolibet, sit processum: quibus omnibus personas, quibus per te beneficiis prædictis providebitur, in eorum assecutione volumus anteferri; sed nullum per hoc eis quoad assecutionem beneficiorum aliorum præjudicium generari. Seu si Locorum Ordinariis et Collatoribus, vel quibusvis aliis communiter, vel divisim ab eadem sit sede indultum, quod ad receptionem vel provisionem alicujus minime teneantur, et ad id compellit, aut quod interdici, suspendi vel excommunicari non possint, quodque; de hujusmodi vel aliis beneficiis Ecclesiasticis ad eorum collationem, provisionem, presentationem, electionem, seu quamvis aliam dispositionem, conjunctim vel separatim spectantibus, nulli valeat provideri, seu commenda fieri per Literas Apostolicas: non facientes plenam et expressam, ac de verbo, ad verbum de indulto hujusmodi mentionem, et qualibet alia dictæ sedis indulgentia, generali vel speciali, cujusque; tenoris existat, per quam presentibus non expressam, vel totaliter non insertam effectus Literarum tuarum impediri valeat, quomodolibet vel differri et de qua cujusque; toto tenore habenda sit in nostris Literis mentio specialis. Et quia difficile esset præsentibus in singulis Literis tuis super præmissis comendendis inferri, aut ad omnia Loca, in quibus de eis fides facienda esset deferri; volumus et decernimus, earum transumptis etiam per impressionem factis et tuo sigillo munitis; ac manu tui Secretarii aut Regentis Cancellariæ tuæ subscriptis, dictisque; Literis tuis absque; earundem præsentium in toto vel in parte insertionem, eam ubique; fidem in Judicio et extra adhiberi, quæ ipsis præsentibus adhiberetur, si originaliter exhiberentur. Dat. Romæ apud Sanctum Petrum, Anno Incarnationis Domini Millesimo quingentesimo quadragessimo tertio. Tertio Kalend. Februarii, Pontificatus nostri Anno decimo.

C. L. de Torres. N. Richardus.
In Dorso. Data in Secretaria Apostolica.
De Torres.

XVIII.—*A Letter of the Queen's, recommending the Promotion of Cardinal Pool to the Popedom; written to the Bishop of Winchester, the Earl of Arundel, and the Lord Paget, then at Calice.—An Original.*

[Cotton Libr. Titus. B. 2.]

MARY the Queen.

Right Reverend Father in God, right trusty

and right well-beloved Counsellor; and right well-beloved Cousin and Counsellors, and right trusty and well-beloved Counsellors, We greet you well. And where We do consider that Christ's Catholick Church, and the whole state of Christendom, having been of late so sundry ways vexed, it should greatly help to further some quiet stay and redress of that is amiss, if at this time, of the Pope's Holiness Election, some such godly, learned, and well-disposed Person may be chosen to that Place, as shall be given to see good Order maintained, and all Abuses in the Church reformed; and known besides, to the World, to be of godly Life and Disposition. And remembering, on the other side, the great Inconvenience that were like to arise to the State of the Church, if (worldly Respects being only weighed in his choice) any such should be preferred to that Room, as wanting those godly Qualities before remembred, might give any occasion of the decay of the Catholick Faith; We cannot, for the discharge of our Duty to God and the World, but both earnestly wish, and carefully travel, that such a one may be chosen, and that without long delay or contention, as for all respects may be most fittest to occupy that Place, to the furtherance of God's Glory, and quietness of Christendom. And knowing no Person in our mind more fit for that purpose, than our dearest Cousin the Lord Cardinal Pool, whom the greatest part of Christendom hath heretofore, for his long Experience, integrity of Life, and great Learning, thought meet for that Place, we have thought good to pray you, that taking some good occasion for that purpose, you do, in our Name, speak with the Cardinal of Lorrain, and the Constable, and the rest of the Commissioners of our good Brother, the French King, praying them to recommend unto our said good Brother, in our Name, our said dearest Cousin, to be named by him to such Cardinals as be at his Devotion, so as the rather, by his good furtherance and means, this our Motion may take place. Whereunto if it shall please him to give his Assent, like-as upon knowledg thereof, We shall, for our part, also labour to set forwards the Matter the best We may; So doubt We not, but if this Our good Purpose take effect, both He, and We, and the rest of all Christendom, shall have good cause to give God thanks, and rejoice thereat. Assuring him, that if We had in our Conscience thought any other Person more fit for that Place than our dearest Cousin, We would not, for any private Affection, have preferred his Advancement before God's Glory, and the Benefit of Christendom: the furtherance whereof is (We take God to Record) the only thing We seek herein, which moveth Us to be the more earnest in this Matter. The overture whereof We have taken in hand, (as you may assure them on our Honour) without Our said dearest Cousin's other knowledg or consent. And because We need not to remember the

Wisdom, sincerity of Life, and other godly Parts, wherewith Almighty God hath endowed Our said dearest Cousin, the same being well enough known to Our said good Brother, and his said Commissioners, and the rest of the World; We do refer the manner of the opening and handling of the rest of the Matter unto your own Wisdoms; praying you, We may understand from you, as soon as ye may, what answer ye shall have received herein at the said Commissioners hands.

Given under Our Signet, at Our Honour of Hampton-Court, the 30th of May, the first and second Years of our Reigns.

XIX.—*An Order prescribed by the King and Queen's Majesties, unto the Justices of Peace of the County of Norfolk, for the good Government of their Majesties loving Subjects within the same Shire, March 25, 1555.*

An Original.

[Cotton Libr. Titus. B. 2.]

PHILIP R. MARY the Queen.

FIRST, The said Justices of the Peace assembling themselves together, and consulting by what good Means, good Order and Quietness may be best continued, shall after divide themselves into eight, ten, or twelve parts, more or less, as to their discretions, having regard to the quantity of the Shire, and number of themselves, shall seem most convenient; endeavouring themselves, besides their general care, that every particular number may give diligent heed, within the Limits appointed to them, for conservation of Quietness and good Order.

Item. The said Justices of the Peace, shall not only be aiding and assisting unto such Preachers as be, or shall be sent unto the said County, but shall also be themselves present at Sermons, and use the Preachers reverently, travelling soberly with such, as by abstaining from coming to the Church, or by any other open doings shall appear not persuaded to conform themselves, and to use such as be wilful and obstinate, more roundly, either by rebuking them, or binding them to good bearing, or committing them to Prison, as the Quality of the Persons, and Circumstance of their Doings, may seem to deserve.

Item. Amongst all other things, they must lay special weight upon those which be Preachers and Teachers of Heresy, or Procurers of secret Meetings for that purpose.

Item. The said Justices of Peace, and every of them, must by themselves, their Wives, Children, and Servants, shew good example; and if they shall have any of their own Servants faulty, they must first begin to reform them.

Item. The said Justices of the Peace, and every of them, shall, as much as in them lieth, procure to search out all such as shall by any means spread false Tales, or seditious Rumours, causing them, when they shall be

known, to be further apprehended and punished according to the Laws.

Item. They shall procure to have in every Parish, or part of the Shire, as near as may be, some one or more honest Men, secretly instructed, to give information of the behaviour of the Inhabitants amongst, nigh, or about them.

Item. They shall charge the Constables, and four, or more of the most Honest and Catholick of every Parish, with the order of the same Parish, unto whom idle Men, Vagabonds, and such as may be probably suspected, shall be bound to give a reckoning how they live, and where they shall be come from time to time.

Item. They shall have earnest regard to the execution, and keeping of the Statutes against rebellious Vagabonds, and Reteinours, Alehouses, and for keeping of the Statute of Huy-and-Cry; and shall give order for keeping of good and substantial Watches, in places convenient, the same to begin the 20th day of April next.

Item. As soon as any Offenders for Murder, Felony, or other Offences shall be taken, the said Justices of the Peace, shall cause the matter to be forthwith examined and ordered, as to Justice shall appertain, according to the Tenour of the Commission of Oyer and Terminer, addressed presently unto them for that purpose.

Finally; The said Justices of Peace shall meet and consult together, at the Sessions, at the least once every month, and more-often, as occasion may require, conferring among themselves, upon the state of all particular parts of the Shire, and taking such order for all Misorders, as to their Wisdoms may seem requisite.

XX.—*A Letter written by the King and Queen, requiring the Bishop of London to go on in the prosecution of the Hereticks.*

[Regist. Bonn. Fol. 363.]

PHILIP R. MARY the Queen.

RIGHT Reverend Father in God, right trusty and well-beloved, We greet you well. And where of late we addressed our Letters unto the Justices of the Peace within every of the Counties of this our Realm; whereby, amongst other Instructions given therein, for the good Order and quiet Government of the Country about, therein they are willed to have a special regard unto such disordered Persons, as forgetting their Duties towards Almighty God and Us, do lean to any Erroneous and Heretical Opinions, to shew themselves conformable to the Catholick Religion of Christ's Church; whom, if they cannot by good admonition and fair means reform, they are willed to deliver unto the Ordinary, to be by him charitably travelled withal, and removed (if it may be) from their naughty Opinions; or else, if they continue obstinate, to be ordered according to the Laws provided in that behalf:

Understanding now, to our no little marvel, that divers of the said disordered Persons, being by the Justices of the Peace, for their contempt and obstinacy, brought to the Ordinaries to be used as is aforesaid, are either refused to be received at their hands, or if they be received, are neither so travelled with as Christian Charity requireth, nor yet proceeded withal according to the Order of Justice, but are suffered to continue in their Errors, to the dishonour of Almighty God, and dangerous example of others. Like-as We find this Matter very strange, so have We thought convenient, both to signify this Our knowledge, and therewith also to admonish you, to have in this behalf such regard henceforth to the Office of a good Pastor and Bishop, as when any such Offenders shall be by the said Justices of Peace brought unto you, ye do use your good wisdom and discretion, in procuring to remove them from their Errors, if it may be, or else in proceeding against them, (if they shall continue obstinate) according to the order of the Laws; so as through your good furtherance, both God's Glory may be the better advanced, and the Commonwealth the more quietly governed.

Given under our Signet, at Our Honour of Hampton-Court, the 24th of May, in the first and second Years of Our Reigus.

XXI.—*Sir T. More's Letter to Cromwell; concerning the Nun of Kent.*

[Ex MS. Norfolkianis. in Col. Gresham.]

Right Worshipful,

AFTER my most hearty recommendation, with like thanks for your Goodness, in accepting of my rude long Letter. I perceive, that of your further goodness and favour towards me, it liked your Mastership to break with my Son Roper, of that, that I had had communication, not only with divers that were of Acquaintance with the lewd Nun of Canterbury, but also with her self; and had, over that, by my writing, declaring favour towards her, given her advice and counsel; of which my demeanour, that it liketh you to be content to take the labour and the pain to hear, by mine own writing, the truth, I very heartily thank you, and reckon my self therein right deeply beholden to you.

It is, I suppose, about eight or nine Years ago sith I heard of that Housewife first; at which time the Bishop of Canterbury that then was, God assail his Soul, sent unto the King's Grace a roll of Paper, in which were written certain words of hers, that she had, as report was then made, at sundry times spoken in her Trances; whereupon it pleased the King's Grace to deliver me the Roll, commanding me to look thereon, and afterwards shew him what I thought therein. Whereunto, at another time, when his Highness asked me, I told him, That in good faith I found nothing in these words that I could any

thing regard or esteem; for seeing that some part fell in Rithm, and that, God wots, full rude also; for any reason, God wots, that I saw therein, a right simple Woman might, in my mind, speak it of her own wit well enough. Howbeit, I said, that because it was constantly reported for a truth, that God wrought in her, and that a Miracle was shewed upon her; I durst not, nor would not, be bold in judging the Matter. And the King's Grace, as me thought, esteemed the Matter as light as it after proved lewd.

From that time, till about Christmas was twelve-month, albeit that continually there was much talking of her, and of her Holiness, yet never heard I any talk rehearsed, either of Revelation of hers, or Miracle, saving that I heard say divers times, in my Lord Cardinal's days, that she had been both with his Lordship, and with the King's Grace, but what she said, either to the one or to the other, upon my Faith, I had never heard any one word. Now, as I was about to tell you, about Christmas was twelve-month, Father Risby, Friar Observant, then of Canterbury, lodged one night at mine House; where after Supper, a little before he went to his Chamber, he fell in communication with me of the Nun, giving her high commendation of Holiness, and that it was wonderful to see and understand the Works that God wrought in her; which thing, I answered, that I was very glad to hear it, and thanked God thereof. Then he told me, that she had been with my Lord Legate in his Life, and with the King's Grace too; and that she had told my Lord Legat a Revelation of hers, of the three Swords, that God hath put in my Lord Legat's hand, which if he ordered not well, God would lay it sore to his Charge. The first, he said, was the ordering the Spirituality under the Pope, as Legat. The second, The Rule that he bore in order of the Temporality under the King, as his Chancellor. And the third, she said, was the medling he was put in trust with by the King, concerning the great matter of his Marriage. And therewithal I said unto him, That any Revelation of the King's Matters I would not hear of, I doubt not but the goodness of God should direct his Highness with his Grace and Wisdom, that the thing should take such end as God should be pleased with, to the King's Honour, and Surety of the Realm. When he heard me say these words, or the like, he said unto me, That God had specially commanded her to pray for the King; and forthwith he brake again into her Revelations concerning the Cardinal, that his Soul was saved by her Mediation; and without any other Communication went unto his Chamber. And he and I never talked any more of any such manner of matter, nor since his departing on the Morrow, I never saw him after, to my remembrance, till I saw him at Paul's Cross.

After this, about Shrovetide, there came unto me, a little before Supper, Father Rich,

Friar Observant of Richmond; and as we fell in talking, I asked him of Father Risby, how he did? And upon that occasion, he asked me, Whether Father Risby had any thing shewed me of the Holy Nun of Kent? and I said, Yea, and that I was very glad to hear of her Vertue. I would not, quoth he, tell you again that you have heard of him already; but I have heard, and known, many great Graces that God hath wrought in her, and in other Folk, by her, which I would gladly tell you, if I thought you had not heard them already. And therewith he asked me, Whether Father Risby had told me any thing of her being with my Lord Cardinal? and I said, Yea: Then he told you, quoth he, of the three Swords? Yea verily, quoth I. Did he tell you, quoth he, of the Revelations that she had concerning the King's Grace? Nay forsooth, quoth I, nor if he would have done, I would not have given him the hearing; nor verily no more I would indeed, for sith she had been with the King's Grace her self, and told him, me-thought it a thing needless to tell me, or to any Man else. And when Father Rich perceived that I would not hear her Revelations concerning the King's Grace, he talked a little of her Vertue, and let her Revelations alone; and therewith my Supper was set upon the Board, where I required him to sit with me; but he would in no wise tarry, but departed to London. After that night I talked with him twice, once in mine own House, another time in his own Garden at the Friars, at every time a great space, but not of any Revelations touching the King's Grace, but only of other mean Folk, I knew not whom of, which things, some were very strange, and some were very childish. But albeit, that he said, He had seen her lie in her Trance in great pains, and that he had at other times taken great spiritual comfort in her Communication, yet did he never tell me that she had told him those Tales her self; for if he had, I would, for the Tale of Mary Magdalen which he told me, and for the Tale of the Hostie, with which, as I have heard she said she was Houseled at the King's Mass at Calice: If I had heard it of him, as told unto himself by her Mouth for a Revelation, I would have both liked him and her the worse. But whether ever I heard the same Tale of Rich or of Risby, or of neither of them both, but of some other Man since she was in hold, In good faith I cannot tell; but I wot well when or wheresoever I heard it, me thought it a Tale too marvellous to be true; and very likely that she had told some Man her Dream, which told it out for a Revelation. And in effect, I little doubted but that some of these Tales that were told of her were untrue; but yet sith I never heard them reported as spoken by her own Mouth, I thought nevertheless that many of them might be true, and she a very vertuous Woman too; as some Lyes be peradventure written of some that be Saints in Heaven, and yet many Miracles indeed done by them for all that.

After this, I being upon a day at Sion, and talking with divers of the Fathers together at the Grate, they shewed me that she had been with them, and shewed me divers things that some of them misliked in her; and in this talking, they wished that I had spoken with her, and said, they would fain see how I should like her. Whereupon, afterward, when I heard that she was there again, I came thither to see her, and to speak with her my self. At which Communication had, in a little Chappel, there were none present but we two: in the beginning whereof, I shewed that my coming to her was not of any curious mind, any thing to know of such things as Folk talked, that it pleased God to reveal and shew unto her, but for the great Vertue that I had heard so many Years, every day more and more spoken and reported of her: I therefore had a great mind to see her; and be acquainted with her, that she might have somewhat the more occasion to remember me to God in her Devotion and Prayers; whereunto she gave me a very good virtuous Answer, That as God did of his goodness far better by her than she, a poor Wretch, was worthy, so she feared that many Folk yet beside that spoke of their own favourable minds many things for her, far above the Truth, and that of me she had many such things heard, that already she prayed for me, and ever would; whereof I heartily thanked her. I said unto her, Madam, one Hellen, a Maiden dwelling about Totnam, of whose Trances and Revelations there hath been much talking; she hath been with me of late, and shewed me, that she was with you, and that after the rehearsal of such Visions as she had seen, you shewed her, that they were no Revelations, but plain Illusions of the Devil, and advised her to cast them out of her mind: And verily she gave therein good credence unto you, and thereupon hath left to lean any longer unto such Visions of her own: Whereupon she saith, she findeth your words true, for ever since she hath been the less visited with such things as she was wont to be before. To this she answered me, Forsooth Sir, There is in this point no praise unto me, but the goodness of God, as it appeareth, hath wrought much meekness in her Soul, which hath taken my rude warning so well, and not grudged to hear her Spirit and her Visions reproved. I liked her in good Faith, better for this Answer, than for many of these things that I heard reported by her. Afterward she told me, upon that occasion, how great need Folk have, that are visited with such Visions, to take heed, and prove well of what Spirit they come of; and in that Communication she told me, That of late the Devil, in likeness of a Bird, was flying and fluttering about her in a Chamber, and suffered himself to be taken; and being in hands, suddenly changed, in their sight that were present, into such a strange ugly fashioned Bird, that they

were all afraid, and threw him out at a Window.

For conclusion; we talked no word of the King's Grace, or any great Personage else, nor in effect, of any Man or Woman, but of her self and my self; but after no long communication had, for or ever we met, my time came to go home, I gave her a Double Ducate, and prayed her to pray for me and mine, and so departed from her, and never spake with her after. Howbeit, of a truth, I had a great good opinion of her, and had her in great estimation, as you shall perceive by the Letter that I wrote unto her. For afterwards, because I had often heard that many right worshipful Folks, as well Men as Women, used to have much communication with her; and many Folk are of nature inquisitive and curious, whereby they fall sometimes in to such talking, and better were to forbear, of which thing I nothing thought while I talked with her of Charity, therefore I wrote her a Letter thereof; which sith it may be peradventure, that she brake or lost, I shall insert the very Copy thereof in this present Letter.

These were the very words.

Good Madam, and my right dearly-beloved Sister in our Lord God, after most hearty Commendation, I shall beseech you to take my good Mind in good worth, and pardon me, that I am so homely as of my self unrequired, and also without necessity to give counsel to you, of whom for the good Inspirations, and great Revelations that it liketh Almighty God of his Goodness to give and shew as many wise, well-learned, and very virtuous Folk testify, I my self have need, for the comfort of my Soul, to require and ask Advice. For surely, Good Madam, sith it pleaseth God sometimes to suffer, such, as are far under and of little estimation, to give yet fruitful advertisement to such other as are in the Light of the Spirit so far above them, that there were between them no comparison; as he suffered his High Prophet Moses to be in some things advised and counselled by Jethro, I cannot for the love that in our Lord I bear you, refrain to put you in remembrance of one thing, which in my poor mind I think highly necessary to be by your Wisdom considered, referring the end, and the order thereof, to God and his Holy Spirit, to direct you. Good Madam, I doubt not, but that you remember that in the beginning of my Communication with you, I shewed you, that I neither was, nor would be, curious of any knowledge of other Mens Matters, and least of all of any Matter of Princes, or of the Realm, in case it so were, that God had, as to many good Folks before-time, he hath any time revealed unto you such things, I said unto your Ladyship, That I was not only not desirous to hear of, but also would not hear of. Now Madam, I consider well that many Folk desire to speak with you, which are not all

peradventure of my mind in this Point; but some hap to be curious and inquisitive of things that little pertain unto their parts; and some might peradventure hap to talk of such things as might peradventure after turn to much harm; as I think you have heard how the late Duke of Buckingham, moved with the fame of one that was reported for an Holy Monk, and had such talking with him, as after was a great part of his destruction, and disheriting of his Blood, and great slander and infamy of Religion. It sufficeth me, good Madam, to put you in remembrance of such things, as I nothing doubt your Wisdom, and the Spirit of God shall keep you from talking with any Person, especially with high Persons, of any such manner things as pertain to Princes Affairs, or the State of the Realm, but only to commune and talk with any Person, high and low, of such manner things as may to the Soul be profitable for you to shew, and for them to know. And thus, my good Lady, and dearly beloved Sister in our Lord, I make an end of this my needless advertisement unto you, whom the Blessed Trinity preserve and increase in Grace, and put in your mind to recommend me and mine unto him in your devout Prayers. At Chelsey, this Tuesday, by the Hand of

Your hearty loving Brother
and Beadsman,

Thomas More, Kt.

At the receipt of this Letter, she answered my Servant, that she heartily thanked me: Soon after this there came to mine House the Prior of the Charterhouse at Shene, and one Brother Williams with him, who nothing talked to me but of her, and of the great joy that they took in her Vertue, but of any of her Revelations they had no communication. But at another time Brother Williams came to me, and told me a long Tale of her, being at the House of a Knight in Kent, that was sore troubled with Temptations to destroy himself; and none other thing we talked of, nor should have done of likelihood, though we had tarried together much longer, he took so great pleasure, good Man, to tell the Tale, with all the Circumstances at length. When I came again another day to Sion, on a day in which there was a Profession, some of the Fathers asked me how I liked the Nun? And I answered, that, in good Faith, I liked her very well in her talking; howbeit, quoth I, she is never the nearer tried by that, for I assure you, she were likely to be very bad, if she seemed good, e're I should think her other till she happened to be proved naught; and in good Faith, that is my manner indeed, except I were set to search and examine the truth, upon likelihood of some cloaked evil; for in that case, although I nothing suspected the Person my self, yet no less than if I suspected him sore, I would as far, as my wit would serve me, search to find out the truth, as your self hath done very prudently in this Matter; wherein you have done, in

my mind, to your great laud and praise, a very meritorious Deed, in bringing forth to light such detestable Hypocrisy, whereby every other Wretch may take warning, and be feared to set forth their own devilish dissembled falsehood, under the manner and colour of the wonderful Work of God; for verily, this Woman so handled her self, with help of that evil Spirit that inspired her, that after her own Confession declared at Paul's Cross, when I sent word by my Servant unto the Prior of the Charterhouse, that she was undoubtedly proved a false deceiving Hypocrite; The good Man had had so good opinion of her so long, that he could at the first scanty believe me therein. Howbeit it was not he alone that thought her so very good, but many another right good Man besides, as little marvel was upon so good report, till she was proved naught.

I remember me further, that in Communication between Father Rich and me, I counselled him, that in such strange things as concerned such Folk as had come unto her, to whom, as she said, she had told the causes of their coming e're themselves spake thereof; and such good Fruit as they said that many Men had received by her Prayer, he, and such other as so reported it, and thought that the knowledge thereof should much pertain to the Glory of God, should first cause the things to be well and sure examined by the Ordinaries, and such as had Authority thereunto; so that it might be surely known whether the things were true or not, and that there were no Letters intermingled among them, or else the Letters might after hap to aweigh the credence of these things that were true. And when he told me the Tale of Mary Magdalen, I said unto him, Father Rich, that she is a good vertuous Woman, in good Faith, I hear so many good Folk so report, that I verily think it true; and think it well-likely that God worketh some good and great things by her; but yet are, you wot well, these strange Tales no part of our Creed; and therefore before you see them surely proved, you shall have my poor counsel, not to wed your self so far forth to the credence of them, as to report them very surely for true, least that if it should hap that they were afterwards proved false, it might minish your estimation in your Preaching, whereof might grow great loss. To this he thanked me for my counsel, but how he used it after that, I cannot tell.

Thus have I, good Mr. Cromwell, fully declared to you, as far as my self can call to remembrance, all that ever I have done or said in this Matter, wherein I am sure that never one of them all shall tell you any further thing of effect; for if any of them, or any Man else, report of me, as I trust verily no Man will, and I wot well truly no Man can, any Word or Deed by me spoken or done, touching any breach of my legal Truth and Duty toward my most redoubted Sove-

raign, and natural Liege Lord, I will come to mine Answer, and make it good in such wise as becometh a poor true Man to do; that whosoever any such thing shall say, shall therein say untrue: for I neither have in this Matter done evil, nor said evil, nor so much as any evil thing thought, but only have been glad, and rejoiced of them that were reported for good; which condition I shall nevertheless keep toward all other good Folk, for the false cloaked Hypocrisy of any of these, no more than I shall esteem Judas the true Apostle, for Judas the false Traitor.

But so purpose I to bear my self in every Man's Company, while I live, that neither good Man nor bad, neither Monk, Friar, nor Nun, nor other Man or Woman in this World, shall make me digress from my Truth and Faith, either towards God, or towards my natural Prince, by the Grace of Almighty God; and as you therein find me true, so I heartily therein pray you to continue toward me your favour and good-will, as you shall be sure of my poor daily prayer; for other pleasure can I not do you. And thus the Blessed Trinity, both bodily and ghostly, long preserve and prosper you.

I pray you pardon me, that I write not unto you of mine own hand, for verily I am compelled to forbear writing for a while, by reason of this Disease of mine, whereof the chief occasion is grown, as it is thought, by the stooping and leaning on my Breast, that I have used in writing. And thus, eft-soons, I beseech our Lord long to preserve you.

XXII.—*Directions of Queen Mary to her Council, touching the Reformation of the Church, out of her own Original.*

[Ex MS. D. G. Petyte.]

FIRST, That such as had Commission to talk with my Lord Cardinal at his first coming, touching the Goods of the Church, should have recourse unto him, at the least once in a week, not only for putting these Matters in execution, as much as may be, before the Parliament, but also to understand of him which way might be best to bring to good effect, those Matters that have been begun concerning Religion, both touching good Preaching, I wish, that may supply and overcome the evil Preaching in time past; and also to make a sure Provision, that no evil Books shall either be printed, bought, or sold, without just punishment. Therefore I think it should be well done, that the Universities and Churches of this Realm, should be visited by such Persons as my Lord Cardinal, with the rest of you, may be well assured to be worthy and sufficient Persons to make a true and just account thereof, remitting the choice of them to him and you. Touching punishment of Hereticks, me thinketh it ought to be done without rashness, not leaving in the mean while to do justice to such, as by

Learning would seem to deceive the simple; and the rest so to be used, that the People might well perceive them not to be condemned without just occasion, whereby they shall both understand the Truth, and beware to do the like. And especially in London, I would wish none to be burnt, without some of the Councils presence, and both there and everywhere, good Sermons at the same. I verily believe that many Benefices should not be in one Man's hand, but after such sort as every Priest might look to his own Charge, and remain resident there, whereby they should have but one Bond to discharge towards God; Whereas now they have many, which I take to be the cause that in most part of this Realm, there is over-much want of good Preachers, and such as should with their Doctrine overcome the evil diligence of the abused Preachers in the time of Schism, not only by their Preaching, but also by their good Example, without which, in mine Opinion, their Sermons shall not so much profit as I wish. And like-as their good Example, on their behalf, shall undoubtedly do much good, so I account my self bound, on my behalf also, to shew such example, in encouraging and maintaining those Persons, well-doing their Duty, (not forgetting, in the mean while to correct and punish them which do contrary) that it may be evident to all this Realm how I discharge my Conscience therein, and minister true Justice in so doing.

XXIII.—*Injunctions by Hugh Latimer Bishop of Worcester, to the Prior and Convent of St Mary House in Worcester, 1537.*

[L. 3us Reg. Prior. et Convent. Wigorn.]

Hugh, by the goodness of God, Bishop of Worcester, wisheth to his Brethren, the Prior and Convent aforesaid, Grace, Mercy, Peace, and true knowledg of God's Word; from God our Father, and our Lord Jesus Christ.

Forasmuch as in this my Visitation, I evidently perceive the Ignorance and Negligence of divers Religious Persons in this Monastery to be intolerable, and not to be suffered; for that thereby doth reign Idolatry, and many kinds of Superstitions, and other Enormities: And considering withal, that our Sovereign Lord the King, for some part of Remedy of the same, hath granted, by his most gracious License, that the Scripture of God may be read in English, of all his obedient Subjects: I therefore, willing your Reformation in most favourable manner, to your least displeasure; do heartily require you all, and every one of you, and also in God's behalf command the same, according as your duty is, to obey me as God's Minister, and the King's, in all my lawful and honest Commandments, that you observe and keep inviolably, all these Injunctions following, under pain of the Law.

First; Forasmuch as I perceive that some of you neither have observed the King's Injunctions, nor yet have them with you, as willing to observe them; therefore ye shall from henceforth, both have and observe diligently and faithfully, as well special commandments of Preaching, as other Injunctions given in his Grace's Visitation.

Item. That the Prior shall provide, of the Monasteries charge, a whole Bible in English, to be laid fast chained in some open place, either in their Church or Cloister.

Item. That every Religious Person have, at the least, a New Testament in English, by the Feast of the Nativity of our Lord next ensuing.

Item. Whensoever there shall be any Preaching in your Monastery, that all manner of Singing, and other Ceremonies, be utterly laid aside in his preaching time; and all other Service shortned, as need shall be; and all Religious Persons quietly to hearken to the Preaching.

Item. That ye have a Lecture of Scripture read every Day in English amongst you, save Holy-Days.

Item. That every Religious Person be at every Lecture, from the beginning to the ending, except they have a necessary Lett allowed them by the Prior.

Item. That every Religious House have a Layman to their Steward, for all former Businesses.

Item. That you have a continual School-master, sufficiently learned to teach your Grammar.

Item. That no Religious Person discourage any manner of Lay-man or Woman, or any other from the reading of any good Book, either in Latin or English.

Item. That the Prior have at his Dinner or Supper, every day a Chapter read, from the beginning of the Scripture to the end, and that in English, whersoever he be in any of his own Places, and to have edifying communication of the same.

Item. That the Covent sit together, four to one Mess, and to eat together in common, and to have Scripture read in likewise, and have communication thereof; and after their Dinner or Supper, their Reliques and Fragments to be distributed to the poor People.

Item. That the Covent and Prior provide Distributions to be ministred in every Parish, whereas ye be Parsons and Proprietaries, and according to the King's Injunctions in that behalf.

Item. That all these my Injunctions be read every month, once in the Chapter House, before all the Brethren.

doubting, but as much as is possible for Man's Wit to imagine, you will do. I pray God to send you well to speed in all your Matters, so that you would put me to the study, how to reward your high Service: I do trust in God you shall not repent it, and that the end of this Journey shall be more pleasant to me than your first, for that was but a rejoicing hope, which ceasing the lack of it, does put me to the more pain, and they that are partakers with me, as you do know: And therefore I do trust that this hard beginning shall make the better ending.

Mr. Stephens, I send you here Cramp-Rings for you and Mr. Gregory, and Mr. Peter, praying you to distribute them as you think best. And have me recommended heartily to them both, as she, that you may assure them, will be glad to do them any pleasure which shall lie in my power. And thus I make an end, praying God send you good health. Written at Greenwich, the 4th day of April,

By your assured Friend,
Ann Boleyn.

XXV.—*The Office of Consecrating the Cramp-Rings.*

[Ex MS. in Biblioth. R. Smith. Lond.]

Certain Prayers to be used by the Queen's Highness, in the Consecration of the Cramp-Ring.

DEUS misereatur nostri et benedicat nos
Deus, illuminet vultum suum super nos et
misereatur nostri.

Ut cognoscamus in terra viam tuam, in
omnibus gentibus salutare tuum.

Confiteantur tibi Populi Deus, confiteantur
tibi populi omnes.

Lætentur et exultent gentes, quoniam
judicas populos in equitate, et gentes in terra
dirigis.

Confiteantur tibi Populi Deus, confiteantur
tibi populi omnes, terra dedit fructum suum.

Benedicat nos Deus, Deus noster, benedicat
nos Deus, et metuent eum omnes fines terræ.

Gloria Patri, et Filio, et Spiritui Sancto.
Sicut erat in principio, et nunc, et semper,
et in sæcula sæculorum. Amen.

Omnipotens sempiterne Deus, qui ad solatium humani generis, varia ac multiplicia miseriarum nostrarum levamenta uberrimis gratiæ tuæ donis ab inexhausto benignitatis tuæ fonte manantibus, incessanter tribuere dignatus es, et quos ad Regalis sublimitatis fastigium extulisti, insignioribus gratiis ornatos, Donorumq; tuorum organa atq; canales esse voluisti, ut sicut per te regnant aliiq; præsumt, ita te auctore reliquis prosint, et tua in populum beneficia conferant; preces nostras propitius respice, et quæ tibi vota humilime fundimus, benignus admitte, ut quod a te majores nostri de tua misericordia sperantes obtinuerunt, id nobis etiam pari fiducia postulantis concedere digneris. Per Christum Dominum nostrum. Amen.

XXIV.—*A Letter of Ann Boleyn's to Gardiner.*

[Ex Chartophylac. Regio.]

Mr. STEPHENS, I thank you for my Letter, wherein I perceive the willing and faithful Mind that you have to do me pleasure, not

The Rings lying in one Bason, or more, this Prayer to be said over them.

DEUS Cœlestium terrestriumq; conditor creaturarum, atq; humani generis benignissime reparator, Dator spiritualis gratiæ, omniumq; benedictionum largitor, immitte Spiritum Sanctum tuum Paracletum de cœlis super hos Annulos arte fabrili confectos, eosq; magna tua potentia ita emundare digneris, ut omni nequitia lividi venosiq; serpentis procul expulsa, metallum a te bono conditore creatum, a cunctis inimici sordibus maneat immune. Per Christum Dominum nostrum. Amen.

Benedictio Annulorum.

Deus Abraham, Deus Isaac, Deus Jacob, exaudi misericors preces nostras, parce mentibus, propitiare supplicibus, et mittere digneris Sanctum Angelum tuum de Cœlis qui Sanctificet + et benedicat + annulos istos, ut sint remedium salutæ omnibus nomen tuum humiliter implorantibus, ac semetipsos pro conscientia delictorum suorum accusantibus, atq; ante conspectum Divinæ Clementiæ tuæ facinora sua deplorantibus, et serenissimam pietatem tuam humiliter obnixeq; flagitantibus; prosint deniq; per invocationem Sancti tui nominis omnibus istos gestantibus, ad corporis et animæ sanitatem. Per Christum Dominum nostrum. Amen.

Benedictio.

Deus qui in morbis curandis maxima semper potentiæ tuæ miracula declarasti, quiq; annulos in Juda Patriarcha fidei arrabonem, in Aarone Sacerdotale ornamentum, in Dario fidelis custodiæ Symbolum, et in hoc Regno variorum morborum remedia esse voluisti, hos annulos propitiis + benedicere et + sanctificare digneris: ut omnes qui eos gestabunt sint immunes ab omnibus Satanæ insidiis, sint armati virtute cœlestis defensionis, nec eos infestet vel nervorum contractio, vel comitialis morbi pericula, sed sentiant te opitulante in omni morborum genere Levamen. In nomine Patris + et Filii + et Spiritus Sancti +. Amen.

Benedic anima mea Domino: et omnia quæ intra me sunt nomini sancto ejus. *Here follows the rest of that Psalm.*

Immensam clementiam tuam Misericors Deus humiliter imploramus, ut qua animi fiducia et fidei sinceritate, ac certa mentis pietate, ad hæc impetranda accedimus, pari etiam devotione gratiæ tuæ symbola fideles prosequantur; facessat omnis superstitio, procul absit Diabolicæ fraudis suspitio, et in gloria tui nominis omnia cedant; ut te Largitorem bonorum omnium fideles tui intelligant, atque a te uno quicquid vel animis vel corporibus vere prosit, profectum sentiant et profiteantur. Per Christum Dominum nostrum. Amen.

These Prayers being said, the Queen's Highness rubbeth the Rings between her Hands, saying;

Sanctifica Domine Annulos istos, et rore

tuæ benedictionis benignus asperge, ac manuumstrarum confricatione, quas olei sacri infusione externa, sanctificare dignatus es pro ministerii nostri modo, consecra, ut quod natura metalli præstare non possit, gratiæ tuæ magnitudine efficiatur. Per Christum Dominum nostrum. Amen.

Then must Holy Water be cast on the Rings, saying;

In Nomine Patris, et Filii, et Spiritus Sancti. Amen. Domine Fili Dei unigenite, Dei et Hominum Mediator, Jesu Christe, in cujus unius nominis salus recte quæritur, quiq; in te sperantibus facilem ad Patrem accessum conciliasti, quem quicquid in nomine tuo peteretur, id omne daturum, eum certissimo veritatis Oraculo ab ore tuo Sancto, quum inter homines versabar, homo pronuntiasti, precibus nostris aures tuæ pietatis accomoda, ut ad thronum gratiæ in tua fiducia accedentes, quod in nomine tuo humiliter postulavimus, id a nobis, te mediante, impetratum fuisse, collatis per te beneficiis, fideles intelligant. Qui vivis et regnas cum Deo patre in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

Vota nostra quæsumus Domine, Spiritus Sanctus qui a te procedit, aspirando preveniat, et prosequatur, ut quod ad salutem fidelium confidenter petimus, gratiæ tuæ dono efficaciter consequamur. Per Christum Dominum nostrum. Amen.

Majestatem tuam Clementissime Deus, Pater, Filius, et Spiritus Sanctus, suppliciter exoramus, ut quod ad nominis tui sanctificationem piis hic Ceremoniis peragitur, ad corporis simul et animæ tutelam valeat in terris, et ad uberiorem felicitatis fructum proficiat in Cœlis.

Qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

XXVI.—*A Letter of Gardiner's to King Henry the Eighth, concerning the Divorce.*

An Original.

[Ex Chartophylac. Regio.]

PLEASETH it your Majesty to understand, that besides all other means used to the Pope's Holiness, for attaining and atchieving your Highness Purpose and Intent, such as in our common Letters to my Lord Legat's Grace, and my several Letters to the same be contained at length. I have also a-part shewed unto the Pope's Holiness, that which your Highness shewed me in your Gallery at Hampton-Court, concerning the solicitation of the Princes of Almayn, and such other Matter as should and ought to fear the Pope's said Holiness; adding also those Reasons which might induce the same to adhere expressly to your Highness, and the French King, and so to take the more courage to accomplish your Highness Desires: using all ways possible to enforce him to do somewhat, being a Man of such Nature, as he never resolveth

any thing, but by some violent Affection compelled thereunto. And considering we can speed no better at his hands, it agreeth with that your Majesty, of your high Wisdom before perpended, that his Holiness would do nothing which might offend the Emperor, unless he first determined himself to adhere to your Highness, and the French King, and so to declare himself, containing himself no longer in Neutrality; which he will not do: Ne the State of the Affairs here considered, it were for his Wealth so to do, unless the Leagues otherwise proceeded than they yet do, or that his Holiness would determine himself to leave these Parts, and establish his See in some other Place; forasmuch, as here being, he is daily in danger of the Imperials, like as we have signified by our other Letters. His Holiness is in great perplexity and agony of Mind, nor can tell what to do: he seemeth in words, fashion, and manner of speaking, as though he would do somewhat for your Highness; and yet, when it cometh to the Point, nothing he doth: I dare not say certainly, whether it be for fear, or want of good Will, for I were loth to make a Lie of him, or to your Highness, my Prince, Sovereign Lord and Master. Finally, I perceive this by the Pope, and all other here, that so your Highness cause were determined there by my Lord's Legats, they would be glad thereof; and, as I think, if the Emperor would make any Suit against that which shall be done there, they would serve him as they now do your Highness, and so drive off the time, for they seem to be so minded, as in this Cause they would suffer much, but do very little: Wherefore if my Lord Campegius will set apart all other respects, and frankly promise your Highness to give Sentence for you, then must be your Highness Remedy short and expedite; nor shall there want wit, by another means, to meet with such delay, as this false counterfeit Breve hath caused. For with these Men here, your Highness shall by no Suit profit; which thing I write unto your Highness, as of my most bounden Duty I ought to do: there shall every day rise new Devices, and none take effect, but long delays, and wasted time: wherefore doing what I can yet to get the best, although we be fully answered therein, I shall do what I can to get the Commission amplified as much as may be, and at the least, to extend to the reprobation of the Brief, if I can, for I dare promise nothing to your Majesty at this Man's hands; and that which shall be obtained, if any be obtained, shall be, according to your Highness Pleasure, sent by Mr. Bryan.

And whereas your Highness, in your gracious Letters directed to me and my Colleagues, marvelleth that I have not e're this advertised the same, of such Bulls as your Majesty willed me to impetrate here; I thought verily, that forasmuch as the same be to be impetrate at the Pope's Hand, and that we signified unto your Majesty, by our Letters, of the Pope's great Sickness, and

how we could not have access unto the same, that it had been superfluous for me, in my Letters, to make any mention of the said Bulls: signifying unto your Highness now, that having those Matters, as it becometh me to have in good remembrance, I have not yet broken with the Pope's Holiness in them, nor thought good to interrupt the Prosecution of your Highness Matter, with the pursuit of those, saving that I spake a word to the Pope's Holiness, *de Ecclesiis Cathedralibus*, and his Holiness said nothing could be done till the *Cardinal Sanctorum Quatuor* be recovered. In other things I speak not; for our Audience with the Pope's Holiness hath been so scarce, that we thought it little enough to spend the same in your Highness principal Matter.

And to advertise your Highness what Counsel is here conducted for the defence of your Majesty's Cause, the same shall understand that this Court, as it hath suffered in all other things, so it is also much appeyred in Learned Men, and of them that be, we dare not trust every one, *ne Causa Majestatis vestrae illis denudata*, they should, *prodere illam Adversariis*; wherefore counselling, as yet only with two, the one called *Dominus Michael*, the other *Dominus Sigismundus*; we perceiving nothing to be solicited openly on the other side, and that here as yet, hath been no need to dispute openly, have communicated your Highness Matter to no more. And as for that Article, *Quod Papa non possit dispensare*, the Pope himself will hear no Disputations in it; and so he might retain your Highness good Mind, he seemeth not to care for himself, whether your Highness Cause be decided by that Article or no, so he did it not: but surely it appeareth, as a Man may gather by his fashion and manner, that he hath made his account no further to meddle in your Highness Matter, neither with your Majesty, nor against the same, but follow that shall be done by his Legats there. Wherefore if my Lord Campegius would promise your Majesty to give Sentence frankly and apertly, having *propositum Judicem*, I would trust, being there with such Consultations as I should bring from hence to say somewhat to this Breve there, *Apud illos et ista est Sacra Anchora Majestatis vestrae*, for from hence shall come nothing but Delays; desiring your Highness not to shew this to my Lord Campegius, nor my Lord's Grace.

Mr. Gregory sendeth presently unto your Highness the Promise made by the Pope's Holiness, concerning your Highness Cause, at such time as I went to Venice for his Cause, which Promise in the first three words, *viz. Cum nos justitiam ejus Cause perpendentes*, &c. doth make as much, and more, for the maintenance of that shall be done in your Highness Cause, than if the Commission Decretal, being in Cardinal Campegius's Hands, should be shewed: and this your Highness at your liberty to shew to whom of your Council it shall please your Grace,

thinking, in my poor Opinion, that it were not the best therefore to move the Pope in that Matter again in this adverse Time.

I most humbly desire your Majesty, that I may be a Suitor to the same for the said Mr. Gregory; so as by your most gracious Commandment, payment may be made there to his Factors, of such Diets as your Highness alloweth him; for omitting to speak of his true, faithful, and diligent Service, which I have heretofore, and do now perceive in him here; I assure your Highness, he liveth here sumptuously and chargeably, to your Highness Honour, and in this great Scarcity, must needs be driven to Extremity, unless your Highness be a gracious Lord unto him in that behalf.

Thus having none other Matter whereof privately to write unto your Majesty, besides that is contained in our common Letters to my Lord Legat's Grace, desiring your Highness, that I may know your Pleasure what to do, in case none other thing can be obtained here: I shall make an end of these Letters, praying Almighty God to preserve your most noble and royal Estate, with a short Expedition of this Cause, according to your Highness Purpose and Desire.

From Rome, the 21 day of April.

Your Highness most humble Subject,
Servant, and daily Orator,
Stephen Gardiner.

XXVII.—*The Writ for the burning of Cranmer.*

[Rot. Pat. 2. et 3. Phil. et Mar. 2. Par.]

PHILIP and MARY, &c.

To Our right trusty Nicholas, Arch-Bishop of York, Lord Chancellor of England, Greeting. We Will and Command you, that immediately upon the sight hereof, and by Warrant of the same, ye do cause to be made a Writ for the Execution of Thomas Cranmer, late Arch-Bishop of Canterbury; and the same so made, to Seal with our Great Seal of England, being in your Custody, according to the Tenor and Form hereafter following.

PHILIPPUS et Maria Dei Gratia, &c. Majori et Ballivis Civitatis Oxon. Salutem. Cum Sanctissimus Pater noster Paulus Papa ejusdem Nominis Quartus, per sententiam definitivam juris Ordine in ea parte requisito in omnibus observato, et juxta canonicas sanctiones judicialiter et definitive, Thomam Cranmer nuper Cantuariensem Archiepiscopum, fore Hæresiarchum, Anathematizatum, et Hæreticum manifestum, propter suos varios nefandos Errores manifestos et damnabiles Hæreses, et detestandas et pessimas Opiniones, Fidei nostræ Catholicæ, et Universalis Ecclesiæ determinationi obviantes et repugnantes: et prædict. Thomam Cranmer multis modis contract. commiss. dict. affirmat. perpetrat. et publice et pertinaciter tent. et defens. judicavit, declaravit, pronunciavit et

condemnavit, et eadem causa idem Sanctissimus Pater noster Papa Paulus quartus Judicialiter et definitive, more solito, prædictum Thomam Cranmer a prædicto Archiepiscopatu, aliis Prælaturis, dignitatibus, Officiis et Beneficiis depravavit et abjudicavit, prout cunctam inde habemus noticiam: Cumq; etiam Reverendus in Christo Pater Edmundus Londini Episcopus, et Thomas Elien. Episcopus Authoritate ejusdem Sanctissimi nostri Patris Papæ prædictum Thomam Cranmer ab omni Ordine, Gradu, Officio et Dignitate Ecclesiastica, tanquam Hæresiarcham et Hæreticum manifestum realiter degradaverunt: Vigore cujus idem Thomas Cranmer in presenti Hæreticus et Hæresiarcha justo, legitime, et Canonice Judicatus, condemnatus et degradatus existit; Et cum etiam Mater Ecclesia non habet quod ulterius in hac parte contra tam putridum et detestabile membrum et hæresiarchum faciat aut facere debeat, iidem Reverendi Patres eundem Thomam Cranmer damnatum Hæreticum et Hæresiarcham brachiis et potestati nostris secularibus tradiderunt, commiserunt et reliquerunt, prout per Literas Patentes eorundem Reverendorum Patrum superinde confect. nobis in Cancellaria nostra Certificatum est. Nos igitur ut Zelatores Justitiæ, et Fidei Catholicæ Defensores, volentesque Ecclesiam Sanctam, ac Jura et Libertates ejusdem, et Fidem Catholicam manutene et defendere, hujusmodi Hæreses et Errores ubique, quantum in nobis est, eradicare et extirpare, et prædictum Thomam Hæresiarcham ac convictum, damnat. et degradat. animadversione condigna punire. Attendentesque hujusmodi Hæretic. et Hæresiarch. in forma prædicta convict. damnat. et degradat. juxta Leges et consuetudines Regni nostri Angliæ in hac parte consuetas ignis incendio comburi debere; Vobis Præcipimus quod dictum Thomam Cranmer, in custodia vestra existen. in Loco publico et aperto, infra Libertatem dictæ Civitatis nostræ Oxon. ex causa prædicta, coram Populo igni Committi, ac ipsum Thomam Cranmer in eodem igne realiter comburi facietis, in hujusmodi Criminis detestationem, aliorum Christianorum exemplum manifestum: Et hoc sub pœna et periculo incumbente, ac prout nobis subinde respondere volueritis, nullatenus Omittatis. Test. nobis ipsis apud Westmonasterium, Vicesimo quarto Februarii, Annis Regis et Reginæ secundo ac tertio.

And this Bill, signed with the hand of Us the said Queen, shall be your sufficient Warrant and Discharge for the same.

XXVIII.—*A Commission to Bonner, and others, to search and raze Records.*

[Rot. Pat. 5. et 4. Phil. et Mar. 12. Par.]

PHILIP and MARY, &c.

To the Right Reverend Father in God, Edmond Bishop of London; and to Our

trusty and well-beloved Henry Cole, Doctor of Divinity, and Dean of the Cathedral Church of St. Paul, London; and Thomas Marten, Esq; Doctor of the Civil Law, Greeting. Where is come to Our knowledg and understanding, that in the time of the late Schism, divers and sundry Accompts, Books, Scroles, Instruments, and other Writings, were practised, devised, and made, concerning Professions against the Pope's Holiness, and the See Apostolick: And also sundry and divers infamous Scrutinies were taken in Abbeys, and other Religious Houses, tending rather to subvert and overthrow all good Religion, and Religious Houses, than for any Truth contained therein; which Writings, and other the Premises, as We be informed, were delivered to the Custody and Charge of divers and sundry Registers, and other Officers and Ministers of this Our Realm of England, to be by them kept and preserved. And minding to have the said Writings, and other the Premises, brought to knowledg, whereby they may be considered and ordered, according to Our Will and Pleasure. And trusting in your Fidelities, Wisdoms, and Discretions, We have appointed and assigned you to be Our Commissioners; and by these presents do give full Power and Authority unto you, or two of you, to call before you, or two of you, all and singular the said Registers, and other Officers and Ministers within this Our said Realm, to whose hands, custody, knowledg, or possession, any of the said Accompts, Books, Scroles, Instruments, or other Writings concerning the Premises, or any part thereof, did, or is come; giving streight charge and commandments to them, and every of them, to bring before you, or two of you, at their several appearance, all and singular the said Accompts, Books, Writings, and other the Premises whatsoever: And them, and every of them, to Charge by Oath, or otherwise, to make a true Certificate and Delivery of all and singular the said Premises, to the hands of you, or two of you; commanding you, or two of you, to attend and execute the Premises, with effect, by all ways and means, according to your Wisdoms and Discretions.

And of all and singular your doings therein, Our Pleasure and Commandment is, Ye shall make Certificate unto the most Reverend Father in God, and our dearest Cousin Reginald Pool, Lord Cardinal, Arch-Bishop of Canterbury, Metropolitan and Primate of England, with diligence, to the intent that further Order may be taken therein as shall appertain; charging and commanding all and singular Justices of Peace, Mayors, Sheriffs, Bayliffs, Constables, and all other Our Officers, Ministers, and Subjects, to be aiding, helping, assisting, and at Our Commandment in the due execution hereof, as they tender Our Pleasure, and will answer to the contrary at their perils.

In Witness whereof, &c. Witness the King

and Queen, at Greenwich, the 29th day of December.

Per Regem et Reginam.

XXIX.—*Cromwell's Commission, to be Lord-Vicegerent, in all Ecclesiastical Causes.*

[Cotton Libr. Cleop. F. 2.]

HENRICUS Octavus, Dei Gratia, Angliæ et Franciæ, Rex, Fidei Defensor, Dominus Hiberniæ ac in Terris Supremum totius Ecclesiæ Anglicanæ sub Christo Caput, dilectis nobis A. B. C. D. Salutem. In terris, supremam Ecclesiæ Anglicanæ sub Christo Autoritatem, etsi Regiæ Nostræ dignitati, ut præcellenti, jam inde ab adepto primum divina disponente gratia, hujus Regni nostri Angliæ Sceptro, jure nobis competierit, nunc denuo exercere quodam modo impellimur; nempe quum hi, qui curam illius et regimen sibi potissimum arrogabant, suis potius ipsorum privatis commodis, quam publicæ illius salutis, aut compendio consulentes, eam tandem eo calamitatis, tum nimia licentia et in Officiis eis commissis oscitantia, tum suis malis exemplis devenire passi sunt, ut non ab re metuendum sit, ne illam Christus nunc suam non agnoscat sponsum. Quamobrem nostræ Regiæ excellentiæ, cui prima et suprema post Deum Auctoritas in quoscunq; hujus Regni nostri incolas, nullo sexus, ætatis, ordinis aut conditionis habito discrimine, sacro testante eloquio, cœlitus demandata est, ex muneris hujusmodi debito potissimum incumbit, dictam Ecclesiam vitiis moribusque, quantum cum Deo possumus, purgare, et virtutum seminibus et plantis conserere. Porro cum hi, qui in eadem de cæteris antehac censuram sibi vindicabant, de se vero nullam a quovis mortalium haberi sustinebant, tum aliis hominibus plura indies corrigenda committant, tum ex eorum corruptis moribus majori præ cæteris sunt plebi offendiculo; ut non immerito iidem et bonorum omnium, si boni, et malorum omnium, si contra certissimi sint Authores: Ab his igitur veluti fonte et scaturigine ad universalem hujus Regni nostri et Ecclesiæ Anglicanæ reformationem jure auspicandum esse duximus, haud vanam spem habentes, quod, fonte primitus purgato, purus deinde et limpidus decurret rivus. Cæterum quia ad singula hujus Regni nostri loca pro præmissis exequendis nos ipsi personaliter obire non valemus, alios quorum Vicaria fide freti munus hujusmodi veluti per ministros exequamur, qui quum vices nostras in ea parte suppleant, in partem solitudinis adstitimus et vocamus. Cum itaque nos alias prædilectum nobis Thomam Cromwell Secretarium nostrum primarium, et Rotulorum nostrorum Magistrum sive custodem, Nostrum, ad Causas Ecclesiasticas quascunq; nostra Autoritate uti supremi capitis dictæ Ecclesiæ Anglicanæ quomodolibet tractandæ seu ventilandæ atq; ad exercendæ expediendæ et exercendæ omnem et omnimodum jurisdictionem, Autoritatem, sive potestatem Ec-

clesiasticam, quæ nobis tanquam supremo capiti hujusmodi competit, aut quovismodo competere possit, aut debeat, ubilibet infra Regnum nostrum, Angliæ et loca quæcunq; nobis subjecta, Vicem gerentem, Vicarium Generalem, et Commissarium specialem et principalem, cum potestate alium vel alios Commissarium sive Commissarios ad præmissa vel eorum aliqua ordinanda et deputanda, per alias literas nostras Patentes, sigillo nostro majori communitas, constituemus, deputaverimus et ordinaverimus, prout ex tenore literarumstrarum hujusmodi plenius liquet. Quia tamen et ipse nostris et totius hujus Regni nostri negotiis præpeditus existit, quominus præmissa personaliter obire et exequi possit; Idem Thomas Cromwell Vicem gerens, Vicarius generalis et Officialis principalis noster hujusmodi, vos A. B. C. D. prelibatos ad infra-scripta omnia et singula vice et nomine nostris exequenda Commissarios nostros deputaverit, ordinaverit et constituerit; Nos igitur deputationem, ordinationem, et constitutionem hujusmodi ratam et gratam habentes, ad visitandum tam in Capite quam in Membris, de tam plena, quam vacante, quoties, et quando vobis opportunum visum fuerit, omnes et singulas Ecclesias, etiam Metropolitanas, Cathedralas et Collegiatas, Hospitalia quæque et Monasteria, tam Virorum quam Mulierum, Prioratas, Preceptorias, Dignitates, Officia, Domos et Loca alia Ecclesiastica, tam Scholaria quam Regularia, exempta et non exempta, quæcunque infra Regnum nostrum Angliæ, et Provincias, Civitates, Terras, Dominia et Loca nobis Subjecta, ubicunque sita seu constituta, cujuscunque Dignitatis, Prærogativæ, Ordinis, Regulæ sive conditionis existant: deque statu et conditione eorundem tam in Spiritualibus quam in Temporalibus, necnon vita, moribus et conversatione, tam Præsidentium sive Prælatorum eorundem quocunque nomine et dignitate, etiamsi Archiepiscopali vel Episcopali, præfulgeant, quam aliarum personarum in eis degentium quarumcunque, inquirendum et inquirendum faciendum. Ac illos quos in ea parte curiosos vel culpabiles fore compereritis, pro modo culpæ hujusmodi corrigendi, puniendi et coercendi; ac si delicti qualitas poposcerit, officiis sive beneficiis suis pro tempore vel in perpetuum privandi et amovendi, vel ad tempus ab eisdem suspendendi: fructus quoque, redditus et proventus Ecclesiarum et Locorum hujusmodi, si videbitur, sequestrandos, ac sub salvo et tuto sequestro custodiri faciendos, atque mandando sequestrumque hujusmodi relaxandum ac computum calculum et rationem, de receptis et collectis per sequestratos hujusmodi tempore sequestri, et de administratione per eosdem exigenda et recipienda, ac bene et fideliter computantes quietando et liberando deque statu dictarum Ecclesiarum et Locorum tempore visitationis hujusmodi, annotationem, necnon de bonis rebus et localibus eorundem inventaria faciendâ et exigendâ.

Statuta insuper, Ordinationes et Injunctiones particulares et generales pro bona et laudabili conservatione, seu reformatione personarum, locorum et ordinum prædictorum, juxta rei exigentiam, Auctoritate nostra faciendi et imponendo: pænasque convenientes in earum violatores infigendas et irrogandas, Synodosque, Capitula et Convocationes, tam speciales quam generales pro præmissis vel aliis causis, et rationibus quibuscunque, quoties et quando et ubicunque vobis visum fuerit magis expedire nomine et auctoritate nostris concedendos et convocandos ac eas et ea celebranda continuanda et proroganda. Clerum; et Populum ad Synodos et capitula hujusmodi convocando et congregando ac Synodis capituli, et congregationibus hujusmodi interessendo et præsidendo eaque inibi statuendo et ordinando quæ pro reformatione vel emendatione locorum, personarum et ordinum prædictorum visa fuerint quomodolibet expedire. Dictasque Ecclesias, loca et personas modis omnibus, quibus melius et efficacius valeatis ad statum honestiorem, probatioresque vivendi mores, reducendo et reponendo. Crimina quoque, excessus, et delicta quorumcunque subditorum nostrorum juxta comperta et detecta quæcunque debite reformando, corrigendo et puniendo. Quoscunq; insuper subditos nostros, pro præmissis vel quibuscunque aliis causis ad forum Ecclesiasticum quomodolibet spectantibus et pertinentibus, undecunque et quacunque infra hoc nostrum Angliæ Regnum vobis videbitur melius expedire, ad vos et coram vobis citando et evocando: contumacesq; et rebelles, tam per censuras et pænas Ecclesiasticas, quam per mulctarum impositionem ac alia juris hujus Regni nostri remedia coercendo et puniendo. Causasq; et negotia Ecclesiastica hujusmodi cognoscendo, examinando ac sine debito terminando: et subditos hujusmodi rei per vos judicatæ stare et acquiescere cogendo et compellendo. Resignationes insuper sive cessiones Ecclesiarum, seu locorum et quascunq; quorumcunq; prædictorum factas sive faciendas recipiendo et admittendo. Ecclesiasq; et loca resignata, Vacantia, et pro vacantibus habenda fore pronuntiando et declarando: Licentiasq; ad tractandum et communicandum et concludendum de et super pensionibus et fructibus et emolumentis, necnon dictarum Ecclesiarum et locorum commissorum assignando: necnon de et super, quacunque permutatione fienda quibuscunq; personis idoneis id petentibus concedendo. Pensionesque annuas congruas et moderatas, resignantibus hujusmodi, assignando et limitando: Ecclesiasq; et loca prædicta de et super pensionum hujusmodi solutione et præstatione onerando et obligando, ac decreta et summas in ea parte necessarias seu requisitas ferendas et promulgandas.

Electionibus quoque Prælatorum, qui per electionem hujusmodi assumi soleant quorumcunq; interessendi et præsidendi, eligendumq; in eisdem dirigendo et informando.

Electiones insuper quascunq; rite factas et celebratas, et personas electas sive eligendas confirmando: ac aliter factas et celebratas cassando et annullando, ac rite electos et confirmatos installando seu installari faciendo. Institutiones quoq; et investituras in quibuscunq; Ecclesiis et locis prædictis pendente visitatione nostra hujusmodi personis idoneis et rite presentatis quibuscunq; conferendo et concedendo, ac eos in realem, actualem et corporalem possessionem Ecclesiarum et locorum prædictorum indicendo seu sic induci faciendo atque mandando, cum suis juribus et pertinentiis universis. Quæcunque insuper instrumenta, literasq; tam testimoniales, quam mandatores et rescripta alia quæcunq; in ea parte necessaria, opportuna, &c. Desunt cætera.

XXX.—*A Letter written by the Monks of Glassenbury, for the new Founding of that Abbey.*

An Original.

[Ex MS. Nob. Illustr. Com. de Huntington.]

To the Right Honourable, the Lord Chamberlain to the Queen's Majesty.

RIGHT Honourable, in our most humble wise, your Lordships daily Beadsmen, sometimes at the House of Glassenbury, now here Monks in Westminster, with all due submission, we desire your Honour to extend your accustomed Vertue, as it hath been always heretofore propense to the Honour of Almighty God, to the honourable Service of the King and Queen's Majesty; So it may please your good Lordship again, for the honour of them, both of God and their Majesties, to put the Queen's Highness in remembrance of her gracious Promise, concerning the Erection of the late Monastery of Glassenbury; which Promise of her Grace hath been so by her Majesty declared. That upon the same, we your Lordships daily Beadsmen, understanding my Lord Cardinal's Grace's Pleasure to the same, by the procurement hereof, our Reverend Father Abbot, hath gotten out the Particulars; and through a Warrant from my Lord Treasurer, our Friends there have builded, and bestowed much upon Reparation: Notwithstanding, all now standeth at a stay; we think the cause to be want of remembrance; which cannot so well be brought unto her Majesty's understanding, as by your Honourable Lordships favour and help. And considering your Lordships most Godly disposition, we have a confidence thereof to solicit the same; assuring your Lordship of our daily Prayers while we live, and of our Successors during the World, if it may so please your good Lordship to take it in hand.

We ask nothing in Gift to the Foundation, but only the House and Scite, the residue for the accustomed rent; So that with our Labour and Husbandry, we may live here a few of us in our Religious Habits, till the Charity of good People may suffice a greater number:

and the Country there being so affected to our Religion, we believe we should find more help amongst them, towards the Reparations and Furniture of the same; whereby we would happily prevent the ruin of much, and repair no little part of the whole, to God's Honour, and for the better prosperity of the King and Queen's Majesties, with the whole Realm; for, doubtless, if it shall please your good Lordship, if there hath ever been any flagitious Deed, since the Creation of the World, punished of God, in our Opinion the overthrow of Glassenbury may be compared to the same, not surrendered, as other, but extorted; the Abbot preposterously put to death, with two innocent virtuous Monks with him; that if the thing were to be skanned by any University, or some learned Counsel in Divinity, they would find it more dangerous than it is commonly taken: which might move the Queen's Majesty to the more speedy Erection; namely, that being an House of such Antiquity, and of Fame through all Christendom; first begun by St. Joseph of Arimathea, (who took down the dead Body of our Saviour Christ from the Cross) and lieth buried in Glassenbury; and him most heartily we beseech with us, to pray unto Christ for good success unto your Honourable Lordship, in all your Lordships Affairs; and now especially in this our most humble Request, that we may do the same in Glassenbury for the King and Queen's Majesties as our Founders, and for your good Lordship, as a singular Benefactor.

Your Lordships daily Beadsmen
of Westminster,

John Phagan. William Ailewold.
John Nott. William Kentwyne.

XXXI.—*A Letter from Sir Edward Carne from Rome, shewing how the Pope dissembled with him concerning a General Peace.*

An Original.

[Ex Chartophylac. Regio.]

PLEASETH it your most Excellent Majesty to be advertised, that Francis the Post arrived here upon Corpus Christi Day, with your Majesty's most gracious Letters, as well for the expedition of the Bishopricks of Winchester and Chester, as also for his Holiness beside; with your most gracious Letters of the 30th of March to me: According to the purport whereof, I sued for Audience at his Holiness Hands, the next day following; whereof I had Answer, That I should come to his Holiness, viz. the sixth of this; and being with his Holiness, after the delivery of your Majesty's most gracious Letters, with your Majesty's humble Commendations, After he had read your Majesty's Letter, in the presence of the most Reverend Lord Cardinal Morone, he said, how much he was bound to that Blessed Queen, and most Gracious and Loving Daughter, that had written to him so gratefully and humbly; saying, That he

would keep that Letter to be read openly in the Consistory, before all the most Reverend Lords his Brethren; and said, that he was much bound to his Legat there, to make that good Report of him to your Majesty. Whereupon I declared unto him your Majesty's Pleasure, according to my Instructions, with such Thanks and Congratulations as your Pleasure was I should use to his Holiness, with the rest of my Instructions; leaving no part thereof undeclared and spoken: Whereunto he said, That his Affection to that blessed Queen (making a Cross upon your Majesty's Name contained in the Letter) was not, neither could be as much as the goodness of her Majesty required; but this your Majesty should be sure of, he said, that his good Affection, and good Will, should not only continue, but encrease to the utmost, to the satisfaction of your Majesty in all that may lie in him.

And as touching the Peace to be had perfectly, betwixt the Emperor's Majesty, and the King's most Excellent Majesty, and the French King, he was wondrous glad to hear that your Majesty's furtherance should not want in helping to bring the Truce, late concluded, to a perfect Peace. And of his part, he said, that he sent two Legats for that purpose, for his discharge towards God; Or else, he said, if he should overpass, and not declare unto them the great Necessities of the Common-Weal of all Christendom to have a perfect Peace, God would impute his silence therein unto him, being appointed over his Flock here as he is: For, he said, it is more than time to be doing therein, considering that the Realm of Polonia doth so waver, and that the King there neither can nor dare, being compassed with naughty Sects round about him, do any thing against them. And likewise the King of Romans about him. They call upon his Holiness for help, and some Provision for Amendment; which thing he cannot do without a General Council, which, he said, cannot be well done, unless the said Peace be made; for though there be an Abstinence from War, yet the grudge of the Doings heretofore, and the incertainty of Peace, will be an occasion to keep Men of War, and the one shall be in mistrust of the other, in such sort, as the Passages cannot be sure for those that should come to the said Council: Therefore he will travel, as much as is possible for him, to have a Peace, without the which it will not be possible to do any good in the Council. His Holiness is minded to have the General Council here in St. John Latarenense, and thinks it the most meetest Place, for divers Considerations which he declared; For it is the Head Church of Christendom, and there hath been divers times many wholesome and Holy Councils in times past. And for that this City is *Communis Patria*, and free to all the World to resort to freely, trusting that all Necessaries shall come hither, both by Sea and Land. And

also forasmuch as in divers Councils begun in times of his Predecessors, little good could be done; and Men thought that more good might have been done, if the Pope had been present himself in the said Councils, therefore his Holiness would be present himself in this Council; which he cannot, being in a manner decrepit for Age, in case it were kept far here-hence; he not being able to travel for Age, unless it be kept here, where he trusteth to be himself in Person. And for to conclude this Matter, in such sort as the necessity of Christendom requireth, he hath dispatched the two Legats, *de Latere suo*, at this present, wherein he knoweth that your Majesty may do more than any others, and doubteth not but your Majesty will so do. Concluding that God hath preserved your Majesty to help all the World; whereunto I said, that there should not want neither good Will, neither any other thing that your Majesty might do for the furtherance thereof.

As touching the Provisions of Winchester and Chester, it shall be done with all the speed that may be. And his Holiness hath promised all the favour that he can conveniently shew for your Majesty's sake: It must have somewhat longer time, for that the Process made there by my Lord Legat's Grace, for to try the Yearly Value of Winchester, must be committed to certain Cardinals, for to report in the Consistory, before the new Tax can be made; but there shall be no time lost, for it shall be diligently sollicitated.

Also concerning the Pention to my Lord Cardinal's Grace, of a thousand Pounds Sterling Yearly, the Pope his Holiness will assign it according to your Majesty's Pleasure; so that all shall be done therein with all the speed that may be, God willing; wherein the most reverend Lord, Cardinal Morone, who rejoiceth much in your Gracious Letters sent to him, to his great comfort, doth travel, as he is most ready always, in all that toucheth your Majesty, or any of your most noble Realms.

As concerning the Occurrents here, since my last Letters of the fifteenth of the last, be none other, but that the Cardinal de Caraffa, departed here-hence towards France, the fourteenth of the last, with divers Antiquities to be presented to the French King. Some say here, that part of his Charge is, to move the French King to take the Dukedom of Paleano in his Protection, as he hath Parma and Mirandula. There be a great number of workmen already gone to Fortify Paleano, Nepuno, and Rocca del Papa; and certain Captains appointed and gone thither also.

The Legat to the Emperor's Majesty, and the King's Majesty, departed the 30th of the last.

The Ambassador of Polonia is returned towards his Master. His Petition, as I am informed, to his Holiness, was, to have License for Priests to Marry, and all Lay-folk

to receive the Communion, *Sub utraque specie*, in the Realm of Polonia, and certain Dismes upon the Clergy, to be spent against the Turk. His Answer, as I hear, was, in general, with relation of all such Matters to the General Council.

Also there came hither four Ambassadors very honourably from the State of Genua, with the Obedience of that State to his Holiness; Which Ambassador did visit me, declaring the good Will, Amity, and Service, that the said State bare towards the King, and your most Excellent Majesty, desiring me advertise your Majesty thereof.

The 24th of the last, the Pope his Holiness kept the Anniversary of his Coronation: I was warned to be at the Chappel, by the Officers appointed for that purpose. Also one of his Holinesses Gentlemen was sent to invite me to dine with his Holiness that day. At my coming to the Court, the Ambassador of Portugal being there, at his Holiness coming forth, would have kept the Place amongst all the Ambassadors, from me; that I was wont to stand in, that is next the French Ambassador; And next to me would be the Ambassador of Polonia. I came to the Ambassador of Portugal, as gently as I could; and for that he would not give me my Place, I took him by the Shoulder, and removed him out of that Place, saying, That it was your Majesty's Ambassador's Place always. Beneath me he would not stand, neither next me he should not, for the Ambassador of Polonia who claimed next to me: Whereupon the Portugal went and complained to the Duke of Paleano, who went streight to the Pope; and after him went the said Ambassador of Portugal to him himself. His Holiness willed him to depart therehence. He desired that I should depart likewise. And thereupon the Duke came to me, saying, That the Pope his Pleasure was, I should depart also. I asked him, Why? He said, That his Holiness, to avoid dissention, would have me to depart. I told him, I made no Dissention; for if the other would keep his own Place, and not usurpe upon the Place, that always the Ambassadors of England, in times past, were wont to be in, he might be in quiet, and suffer me to be in quiet likewise, and not to seek that seemed him not. All this Year he never sought it till now, why now, I cannot tell; but he may be sure he shall not have it of me, unless your Majesty command it. Also the Master of the Household with his Holiness, said, that I was invited, and that Portugal was not, but came upon his own head.

I am much bound to the Marquess, he was very angry with the Portugal, being his Brother, to attempt any such thing against your Majesty's Ambassador; and sent to me, as soon as he heard of it. Indeed he was not there. I kept my Place from him, sending him to seek his Place in such sort, that all the Ambassadors thought it well done; and others that were indifferent said no less. I

told the Duke that I would not lose a jot of your Majesty's Honour for no Man. For it is the Place of Ambassadors of England, nigh a thousand Years before there was any King in Portugal.

Other Occurents here be none. And thus I beseech Almighty God to conserve your most Excellent Majesty, in long and most prosperous Life.

From Rome, the 9th of June, 1556.

Your Majesty's most Humble Subject,
and Poor Servant,

Edward Carne.

XXXII.—*A Commission for a severer way of proceeding against Hereticks.*

[Rot. Pat. in Dorso. Rot. 3. et 4. Phil.
et Mar. 2. p.]

PHILIP and Mary, by the Grace of God: King and Queen of England, Spain, France, both Sicills, Jerusalem, and Ireland, and Defenders of the Faith; Arch-Dukes of Austria, Duke of Burgundy, Millain, and Brabant, Counts of Harspurge, Flanders, and Tyroll. To the Right Reverend Father in God, Edmond Bishop of London, and to the Reverend Father in God, Our right trusty, and right well-beloved Counsellor, Thomas Bishop of Ely: and to Our right trusty, and right well-beloved, William Windsor Kt. Lord Windsor; Edward North Kt. Lord North; and to Our trusty and right well-beloved Counsellors, John Bourne Kt. one of Our chief Secretaries; John Mordaunt Knight; Francis Englefield Kt. Master of our Wards and Liveries; Edward Walgrave Kt. Master of Our great Wardrobe; Nicholas Hare Kt. Master of the Rolls in our Court of Chancery; and to our trusty and well-beloved Thomas Pope Kt. Roger Cholmley Kt. Richard Read Kt. Thomas Rastling Kt. and Rowland Hill Kt. William Rastall Serjeant at Law; Henry Cole Clark, Dean of Pauls; William Roper, and Randolph Cholmley Esquires; William Cooke, Thomas Martin, John Story, and John Vaughan, Doctors of Law, Greeting.

Forasmuch as divers devilish and clamorous Persons, have not only invented, bruted, and set forth divers false Rumours, Tales, and seditious Slanders against Us, but also have sown divers Heresies and Heretical Opinions; and set forth divers seditious Books within this our Realm of England, meaning thereby to move, procure, and stir up Divisions, Strife, Contentions, and Seditions, not only amongst Our loving Subjects; but also betwixt Us and Our said Subjects; with divers other outrageous Misdemeanours, Enormities, Contempts, and Offences daily committed and done, to the disquieting of Us and Our People; We minding and intending the due punishment of such Offenders, and the repressing of such-like Offences, Enormities, and Misbehaviours from henceforth, having special trust and confidence in your Fidelities, Wisdoms, and Discretions, have autho-

rized, appointed, and assigned you to be our Commissioners; and by these presents do give full Power and Authority unto you, and three of you, to enquire, as well by the Oaths of twelve good and lawful Men, as by Witnesses, and all other means and politick ways you can devise, of all and sundry Heresies, Heretical Opinions, Lollardies, heretical and seditious Books, Concealments, Contempts, Conspiracies, and of all false Rumours, Tales, Seditious and Clamorous Words and Sayings, raised, published, bruited, invented, or set forth against Us, or either of Us; or against the quiet Governance and Rule of Our People and Subjects, by Books, Letters, Tales, or otherwise, in any County, City, Burrough, or other Place or Places within this Our Realm of England, and elsewhere, in any Place or Places beyond the Seas; and of the bringers in, Users, Buyers, Sellers, Readers, Keepers, or Conveyers of any such Letters, Books, Rumour, or Tale; and of all and every their Coadjutors, Counsellors, Consorters, Procurers, Abettors, and Maintainers; Giving to you, and three of you, full Power and Authority, by vertue hereof, to search out, and take into your hands and possession, all manner of heretical and seditious Books, Letters, Writings, wheresoever they, or any of them shall be found, as well in Printers Houses and Shops, as elsewhere; willing you, and every of you, to search for the same in all Places, according to your discretions. And also to enquire, hear, and determine, all and singular Enormities, Disturbances, Misbehaviours, Misdemeanours and Negligences, done, suffered, or committed, in any Church, Chappel, or other hallowed Place within this Realm. And also for and concerning the taking away, or the with-holding of any Land, Tenements, Goods, and Ornaments, Stocks of Mony, or other things belonging to any of the same, Churches and Chappels, and all Accounts and Reckonings concerning the same. And also to enquire and search out all such Persons as obstinately do refuse to preach the Blessed Sacrament of the Altar, to hear Mass, or come to their Parish, or other convenient Places, appointed for Divine Service; and all such as refuse to go in Processions, to take Holy Water, or Holy Bread; or otherwise do misuse themselves in any Church, or other hallowed Place, wheresoever any of the same Offences have been, or hereafter shall be committed within this Our said Realm. Nevertheless Our Will and Pleasure is, That when, and as often as any Person or Persons hereafter to be called or convented before you, do obstinately persist or stand in any manner of Heresy, or heretical Opinions, that then ye, or three of you, do immediately take order, that the same Person, or Persons, so standing or persisting, be delivered and committed to his Ordinary, there to be used according to the Spiritual and Ecclesiastical Laws. And also We give unto you, or three of you, full

Power and Authority to enquire and search out all Vagabonds and Masterless Men, Barretors, Quarrellers, and suspect Persons, Vagrant, or abiding within the City of London, or ten miles compass of the same; and all Assaults and Affrays done and committed within the same City and Compass. And further, to search out all Wastes, Decays, and Ruines of Churches, Chancels, Chappels, Parsonages, and Vicarages, in whatsoever Diocess the same be within this Realm. Giving to you, or any three of you, full Power and Authority, by Vertue hereof to hear and determine the same, and all other Offences and Matters above specified and rehearsed, according to your Wisdoms, and Consciences, and Discretions; willing and commanding you, or three of you, from time to time, to use and devise all such politic ways and means, for the trial and searching out of the Premises, as by you, or three of you, shall be thought most expedient and necessary; and upon enquiry, and due proof had, known, perceived, and tried out by the Confession of the Parties, or by sufficient Witnesses, before you, or three of you, concerning the Premises, or any part thereof, or by any other ways or means requisite, to give and award such punishment, to the Offenders, by Fine, Imprisonment, or otherwise, and to take such order for redress and reformation of the Premises, as to your Wisdoms, or three of you, shall be thought meet and convenient. Further willing and commanding you, and any three of you, in case you shall find any Person or Persons, obstinate or disobedient, either in their appearance before you, or three of you, at your calling or assignment; or else in not accomplishing, or not obeying your Decrees, Orders, and Commandments, in any thing or things touching the Premises, or any part thereof, to commit the same Person, or Persons, so offending, to Ward, there to remain, till they be by you, or three of you, enlarged and delivered. And We give to you, and any three of you, full Power and Authority, by these Presents, to take and receive, by your Discretions, of every Offender, or suspect Person, to be convented or brought before you, a Recognizance or Recognizances, Obligation or Obligations to our use, of such Sum or Sums of Mony, as to you, or three of you, shall seem convenient, as well for the personal appearance before you, of any such suspect Person, or for the performance and accomplishment of your Orders and Decrees, in case you shall think so convenient, as for the sure and true payment of all and every such Fine, and Fines, as shall hereafter be by you, or three of you, taxed or assessed upon any Offender that shall be before you, or three of you, duly convinced, as is aforesaid, to Our use, to be paid at such days and times, as by you, or three of you, shall be sealed, limited, or appointed: And you to certify any such Recognizance, or Obligation, as being taken for any Fine,

or Fines, not fully and wholly paid before you, under your Hands and Seals, or the Hands and Seals of three of you, into Our Court of Chancery, to the intent We may be thereof duly answered, as appertaineth.

And furthermore, We give to you, or three of you, full Power and Authority, by these Presents, not only to call afore you all and every Offender and Offenders, and all and every suspect Person and Persons in any of the Premises, but also all such, and so many Witnesses as ye shall think meet to be called; and them, and every of them, to examine and compel to Answer, and Swear, upon the Holy Evangelist, to declare the Truth in all such things, whereof they, or any of them shall be examined, for the better trial, opening, and declaration of the Premises, or of any part thereof.

And furthermore, Our Will and Pleasure is, that you, or three of you, shall name and appoint, one sufficient Person to gather up and receive all such Sums of Money as shall be assessed or taxed by you, or three of you, for any Fine or Fines, upon any Person or Persons, for their Offence; and you, or three of you, by Bill, or Bills, signed with your Hands, shall, and may assign and appoint, as well to the said Person for his pains in receiving the said Sums, as also to your Clerk, Messengers, and Attendants upon you, for their travel, pains and charge to be sustained for Us about the Premises, or any part thereof, such sum and sums of Money for their Rewards, as by you, or three of you, shall be thought expedient. Willing and commanding you, or three of you, after the time of this Our Commission is expired, to certify into our Exchequer, as well the Name of the said Receiver, as also a note of such Fines as shall be set or taxed before you, to the intent, that upon the determination of the account of the same Receiver, We may be answered, that that to Us shall justly appertain. Willing and Commanding, also all Our Auditors, and other Officers, upon the sight of the said Bills, signed with the Hands of you, or three of you, to make to the said Receiver due allowance, according to the said Bills upon his account. Wherefore We Will and Command you, our said Commissioners, with diligence to execute the Premises, with effect: any of Our Laws, Statutes, Proclamations, or other Grants, Privileges, or Ordinance, which be, or may seem to be contrary, to the Premises notwithstanding.

And moreover, We Will and Command, all and singular Justices of Peace, Mayors, Sheriffs, Bailiffs, Constables, and all other our Officers, Ministers, and faithful Subjects, to be aiding, helping, and assisting to you, at your commandment, in the due execution hereof, as they tender Our Pleasure, and will answer to the Costs, at their utmost Perils.

And We Will and Grant, That these Our Letters Patents shall be a sufficient Warrant and Discharge for you, and any of you, against

Us, Our Heirs and Successors; and all, and every other Person or Persons whatsoever they be, of, for, or concerning the Premises, or any parcel thereof, or for the execution of this Our Commission, or any part thereof.

In Witness whereof, We have caused these our Letters to be made Patents, and to continue and endure for one whole Year next coming after the Date hereof. Witness our Self at Westminster, the 8th day of February, the third and fourth Years of Our Reign.

XXXIII.—*A Letter writ by the Council, expressing their Jealousies of the Lady Elizabeth.*

An Original.

[Cotton Libr. Titus. B. 2.]

MR. POPE, after our very hearty Commendations, ye shall understand, That amongst other devilish Practices, attempted from time to time, by Dudly Ashton, and other Traitors in France, for the Disturbance of the Quiet of the Realm; they have now lately sent over one Cleyberdo, who (if I the Lord Chancellor be not deceived in the Man) was, whilst I was President in Wales, indicted of a Burglary, and should have been, if he had not escaped by the means of certain his Complices, who took him from the Sheriffs Man, as well for the said Burglary, as for divers other notable Robberies, and other Offences, made sure enough from attempting this Enterprize now. This Man being sent by the foresaid Traitors into the extreame parts of Essex and Suffolk; where naming himself to be Earl of Devonshire, he hath, by spreading abroad of slanderous Letters and Proclamations, abused the Lady Elizabeth's Grace's Name; procuring thereby, as much as in him lay, to stir the King's and Queen's Majesties Subjects in those parts to Rebellion, as by the Copies of the said Letters and Proclamations, which we send unto you herewith, may at better length appear unto you. And albeit the People there have shewed themselves so true and obedient Subjects, as immediately upon the understanding of this Enterprize, they did of themselves, and without any Commandment, apprehend as many of the Attempters of this devilish Practice as they could come by, whereby their good-will and truth to the King and Queen's Majesties doth well appear. Yet because this Matter is spread already abroad, and that peradventure many Constructions and Discourses will be made thereof, we have thought meet to signify the whole Circumstances of the Cause unto you, to be by you opened unto the Lady Elizabeth's Grace, at such time as ye shall think convenient; to the end it may appear unto her how little these Men stick, by falshood and untruth, to compass their Purpose; not letting, for that intent, to abuse the Name of her Grace, or any others: which their Devises nevertheless are (God be thanked) by

his Goodness discovered from time to time to their Majesties preservation, and confusion of their Enemies. And so bid you heartily well to fare. From Eltham, the 30th of July, 1556.

Your Loving Friends,

Nichol. Eborac. Canc.

Arundel.

Thomas Ely.

Henry Jernegam.

R. Rochester.

XXXIV.—*A Letter from Sir Edward Carne, concerning the Suspension of Cardinal Pool's Legatine Power.—An Original.*

[Ex Chartophylac. Regio.]

PLEASETH it your most Excellent Majesties, according as I advertised your Highness in my Letters of the 8th of this; So I have informed all the Cardinals that be here of the Congregation of the Inquisition, as the most Reverend Lord Cardinal Morone advised me, informing them of the good Proceedings and Reformations made, by the most Reverend Lord Cardinal's Grace there, as well in *Clero* as in *Populo*; not only in things pertaining *ad cultum Dei*, but also in other, pertaining to the Common-Weal of Christ's Church, in such sort as Christ's Religion doth so prosper there, that there is good hope all things should come to their perfection in time. And for that purpose his Grace had called there a Synod of the Clergy of the Realm, where many good Ordinances, for the maintenance of the Premises been past already; and many ready in hand for to pass, and not fully ended nor perfected: which should be staid, in case the Legacy should be there-hence revoked, which might turn to the great danger and dammage of many in that your Majesty's Realm, in case due Reformation throughout and perfectly were not made; Therefore I desired them, that when the Matter were moved amongst them, so to weigh it, as such a good beginning, that through your Majesty's Goodness hath been there, be not brought by their doings here, into no worse terms, than your Majesties, with no little pain, hath always travelled to bring it unto; Adding besides divers Cases that daily might fall, which could not be holpen without the Authority of this See: And that Men newly reduced to the Unity of the Church, would rather stand in their naughty Doings, whose examples might be noisome to many; than repair hither for any help; but having the Legate there, would gladly seek help at his hands being present amongst them.

And likewise for reduction of your Majesty's Realm of Ireland to the Unity of the Church, which whether it were past or no, I doubted, and ended thoroughly: And if it were, yet were it most expedient that there should be Reformation, as well in *Clero*, as in *Populo*; which could not well be, in case the Legacy continue not there. This is the effect of the Points that I informed them upon, who all thought it most expedient, that the

Legacy should continue there, and would not fail to stay, as much as might lie in them, for these Considerations above rehearsed; and thought, being of such importance, that if my Lord's Grace were not there already, it were most expedient that he should be sent thither, rather than to be revoked; and hereof, as well Cardinal Morone, as all the other, would needs I should move his Holiness.

Whereupon the 12th of this, I went to the Pope himself, upon pretence to give him thanks for the Provision of the Church of Chichester, and of the most gracious and honourable Report that he made in the Consistory the same time, of your Highness my Sovereign Lady the Queen; where his Holiness declared so much Goodness and Vertue of your Majesty, that he, and this See, could not, he said, shew so much favour to any of yours, as the same required. As undoubtedly, as far as I could hear, he doth, whensoever he hath occasion to speak of your Majesty, so reverently, as more could not be; who prevented me, and said, that he was glad that I was come unto him, and trusted that God had sent me thither: for there had been with him, the day before, Cardinal Pacheco, who shewed him of the good inclination of your Majesty my Sovereign Lord, to have Peace with him and the Church. And that also he had received a Letter from the most Reverend Lord Cardinal's Grace there-hence, who had spoken with your Majesty, and found the same so well inclined to have Peace with his Holiness, as might be desired; which his Holiness said he liked very well, and held up his hands, beseeching Almighty God to continue your Majesty in that good mind. And then he began to declare, how that God provided, and always confirmed you, the Queen's Majesty, not only to do good to that Realm, but to all Christendom also; in whom his Holiness had such hope, that the same will so help with the King's Majesty, that Peace may follow betwixt the Church and him: and he of his part coveted nothing more, as it should appear, if the King's Majesty would treat of it; Yea, he said, though he should sustain great Damage thereby, he will win his Majesty if he can.

And where his Majesty is informed, that his Holiness would hear none of those that were sent to him from his Majesty, as Francisco Pacheco, and one Citizen of Naples; he said, That he never heard that either the said Francisco, or the said Citizen, had any Letter or Word to him from his Majesty; If they had had, he, as he said, who giveth Audience daily to as many as do seek it at his hands, without denial, would have heard them, or any that had been sent from his Highness; and this, he said, all that be about him can testify, and called God to Record of it. And yet, he said, that the King's Majesty is informed of the contrary; whereupon, he said, that his Majesty was brought in belief, that it was sufficient for his Highness to offer him-

self to be heard, and seeing he could not, he was discharged towards God, and so lay the fault in his Holiness; from the which Error, so his Holiness named it, he would and wished that his Majesty should be brought: for his Holiness caused to be enquired of them, Whether they had any Letters, or any thing to say of his Majesty's behalf to him, and could hear of none; Wherefore his Holiness desired me to write to your Majesty, and to signify the same to your Highness; and of his Holiness behalf, to pray you to advertise the King's Majesty, that therein was no lack of his Holiness: Saying, If his Majesty had sent to him, he would have gladly heard him; or if it may please his Majesty yet to send, no Man will be more glad thereof than he: And said further, that God, who had called him to that place, knew that he always hath been of mind to have a General Council for a Reformation throughout Christendom, and in such Place as had been meet for it; and doubted not, but that he would have seen Christendom in such Order, that such Enormities as do reign in many Parts, should have been reformed, if these Wars had not troubled him: Saying therewith, That the Power of the Church is not able to maintain Wars of itself, but that God had provided aid elsewhere; but if he can have Peace, he will embrace it, he said, though it were to his loss. And prayed me to desire your Majesty, of his behalf, to put to your good help towards it. To whom, after thanks first given to his Holiness for the said good Opinion that he had of your Majesty, and also of the provision made of the said Church of Chichester, I said, that I was glad to hear of that good inclination of his Holiness to Peace; and said, that I would gladly signify to you, the Queen's Majesty, according to his Holiness Pleasure: And that I had heard of divers, that his Holiness would not give Audience, to such as my Sovereign Lord had sent to him; whereof I was sorry, and yet nevertheless trusted that betwixt his Holiness and your Majesty, should be as great Amity as appertaineth; and had not so good hope thereof, sithence this War began, as now hearing his Holiness to be so well inclined to it; not doubting but all the World should perceive no lack of your Majesty's behalf, as far as any Reason required.

Whether this be done for a practice to please, least any stir be there against the Frenchmen, which is most feared here, I am not able to say, for there lacketh no practice in this Court, that they think may serve for their purpose. The truth is, that there is jarring betwixt the Pope and the French now; with whom the Pope is nothing contented, neither they with him, as it is credibly reported here. All the Italians that the Pope had in the French Camp be all gone; the French handled them very ill and vile, and especially Don Antonio de Caraffa, the Pope's Nephew: So that it is thought here, that the Pope will turn the Leaf, if any were here of

your behalf, the King's Majesty, that had Authority to treat with his Holiness: And if it please your Majesty to send any hither for that purpose, by the Opinion of all your Majesty's well-willers here, there can come but good of it.

After this Communication, I lamented to his Holiness greatly of one thing, that I had heard his Holiness pretended to do: And forasmuch as your Majesty had placed me here with his Holiness, and that the case was such, that it touched the maintenance of the Commonwealth of Christian Religion within your Majesty's Realm there, so much, that of Duty I could do no less but open it to his Holiness, trusting that the same, who had always shewed himself most ready, with all benignity, to do for You, the Queen's Majesty, and your Realm, would so continue still: Which thing was, I said, That his Holiness would revoke his Legat there, which should be too great a prejudice to the Church of the Realm, to be done before all things were truly established there, and opened unto his Holiness all the Considerations before rehearsed, whereof I had informed the Cardinals in as ample manner as I could. Then, he said, that there was nothing that he could do for you, the Queen's Majesty, or your said Realm, but he would do it most gladly, unless occasion should be given there-hence that he might not. And as touching the Revocation of the Legat in England, he said, That it was done already, and not for to provide any thing within that Realm, but only for because, it was not convenient that any Legat of his should be within any of the King's Majesty's Realms or Dominions; and therefore he revoked his Nuncios from Naples, from Spain, and all other parts of the King's Majesty's Realms and Dominions, and of England therefore: Nevertheless, he said, if you the Queen's Majesty would write to him, for the continuance of his Legat there, he would restore him to his former Authority, or any thing else that your Majesty should think expedient for him to do. Then I said, It would be long time before Answer can come from England hither; and if his Revocation should be once known in England, what would come of it, I doubted. Therefore I besought his Holiness not to suffer it to pass, for if it be once known abroad, it shall be a great comfort to the Wicked, and discomfort to the Good, whereby many Inconveniences might ensue. Then, he said, that that is done, cannot be undone. I said, that his Holiness had not so far gone in his Decree, but that he might moderate it, that it need not extend to England. And then I told him, that he had shewed me, that in all his Proceedings, he would have your Majesty's Realm of England separated from all other the King's Majesty's Realms, and now had set it as far further as any of the other; therefore, I said, his Holiness should consider it, and that the Decree in no wise should extend thither. Then, he said, That it could not stand with the Majesty of the Place

that he sat in, to revoke any part of the Decree solemnly given in the Consistory, in the presence of all the Cardinals. I said, That his Holiness, with his Honour, might well do it; considering that when he gave the Decree, he was not informed of such Inconveniences that might ensue thereof; and now being informed by me, his Holiness had not only a just cause to revoke it, but also of congruence ought to do it; considering that his Holiness had the Cure of all Men's Souls: and if any inconveniency should follow through his Holiness Doings, it could not be chosen but his Holiness must answer for it; where his Holiness suffering all things to proceed in his due course, as it hath been begun, all Dangers that have been before rehearsed might be avoided; therefore now his Holiness had a good Cause to stay his Decree in that behalf: All which he took in good part, and said thus, I must needs do for that Realm what I can, and therefore to-morrow is the Congregation of the Inquisition, and then the Matter shall be propounded, where, he said, he would do what he could; and willed me to resort to the Cardinal St. Jacobo to inform him, that he might procure it there. I said, I would; indeed. I had been with the said Cardinal before, and had informed him fully; nevertheless, I went to him again, to shew him the Pope's Pleasure therein; who said, he would do his Duty therein. Indeed that Matter occupied the Pope and the Cardinals all that Congregation time. The next morrow, as the Cardinals said, the Conclusion was, That the Pope would make answer to me himself. Indeed he thought to take Counsel of the said Congregation, before I had been with them about the same Decree, but not to revoke any part thereof, but to have their advice in framing of it. So that if I had not gone to him, the Decree had gone forth, with the intimation thereof, and the inhibition; but being with his Holiness this Evening, to know what was to be had herein; his Holiness, after a long Oration, in commendation of you the Queen's Majesty, he said, That in case your most Excellent Majesty would write to him for the continuance of his Legat, for such Causes as should seem good to the same, the Legat to be yet expedient therein, he would appoint my Lord's Grace there to continue, but he could in no wise revoke his Decree made in open Consistory. I laid many things that his Holiness might do it, and that divers of his Predecessors had done it, upon Causes before not known; with divers Examples that I shewed him in Law; that at the last, he said plainly, He would not revoke his Decree; but for because of my Suit, he said he was content to stay, and to go no further till your Majesty's Letters do come, and charged the Datary, and his Secretary Berigno, that they send forth no intimation of his Decree of the said Revocation, without his special Commandment; where-else he said, the Intimation had been sent forth with an Inhibition also: And so all

is staid, that nothing here-hence shall go forth till your Pleasure, the Queen's Majesty, be known therein; which the Pope doth look for: Until which Intimation, the Legacy there doth continue.

Occurrents here be no other, but that the 10th of this, the late made Duke of Paleano departed here-hence towards the Duke's Camp, which doth lie yet in the Siege of Civitella, within your Majesty's Realm of Naples. They that seem to bear their good Wills here towards your Majesty, do say here, that they may lie there long before they take it, for they cannot hurt it much with Battery. And they say, the Counts de Sancto Flore, and de Sarme, be within the Town with two thousand Souldiers; many of the Frenchmen be slain there. Nevertheless, others do say, that it standeth in danger of taking; for because the Frenchmen have gotten a Hill, from the which they do beat sore into the Town, and have withdrawn certain Waters from them of the Town, and do undermine it; the most part here thinketh they shall lose their labour, for it is very strong.

The Gallies of Marseilles arrived at Civita Vecchia, six or seven days past, and brought twelve Ensigns more of French Souldiers to reinforce the French Army; and as far as I can learn, they return again to fetch more, always to refresh their Camp with fresh Souldiers, in the lieu of such as be perished: Of the which twelve Ensigns, the French Ambassador chose out three, which he hath sent to the Duke of Guise, well furnished; the rest he discharged, but all the other that came, be gone to the Camp, to such Captains as will retain them there, for such of the other as be slain, or otherwise perished. Don Antonio de Caraffa doth not as yet return to the Camp, neither intendeth to go as I hear. I heard say, That the Duke of Alva was within sixteen miles of the Frenchmen, with a great Army of Horsemen and Footmen, what he doth is not spoken of here, for there is none that can pass to them, or from them hither; there is such strait keeping, and dangerous passing.

Here be ill News from Piedmont, for they say here, the Frenchmen in those Parts have taken Cherasto, a very strong Town in Piedmont, which I trust be not true. The common Report is here, That if the Frenchmen be not withstaid in time, they will do much hurt in Italy.

The Pope doth set forth a Bull for Money, that one of every hundred shall be paid of the value of all the Lands that be within the Churches Dominions, which they say will draw to Two or three Millions, if it be paid.

And having no other at this present, I beseech Almighty God to conserve both your most Excellent Majesties, in long and most prosperous Life together.

From Rome, the 15th of May, 1557.

Your Majesties most humble Subject,
and Poor Servant, Edward Carne.

XXXV.—*The Appeal of Henry Chichely, Archbishop of Canterbury, to a General Council from the Pope's Sentence.*

[Ex MSS. D. G. Petyt.]

IN Dei Nomine Amen. Per Presens publicum instrumentum cunctis appareat evidenter, quod anno ab incarnatione Domini secundum cursum et computationem Ecclesiæ Anglicanæ 1427. indictione quinta Pontificatus Sanctissimi in Christo Patris et Domini nostri Domini Martini, Divina Providentia Papæ quinti, Anno decimo, mensis vero Aprilis die sexto. Reverendissimus in Christo Pater et Dominus, Dominus Henricus Dei Gratia Cantuarien. Archiepiscopus totius Angliæ Primas, et Apostolicæ Sedis Legatus, in Capella Majori Manerii sui de Ford Cantuarien. Diocæseos personaliter existens, mihi Notario Publico, et testibus infra-scriptis presentibus, quandam appellationem in scriptis redactam fecit, legit et interposuit, ac appellativit sub eo, qui sequuntur, tenore verborum. In Dei Nomine. Amen. Coram vobis authentica persona et testibus hic Presentibus, Ego Henricus dictus Cant. permissione divina Cantuar. Archiepiscopus, totius Angliæ Primas et Apostolicæ Sedis Legatus, dico, allego, et in his scriptis propono, quod fui et sum Ecclesiam Sanctam Cant. cum jure Legationis natæ, prerogativis, consuetudinibus, compositionibus, aliisq; jurisdictionibus, juribus, libertatibus, et pertinentibus suis universis canonicè assecutus, ipsamq; sic assecutus nonnullò tempore pacifice et inconcusse possedi, prout sic possideo de presenti; fuiq; et sum Ecclesiæ Romanæ, et Sedis Apostolicæ obedientiæ, Filius Catholicus, ac jurium et libertatum dictarum Ecclesiæ et Sedis juxta posse, assiduus defensor, et promotor; integri status, bonæ famæ et opinionis illasq; in possessione eorundem existens, nullisq; suspensionis aut excommunicationis, seu irregularitatis, aut interdicti sententiæ vel sententiis innodatus: Quodq; ex parte mei Henrici Archiepiscopi prædicti in possessione præmissorum omnium, et quasi ex verisimilibus conjecturis ac communicationibus quampluribus mihi et Ecclesiæ meæ, ac juri legationis, prerogativis, consuetudinibus, compositionibus, jurisdictionibus, juribus, libertatibus, et pertinentiis Ecclesiæ, Cantuar. prædictæ factis, circa præmissa et eorum singula grave posse præjudicium generari; Ne Sanctissimus in Christo Pater et Dominus noster Dominus Martinus, divina providentia Papa quintus, vel quivis alius quavis Autoritate, vice vel mandato, scienter vel ignoranter ad sinistram vel minus veram suggestionem, aut informationem emulorum personæ, dignitatis aut Ecclesiæ meæ (quod absit) me non vocato, legitime præmonito, causæ cognitione et juris, justitiæq; ordine prætermisso, in præjudicium status mei, dignitatis, legationis, prerogativæ, consuetudinum, compositionum, jurisdictionum, jurium, libertatum et pertinentium jure Metropolitico, vel

alias dictam Ecclesiam meam Cantuar. et me ejus nomine concernentium quicquam attemptet, seu faciat aliquaher attemptari, citando, monendo, mandando, inhiibendo, decernendo, suspendendo, interdicendo, excommunicando, privando, sequestrando, pronunciando, definiendo, et declarando, seu quovis alio modo gravando; Ad Sacrosanctum Concilium generale facientes, constituentes et representantes, facturos, constituturos et representaturos, si ipsum celebrari contigerit, et in defectum ipsius Concilii tenendi, et celebrandi, ad tribunal Dei omnipotentis et Domini nostri Jesu Christi, cujus idem sanctissimus, Pater, Commissarius et Vicarius existit in terris, in his scriptis ob et ad tuitionem, protectionem et defensionem omnium, et singulorum præmissorum fuerit et sit legitime provocatum. Sanctissimus tamen in Christo Pater, et Dominus noster, Dominus Martinus dicta providentia hujus nominis Papa quintus asserens, ut dicta fide dignorum relatione, ad suum pervenisse auditum, quod ego, qui ad defensionem, obedientiam jurium, et honorem Sedis Apostolicæ in Provincia Cantuarien. Legatus natus sum, propter emolumenta Ecclesiastica provenientia ex Ecclesiis Cathedralibus totius Regni Angliæ tempore vacationum eorundem, quæ ex quadam (ut me asserere dicit) consuetudine usibus meis applicare dignoscor ad resistendum provisionibus Apostolicis de Ecclesiis hujusmodi Cathedralibus sum proclivior, Et quod jura et honorem Sedis Apostolicæ non defendo nec protego, imo potius impugno, et impugnantibus assisto, in animæ meæ periculum, prædictæ Sedis contemptum, dictarumque Ecclesiarum Cathedralium præjudicium et scandalum plurimorum; Cum tamen, suæ benedictionis beatitudinis reverentia semper salva, nulla horum quæ sic mihi impinguntur sunt vera, sed notorie minus vera, post et contra præmissam provocationem per me factam, me a Legatione dictæ Sedis, necnon ab omni jurisdictione, superioritate, potestate sive Dominio percipiendi emolumenta Ecclesiastica, aliarum Ecclesiarum Cathedralium dicti Regni usque ad beneplacitum suum, et Sedis Apostolicæ Autoritate Apostolica, et ex certa scientia (ut asserit) nullatenus in ea parte monitum, citatum, convictum vel confessum, sed absentem, non per contumaciam, causæ cognitione juris et judiciorum ac justitiæ ordine in omnibus prætermisso, voluntarie et minus præpropere duxerit suspendendum, hisque non contentus, sed gravamina accumulans mihi in virtute obedientiæ nihilominus injunxerit, nē de legatione Sedis Apostolicæ prædictæ, necnon jurisdictione, Autoritate, et Dominio percipiendi emolumenta hujusmodi tempore vacationum Ecclesiarum prædictarum per me vel per alium, seu alios quovis quæsito ingenio, vel colore de cætero quomodolibet me intromittam: Et insuper jurisdictionem, superioritatem, potestatem, et dominium dictarum Ecclesiarum Cathedralium tempore illarum vacationum ad capitula sin-

gularum Ecclesiarum devolvi voluit, singulos processus, necnon excommunicationis suspensionis et interdicti sententias, et alias pœnas ac censuras Ecclesiasticas, si quod per me vel alium seu alios contra capitula Ecclesiarum Cathedralium prefatarum, aut alias personas quascunque occasione consuetudinis memoratæ, ac legationis, officii (dicto durante beneplacito) ferri contigerit quomodolibet, vel haberi, irritos et inanes decrevit (salva semper suæ Sanctitatis reverentia in omnibus) minus juste in personæ meæ, status, dignitatis, juris, legationis natæ, prerogativæ, consuetudinum, compositionum, jurisdictionum, jurium, libertatum et pertinentiarum prædictarum, necnon Ecclesiæ meæ Cantuariensis prædictæ præjudicium non modicum et gravamen. Unde ego Henricus dictus Cantuariæ Cantuariensis Archiepiscopus pro prædictis sentiens me, statum, dignitatem et Ecclesiam meam prædictam ex omnibus et singulis gravaminibus prædictis, nimium prægravari, et prægravatum ab eisdem omnibus et singulis, et his, quæ eorum et cujuslibet eorum occasione colligi poterunt, aut debebunt; ad Sacrosanctum Concilium Generale, universalem Ecclesiam representans, et ad personas et status Concilium Generale facientes, constituentes et representantes, facturos, constituturos et representaturos; et ad ipsum Concilium Generale proxime celebrandum, ubicunque ipsum celebrari contigerit, et defectu ipsius Concilii tenendi et celebrandi, ad Tribunal Dei Omnipotentis, et Domini nostri Jesu Christi, cujus idem Sanctissimus Pater Commissarius et Vicarius existit in terris, Appello; et Apostolos peto instantanter instantius et instantissime mihi dari, liberari et fieri cum effectu: et juro ad hæc Sancta Dei Evangelia per me corporaliter tacta, quod non sunt decem dies plene elapsæ, ex quo mihi certitudinaliter primò constabat de gravaminibus antedictis; Quodque nescio certitudinaliter ubi invenirem dictum Sanctissimum Dominum nostrum ad notificandam eidem Appellationem prædictam, quatenus de jure notificanda est infra tempus a parte juris limitatum: Et Protestor me velle dictam Appellationem meam corrigere et emendare, eidem addere et ab eadem detrahere, ac eam omnibus, quorum interest, notificare et intimare pro loco et tempore opportunis toties, quoties mihi expediens fuerit, juris beneficio in omnibus semper salvo. Super quibus idem Reverendissimus Pater et Dominus Archiepiscopus Cantuariensis me Notarium Publicum subscriptum requisivit, sibi unum vel plura conficere instrumentum vel instrumenta. Acta sunt hæc omnia prout subscribuntur et recitantur sub Anno Domini, indictione Pontificatus, mense, die, et loco prædictis; præsentibus tunc ibidem venerabilibus, et discretis vivis M. W. Lyn Curia Cant. Officii, et Thoma B. Archidiacono Sanctarum in Ecclesia Linc. utriusque juris Doctoribus.

In Dei, &c. Coram vobis, &c. Ego Hen-

ricus dictus C. &c. Unde ego H. dictus C. &c. sentiens me, statum, dignitatem et Ecclesiam meam prædictam, ex omnibus et singulis gravaminibus prædictis nimium prægravari, et prægravatum ab eisdem omnibus et singulis gravaminibus prædictis et his, quæ eorum et cujuslibet eorum occasione colligi poterunt aut debebunt ad dictum Sanctissimum, Dominum nostrum, et Sedem Apostolicam melius informandum, et informandam, Appello et Apostolos peto instantanter, instantius et instantissime mihi dari, liberari, et fieri cum effectu, &c.

XXXVI.—*Instructions sent by the Privy Council, representing the State of the Nation to King Philip, after the loss of Calais.*

[Cotton Libr. Titus. B. 2.]

First, to say,

THAT we be most bounden unto his Majesty for his good Affection towards this Realm; and his gracious Disposition and Offer, to put this Force to the Field this Year, being else otherwise determined for the recovery of that Honour and Reputation, which this Realm hath lost by the loss of Calais.

To say, That this Offer of his Majesty we should not only have, upon our Knees, accepted, but also in like wise have sued first for the same.

And so undoubtedly we would have done, if other respects hereafter following, which we trust his Majesty will graciously understand, had not been (to our great regret) the lett thereof.

First; We do consider, That if we should send over an Army, we cannot send under 20000 Men; the levying, and sending over whereof, will ask a time; before which time, considering also the time the Enemy hath had (being now almost a Month) to fortify and Victual the Place, it is thought the same will be in such strength, as we shall not be able alone to recover it.

We do consider how unapt and unwonted our People be to lie abroad, and specially in the Cold; And what Inconveniency might follow also at their hands, (besides the loss of Charges) if their hope for recovery of Calais should not come to pass.

The Charge of this Army (if it should go over) would stand the Realm in one hundred and seventy thousand pounds at the least, for five months; which Sum (having regard to other necessary Charges for the Defence of the Realm, both by Land and by Sea, which the People only have in their Heads, with a wan hope of the recovery of Calais) neither we doubt will be granted of the People; nor if it were, can be conveniently levied in time to serve the turn.

Great Garrisons continually, and an Army for Defence against the Scots and Frenchmen by Land, must of necessity be maintained, the charge whereof will be one way and another (go the next way we can) e're

the Year go about, an hundred and fifty thousand pounds.

The defence of the Sea-Coast, and the Isles, and the setting forth of an Army by Sea, will cost the Realm in a Year (all things accounted) above two hundred thousand pounds; and yet all will be too little that way, if the Danes and the Sweeds, which we very much doubt, should be our Enemies.

The Sums amounting in the whole, to five hundred and twenty thousand pounds, besides Provision of Ammunition, which will be chargeable; and Furniture of Ordnance, whereof we have great lack, by the loss of Calais and Guisnes.

We see not how it can be levied in one Year to save us, unless the People should of new have strange Impositions set upon them, which we think they would not bear.

The Queen's Majesty's own Revenue, is scarce able to maintain her Estate.

The Noblemen and Gentlemen, for the most part receiving no more Rent than they were wont to receive, and paying thrice as much for every thing they provide, by reason of the baseness of the Mony, are not able to do as they have done in times past,

The Merchants have had great losses of late, whereby the Clothiers be never the richer.

The Farmers, Grasiars, and other People, how well-willing soever they be taken to be, will not be acknown of their Wealth, and by the discontentment of this loss, be grown stubborn and liberal of Talk.

So that considering our Wants on every side, our lack of Mony at home; our want of credit, by reason of this Loss abroad; the scarcity of Captains and Leaders of our Men, which be but few; the unwillingness of our People to go abroad, and leave their Things at home, without a certain hope of recovering their Loss; the need we have to defend Home, (looking as we do to be assaulted both by Land and by Sea) how desirous soever we be to recover Calais, and well-willing to serve his Majesty, (either for that purpose, or in any other thing wherein it shall please him to employ us) we see not how we can possibly (at the least, for this Year) send over an Army; nor until we may be assured of fewer Enemies than we fear to have cause to doubt; and have time to bring such as be ill Men amongst our People, and now be ready (against their Duties) to make Uproars and Stirs amongst our selves, to Order and Obedience.

Wherefore, in most humble wise, upon our Knees, we shall beseech the King's Majesty to accept, in gracious part, this our Answer, which we make much against our Hearts, if we might otherwise chuse. And as for our own Persons, we shall bestow, with all that ever we have, to the death, where and how-ever it shall please him, submitting our selves to his Majesty's Judgment in this Matter, and to the execution and doing of that whatsoever, either his Majesty, or any other Man, shall

devise to be done, better than we have said in this Answer, and more for the honour and surety of their Majesties, and Common-Wealth of this their Realm. Feb. 1. 1577.*

XXXVII.—*Sir Thomas Pope's Letter, concerning the Answer made by the Lady Elizabeth, to a proposition of Marriage, sent over by the Elected King of Sweden.*

[Ex MS. D. G. Petyt.]

FIRST, After I had declared to her Grace how well the Queen's Majesty liked of her prudent and honourable Answer made to the same Messenger; I then opened unto her Grace the Effect of the said Messengers Credence; which after her Grace had heard, I said, The Queen's Highness had sent me to her Grace, not only to declare the same, but also to understand how her Grace liked the said Motion. Whereunto, after a little pause taken, her Grace answered in form following. Master Pope, I require you, after my most humble Commendations to the Queen's Majesty, to render unto the same like thanks, that it pleased her Highness, of her Goodness, to conceive so well of my Answer made to the same Messenger, and here withal, of her Princely Consideration, with such speed to command you, by your Letters, to signify the same unto me; who before remained wonderfully perplexed, fearing that her Majesty might mistake the same; for which her Goodness, I acknowledged my self bound to honour, serve, love, and obey her Highness, during my Life: Requiring you also to say unto her Majesty, That in the King, my Brother's time, there was offered me a very honourable Marriage or two, and Ambassadors sent to treat with me touching the same; whereupon I made my humble Suit unto his Highness, as some of Honour yet living can be testimonies, that it would like the same to give me leave, with his Grace's favour, to remain in that Estate I was, which of all others best liked me or pleased me. And in good Faith, I pray you say unto her Highness, I am even at this present of the same mind, and so intend to continue, with her Majesty's favour; and assuring her Highness, I so well like this Estate, as I perswade my self there is not any kind of Life comparable unto it. And as concerning my liking the said Motion made by the said Messenger, I beseech you say unto her Majesty, That to my remembrance, I never heard of his Master before this time; and that I so well like, both the Message and the Messenger, as I shall most humbly pray God, upon my Knees, that from henceforth I never hear of the one nor of the other; assure you, that

* This date must be wrong:—it should be 1557, though the same mistake occurs in the Oxford Edit. nor is the paper to be found in Titus B. 11. according to the Cottonian Catalogue of 1802.

if it should eft-soons repair unto me, I would forbear to speak to him. And were there nothing else to move me to mislike the Motion, other than that his Master would attempt the same, without making the Queen's Majesty privy thereunto, it were cause sufficient. And when her Grace had thus ended, I was so bold as of my self to say unto her Grace, (her pardon first required) that I thought few or none would believe, but that her Grace could be right-well contented to marry, so there were some honourable Marriage offered her by the Queen's Highness, or her Majesty's Assent. Whereunto her Grace answered; What I shall do hereafter I know not, but I assure you, upon my Truth and Fidelity, and as God be merciful unto me, I am not at this time otherwise minded than I have declared unto you, no, though I were offered the greatest Prince in all Europe. And yet percase the Queen's Majesty may conceive this rather to proceed of a maidenly shamefastness, than upon any such certain determination.

The Pope.

BOOK III.

I.—*The Device for Alteration of Religion, in the first Year of Queen Elizabeth: offered to Secretary Cecil.*

[Ex MSS. Nob. D. Grey de Ruthen.]

Question 1.

WHEN the Queen's Highness may attempt to reduce the Church of England again to the former purity, and when to begin the Alteration?

Answer.

At the next Parliament; so that the Dangers be foreseen, and Remedies provided; for the sooner that Religion is restored, God is the more glorified, and as we trust, will be more merciful unto us, and better save and defend her Highness from all Dangers.

Quest. 2.

What Dangers may ensue thereof?

Ans. 1.

The Bishop of Rome, all that he may, will be incensed, he will excommunicate the Queen's Highness, Interdict the Realm, and give it in Prey to all Princes that will enter upon it; and stir them up to it by all manner of means.

2. The French King will be encouraged more to the War, and make his People more ready to fight against us, not only as Enemies, but as Hereticks: He will be in great Hope of Aid from hence, of them that are discontented with this Alteration, looking for Tumults and Discords: He will also stay concluding of Peace, upon hope of some alteration.

3. Scotland also will have the same Causes of boldness, and by that way the French King will seem soonest to attempt to annoy

us. Ireland also will be very difficultly stayed in the Obedience, by reason of the Clergy that is so addicted to Rome.

4. Many People of our own, will be very much discontented, especially all such as governed in the late Queen Mary's Time, and were chosen thereto for no other Causes, or were then most esteemed for being hot and earnest in that other Religion, and now remain unplaced and uncalled to Credit, will think themselves discredited, and all their Doings defaced, and study all the ways they can to maintain their own Doings, destroy and despise all this Alteration.

5. Bishops, and all the Clergy, will see their own ruin; and in Confession and Preaching, and all other means and ways they can, will persuade the People from it; they will conspire with whomsoever, will attempt and pretend to do God a Sacrifice, in letting the Alteration, though it be with murder of Christian Men, and Treason. Men which be of the Papists Sect, which of late were in a manner all the Judges of the Land; the Justices of the Peace chosen out by the late Queen in all the Shires, such as were believed to be of that Sect, and the more earnest therein, the more in estimation: These are most like to join and conspire with the Bishops, and Clergy. Some, when the Subsidy shall be granted, and Money levied, (as it appeareth that necessarily it must be done) will be therewith offended, and like enough to conspire and arise, if they have any head to stir them to do it, or hope of Gain or Spoil.

6. Many such as would gladly have Alteration from the Church of Rome, when they shall see peradventure that some old Ceremonies be left still, for that their Doctrine, which they embrace, is not allowed and commanded only, and all other abolished and disproved, shall be discontented, and call the Alteration a Cloak'd Papistry, or a Mingle-Mangle.

Quest. 3.

What Remedy for the same Dangers? What shall be the manner of doing of it? and what is necessary to be done before?

Ans. 1.

First, for France, to practise a Peace, or if it be offered, not to refuse it: If Controversy of Religion be there amongst them, to kindle it. Rome is less to be feared, from whom nothing is to be feared, but evil Will, Cursing, and Practising. Scotland will follow France for Peace, but there may be Practice to help forward their Division, and especially to augment the Hope of them who inclined them to good Religion. For certainty, to fortify Barwick, and to employ Demilances, and Horsemen, for safety of the Frontiers, and some Expences of Money in Ireland. The fourth divided in five parts.

1. The first is of them which were of Queen Mary's Council, elected or advanced to Authority, only or chiefly for being of the Pope's

Religion, and earnest in the same. Every Augmentation, or Conservation of such Men in Authority or Reputation, is an encouraging those of their Sect, and giveth hope to them that it shall revive and continue, although it hath a contrary shew : lest seeing the Pillars to stand still untouched, it be a confirmation of them that are wavering Papists, and a discouraging of such as are but half inclined to this Alteration. *Dum in dubio est animus, parvo momento huc illuc impellitur.* This must be searched by all Law, so far as Justice may extend, and the Queen's Majesty's Clemency not to be extended, before they do acknowledge themselves to have fallen into the lapse of the Law. They must be abased of Authority, discredited in their Countries, so long as they seem to repugn the true Religion, or to maintain the old Proceedings ; and if they should seem to allow and bear with the new Alteration, yet not lightly to be credited, *quia neophiti* ; and no Man, but he loveth that time wherein he did flourish, and when he can, and as he can ; those Ancient Laws and Orders he will defend and maintain, with whom and in whom he was in Estimation, and Authority, and a Doer : for every Man naturally loveth that which is his own Work and Creature. And contrary, as those men be abased, so must her Highness old and sure Servants, who have tarried with her, and not shrunk in the late Storm, be advanced, with Authority and Credit, that the World may see that her Highness is not unkind, nor unmindful. And throughout all England, if such Persons, as are known to be sure in Religion, and God's Cause, shall be slack ; yet their own Safety and Estate, should cause to be vigilant, careful, and earnest for the conservation of her Estate, and maintenance of this Alteration ; and in all this, she shall do but the same that the late Queen Mary did, to establish her Religion.

2. The second is, the Bishops and Clergy, being in manner all made and chosen, such as were thought the stoutest and mightiest Champions of the Pope's Church, who in the late Queen Mary's Times, taking from the Crown, impoverishing it, by extorting from private Men, and all other means possible, *per fas et nefas*, have sought to enrich and advance themselves. These, her Majesty being inclined to use much clemency, yet must seek, as well by Parliament, as by the just Laws of England, in the Premunire, or other such Penal Laws, to bring again in order ; and being found in the default, not to pardon, until they confess their Fault, put themselves wholly to her Highness Mercy, abjure the Pope of Rome, and conform themselves to the new Alteration ; and by these means, well handled, her Majesty's necessity of Money may be somewhat relieved.

3. The third is to amend, even as all the rest above, by such ways as Queen Mary taught, That no such as were, may be in Commission of Peace in their Shires ; but rather Men meaner in Substance, and younger in

Years, so that they have discretion, to be put in Place. A sharp Law made and extended against Assemblies of People, without Authority. Lieutenants made in every Shire, one or two Men known to be sure of the Queen's Devotion. In the mean time, Musters and Captains appointed, Young Gentlemen, which do favour her Highness. No Office of Jurisdiction or Authority to be in any discontented Man's hands, so far as Justice or Law may extend.

4. The fourth is to be remedied otherwise, than by gentle and dulce handling ; it is by the Commissioners, and by the readiness and good-will of the Lieutenants and Captains ; to repress them, if any should begin a Tumult, or murmur, or provide any Assembly, or stoutness, to the contrary.

5. The fifth ; For the Discontentation of such as could be content to have Religion altered, but would have it to go, for fear the strait Laws upon the Promulgation of the Book, and severe execution of the same, at the first, would so oppress them, that it is great hope it shall touch but a few : And better it were that they did suffer, than her Highness and Common-Wealth, should shake or be in danger ; and to this they must well take heed that draw the Book. And herein the Universities must not be neglected, and the hurt which the last Visitation in Queen Mary's Time did, must be amended : Likewise such Colleges, where Children be instructed to come to the University, as Eaton, and Winchester, that as well the encrease hereafter, as this present time, may be provided for.

Quest. 4.

What may be done of her Highness, for her own Conscience, openly, before the whole Alteration ? or if the Alteration must tarry longer ?

Answer.

This consultation is to be referred to such Learned Men as be meet to shew their Minds therein, and to bring a Plot or Book hereof ready drawn to her Highness ; which being approved by her Majesty, may so be put in the Parliament-House. To which, for the time it is thought that these are apt Men, Dr. Bill, Dr. Parker, Dr. May, Dr. Cox. Mr. Whitehead, Grindall, Pilkington, and Sir Thomas Smith, to call them together, and to be amongst them : and after the consultation with these, to draw in other Men of Learning, and grave and apt Men for your Purpose and Credit, to have their Assents. As for that is necessary to be done before, it is thought to be most necessary, that a strait Prohibition be made of all Innovation, until such time as the Book come forth, as well that there should be no often Changes in Religion, which would take away Authority in the common People's estimation, as also to exercise the Queen's Majesty's Subjects to Obedience.

Quest. 5.

What Orders be fit to be in the whole Realm, as in the Interim ?

Answer.

To alter no further than her Majesty hath, except it be to receive the Communion, as her Majesty pleaseth, at high Feasts; and that where there be more Chaplains at the Mass, that they do always communicate with the Executor in both kinds. And for her Highness Conscience, till then, if there be some other devout sort of Prayer, or Memory said, and the seldomer Mass.

Quest. 6.

What Noblemen be fit to be made privy to those Proceedings, before it be opened to the whole Council?

Answer.

The Marquess Northampton, the Earl of Bedford, the Earl of Pembroke, Lord John Gray.

Quest. 7.

What Allowance the Learned Men shall have for the time they are about to review the Book of Common Prayers, and Order of Ceremonies and Service in the Church; and where they shall meet?

Answer.

Being so many Persons as must attend still upon it, two Messes of Meat is thought yet indifferently to suffice for them, and their Servants. The Place is thought most meet, either in some set Place, or rather at Sir Thomas Smith's Lodging in Cannon-Row. At one of those Places, must Provision be laid in, of Wood, of Coal, and Drink.

XXII.—*Dr. Sands's Letter to Dr. Parker, concerning some Proceedings in Parliament.*

An Original.

[Ex MS. Col. Cor. C. Cant.]

YE have rightly considered that these times are given to taking, and not to giving; for ye have stretched forth your hand further than all the rest. They never asked us in what state we stand, neither consider that we want; and yet in the time of our Exile, were we not so bare as we are now brought. but I trust we shall not linger here long, for the Parliament draweth towards an end. The last Book of Service is gone through with a Proviso, to retain the Ornaments which were used in the first and second Year of King Edward, until it please the Queen to take other order for them; our gloss upon this Text is, that we shall not be forced to use them, but that others in the mean time shall not convey them away, but that they may remain for the Queen. After this Book was past, Boxall,* and others, quarrelled with it, that according to the order of the Scripture, we had not *gratiarum actio*; for, saith he, *Christus accepit panem, gratias egit*, but in the time of Consecration we give no Thanks.

* He was Dean of Windsor and Peterb. in Q. Mary's Time.

This he put into the Treasurers Head, and into Count de Soreus Head; and he laboured to alienate the Queen's Majesty from confirming of the Act, but I trust they cannot prevail. Mr. Secretary is earnest with the Book, and we have ministred Reasons to maintain that part. The Bill of Supreme Government, of both the Temporality and Clergy, passeth with a Proviso, that nothing shall be judged hereafter, which is not confirmed by the Canonical Scriptures, and four General Councils. Mr. Lever† wisely put such a scruple into the Queen's Head, that she would not take the Title of Supreme Head. The Bishops, as it is said, will not swear unto it as it is, but rather lose their Livings. The Bill is in hand to restore Men to their Livings; how it will speed I know not. The Parliament is like to end shortly, and then we shall understand how they mind to use us. We are forced, through the vain Bruits of the lying Papists, to give up a Confession of our Faith, to shew forth the Sum of that Doctrine which we profess, and to declare that we dissent not amongst ourselves. This Labour we have now in hand, on purpose to publish that, so soon as the Parliament is ended; I wish that we had your Hand unto it. Ye are happy that ye are so far from this tossing, and gross Alterations and Mutations; for we are made weary with them; but ye cannot long rest in your Cell, ye must be removed to a more large Abbey: and therefore in the mean time take your pleasure, for after ye will find but a little, *Nihil est statutum, de conjugio Sacerdotum, sed tanquam relictum in medio*. Lever was married now of late; The Queen's Majesty will wink at it, but not stablish it by Law, which is nothing else but to bastard our Children. Other things another time. Thus praying you to commend me to your Abbesses, I take my leave of you for this present hastily, at London, April ult. 1559.

Yours,

Edwin Sands.

III.—*The first Proposition, upon which the Papist and Protestants Disputed in Westminster-Abbey. With the Arguments which the Reformed Divines made upon it.*

[Ex MS. Col. C. Ch. Cant.]

It is against the Word of God, and the Custom of the Primitive Church, to use a Tongue unknown to the People in Common-Prayers, and Administration of the Sacraments.

By these words (the Word) we mean only the written Word of God, or Canonical Scriptures.

And by "the Custom of the Primitive Church," we mean, the Order most generally used in the Church for the space of five hun-

† A Minister at Frankfort much commended by Calvin, to be followed as an Example.

dred Years after Christ; in which Times lived the most notable Fathers, as Justin, Ireneus, Tertullian, Cyprian, Basil, Chrysostom, Hierome, Ambrose, Augustine, &c.

This Assertion, above-written, hath two parts.

First, That the use of a Tongue not understood of the People, in common Prayers of the Church, or in the Administration of the Sacraments, is against God's Word.

The second, That the same is against the Use of the Primitive-Church.

The first part is most manifestly proved by the 14th Chapter of the first Epistle to the Corinthians, almost throughout the whole Chapter; in the which Chapter St. Paul in-treateth of this Matter, *ex professo*, purposely: And although some do cavil, that St. Paul speaketh not in that Chapter of Praying, but of Preaching; yet it is most evident, to any indifferent Reader of Understanding, and appeareth also by the Exposition of the best Writers, That he plainly there speaketh not only of Preaching and Prophesying, but also of Prayer and Thanksgiving, and generally of all other publick Actions, which require any Speech in the Church or Congregation.

For of Praying, he saith, "I will pray with my Spirit, and I will pray with my Mind; I will sing with the Spirit, and I will sing with my Mind." And of Thanksgiving, (which is a kind of Prayer) "Thou givest Thanks well, but the other is not edified; And how shall he that occupieth the room of the Unlearned, say Amen to thy giving of Thanks, when he understandeth not what thou sayest?" And in the end, ascending from Particulars to Universals, concludeth, "That all things ought to be done to Edification."

Thus much is clear by the very words of St. Paul, and the Ancient Doctors, Ambrose, Augustine, Hierome, and others, do so understand this Chapter, as it shall appear by their Testimonies, which shall follow afterward.

Upon this Chapter of St. Paul, we gather these Reasons following.

1. All things done in the Church, or Congregation, ought to be so done, as they may edify the same:

But the use of an Unknown Tongue in Publick Prayer, or Administration of the Sacraments, doth not edify the Congregation;

Therefore the use of an unknown Tongue, in Publick Prayer, or Administration of the Sacraments, is not to be had in the Church.

The first part of this Reason, is grounded upon St. Paul's words, commanding all things to be "done to Edification."

The second part is also proved by St. Paul's plain words. First, by this Similitude; "If the Trumpet give an uncertain sound, who shall be prepared to Battel?" Even so like-

wise, when ye speak with Tongues, except ye speak words that have signification, how shall it be understood what is spoken? for ye shall not speak in the Air, that is to say, in vain, and consequently without edifying.

And afterward, in the same Chapter, he saith, "How can he that occupieth the place of the Unlearned, say Amen at thy giving of Thanks: seeing he understandeth not what thou sayest? For thou verily givest Thanks well, but the other is not edified."

These be St. Paul's words, plainly proving, That a Tongue not understood, doth not edify.

And therefore both the parts of the Reason thus prov'd by St. Paul, the Conclusion followeth necessarily.

2. Secondly; Nothing is to be spoken in the Congregation in an Unknown Tongue, except it be interpreted to the People, that it may be understood. "For," saith Paul, "if there be no Interpreter to him that speaketh in an unknown Tongue," *taceat in Ecclesiâ*, "let him hold his peace in the Church." And therefore the Common Prayers, and Administration of Sacraments, neither done in a known Tongue, nor interpreted, are against this Commandment of Paul, and not to be used.

3. The Minister, in Praying, or Administration of the Sacraments, using Language not understood of the Hearers, is to them barbarous, an Alien, which of St. Paul is accounted a great Absurdity.

4. It is not to be counted a Christian Common-Prayer, where the People present declare not their Assent unto it, by saying Amen; wherein is implied all other words of Assent.

But St. Paul affirmeth, That the People cannot declare their Assent, in saying Amen, except they understand what is said as afore.

Therefore it is no Christian Common-Prayer, where the People understandeth not what is said.

5. Paul would not suffer, in his time, a strange Tongue to be heard in the Common-Prayer in the Church, notwithstanding that such a kind of Speech was then a Miracle, and a singular Gift of the Holy Ghost, whereby Infidels might be persuaded and brought to the Faith: much less is it to be suffered now among Christian and Faithful Men, especially being no Miracle, nor especial Gift of the Holy Ghost.

6. Some will peradventure answer, That to use any kind of Tongue in Common-Prayer, or Administration of Sacraments, is a thing indifferent.

But St. Paul is to the contrary; for he commandeth all things to be "done to Edification." He commandeth to keep silence, if there be no Interpreter. And in the end of the Chapter, he concludeth thus: "If any Man be Spiritual, or a Prophet, let him know, that the things which I write are the Commandment of the Lord." And so, shortly to conclude, the use of a strange Tongue, is

Prayer and Administration, is against the Word and Commandment of God.

To these Reasons, grounded upon St. Paul's words, which are the most firm Foundation of this Assertion, divers other Reasons may be joined, gathered out of the Scriptures, and otherwise.

1. In the Old Testament, all things pertaining to the Publick Prayer, Benediction, Thanksgiving, or Sacrifice, were always in their Vulgar and Natural Tongue.

In the second Book of Paraleipomenon, Cap. 29. it is written, "That Ezechias commanded the Levites, to praise God with the Psalms of David, and Asaph the Prophet;" which doubtless were written in the Hebrew, their Vulgar Tongue. If they did so in the shadows of the Law, much more ought we to do the like; who, as Christ saith, must pray in *Spiritu et Veritate*.

2. The final end of our Prayer is, (as David saith) *Ut populi conveniant in unum, et annuncient nomen Domini in Sion, et laudes ejus in Hierusalem.*

But the Name and Praises of God cannot be set forth to the People, unless it be done in such a Tongue, as they may understand.

Therefore Common-Prayer must be had in the Vulgar Tongue.

3. The definition of Publick Prayer, out of the words of St. Paul; *Orabo Spiritu, Orabo et Mente. Publicè orare, est vota communia mente ad Deum effundere, et ea Spiritu hoc est, Lingua testari.* Common Prayer is, to lift up our Common Desires to God with our Minds, and to testify the same outwardly with our Tongues. Which Definition is approved of by St. Augustine de Magist. C. 1. *Nihil opus est (inquì) loquutione, nisi forte ut Sacerdotes faciunt, significandæ mentis Causâ, ut populus intelligat.*

4. The Ministrations of the Lord's last Supper, and Baptism, are, as it were, Sermons of the Death and Resurrection of Christ.

But Sermons to the People, must be had in such Language, as the People may perceive, otherwise they should be had in vain.

5. It is not lawful for a Christian Man to abuse the Gifts of God.

But he that prayeth in the Church in a strange Tongue, abuseth the Gift of God; for the Tongue serveth only to express the mind of the Speaker to the Hearer. And Augustine saith, de Doct. Christ. lib. 4. cap. 10. *Loquendi omnino nulla est causa, si quod loquimur non intelligunt, propter quos, ut intelligant, loquimur.* There is no cause why we should speak, if they, for whose cause we speak, understand not our speaking.

6. The Heathen, and Barbarous Nations of all Countries, and sorts of Men, were they never so wild, evermore made their Prayers, and Sacrifice to their Gods, in their own Mother Tongue; which is a manifest Declaration, that it is the very Light and Voice of Nature.

Thus much upon the ground of St. Paul, and other Reasons out of the Scriptures; joining therewith the common Usage of all Nations, as a Testimony of the Law of Nature.

Now for the second part of the Assertion, which is, "That the use of a strange Tongue, in public Prayer, and Administration of Sacraments, is against the Custom of the Primitive Church." Which is a Matter so clear, that the denial of it must needs proceed, either of great Ignorance, or of wilful Malice.

For, first of all, Justinus Martyr,* describing the Order of the Communion in his time, saith thus; *Die Solis urbanorum et rusticorum catus fiunt, ubi Apostolorum, Prophetarumq; literæ, quoad fieri potest, praeleguntur: Deinde cessante Lectore Præpositus verba facit adhortatoria, ad imitationem tam honestarum rerum invitans. Post hæc consurgimus omnes, et preces offerimus, quibus finitis, profertur (ut diximus) Panis, Vinum et Aqua, tum præpositus quantum potest preces offert, et gratiarum Actiones; plebs vero Amen accinit.* Upon the Sunday, Assemblies are made both of the Citizens and Country-men; where as the Writings of the Disciples, and of the Prophets, are read as much as may be. Afterwards when the Reader doth cease, the Head-Minister maketh an Exhortation, exhorting them to follow so honest things. After this we rise all together, and offer Prayers; which being ended, (as we have said) Bread, Wine, and Water, are brought forth: then the Head-Minister offereth Prayers, and Thanksgivings, as much as he can, and the People answereth, *Amen.*

These words of Justin, who lived about 160 Years after Christ, considered with their Circumstances, declare plainly, That not only the Scriptures were read, but also that the Prayers, and Administration of the Lord's Supper, were done in a Tongue understood.

Both the Liturgies of Basil and Chrysostom, declare, That in the Celebration of the Communion, the People were appointed to answer to the Prayer of the Minister, sometimes "Amen;" sometimes, "Lord have mercy upon us;" sometimes, "And with thy Spirit;" and, "We have our hearts lifted up unto the Lord," &c. Which Answers they would not have made in due time, if the Prayers had not been made in a Tongue understood.

And far further proof, let us hear what Basil writeth in this Matter to the Clerks of Neocesarea; *Ceterum ad Objectum in Psalmodiis crimen, quo maximè simpliciores terrent Calumniatores, &c.* 'As touching that is laid to our charge in Psalmodies and Songs, wherewith our slanderers do fray the Simple, I have this to say, That our Customs and Usage in all Churches, be uniform and agreeable. For in the Night, the People with us

* Justinus Apol. 2. † Basil. Epist. 63.

riseth, goeth to the House of Prayer: and in Travel, Tribulation, and continual Tears, they confess themselves to God; and at the last rising again, go to their Songs, or Psalmodes, where being divided into two parts, sing by course together, both deeply weighing and confirming the Matter of the Heavenly Saying; and also stirring up their Attention and Devotion of Heart, which by other means be alienated and pluck'd away. Then appointing one to begin the Song, the rest follow, and so with divers Songs and Prayers, passing over the Night at the dawning of the Day, all together, even as it were with one Mouth, and one Heart, they sing unto the Lord a new Song of Confession, every Man framing to himself meet words of Repentance.

'If ye flee us from henceforth, for these things, ye must flee also the Egyptians, and both the Lybians, ye must eschew the Thebians, Palestines, Arabians, the Phenices, the Syrians, and those which dwell besides Euphrates. And to be short, all those with whom Watchings, Prayers, and common singing of Psalms are had in honour.'

These are sufficient to prove, that it is against God's Word, and the Use of the Primitive Church, to use a Language not understood of the People, in Common Prayer, and Ministration of the Sacraments.

Wherefore it is to be marvelled at, not only how such an Untruth and Abuse crept, at the first, into the Church, but also how it is maintained so stily at this Day; And upon what ground, these that will be thought Guides, and Pastors of Christ's Church, are so loath to return to the first Original of St. Paul's Doctrine, and the Practice of the Primitive Catholick Church of Christ.

J. Scory.	R. Cox.
D. Whithead.	E. Grindal.
J. Juel.	R. Horn.
J. Almer.	E. Gest.

The God of Patience and Consolation, give us Grace to be like minded one towards another, in Christ Jesus, that we all agreeing together, may, with one mouth, praise God, the Father of our Lord Jesus Christ. Amen.

* At the end of this paper, there is added, in the MS. testimonies confirming it, out of Ambrose, Jerome, Chrysostom, Dionysius, Cyprian, and Austin, and the "Constitution of Justinian;" and they are said to be seen printed in Fox's first edition. The names at the end are not subscriptions; they are added in Parker's hand, who forgot to write Sands among them, for he was one of them.

IV.—*The Answer of Dr. Cole, to the first Proposition of the Protestants, at the Disputation before the Lords at Westminster.*

[Ex MS. Col. Cor. C. Cant.]

Est contra Verbum Dei, et consuetudinem veteris Ecclesie Lingua Populo ignota uti in publicis precibus, et Administratione Sacramentorum.

Most Honourable;

WHEREAS these Men here present, have declared openly, That it is repugnant, and contrary to the Word of God, to have the Common Prayers, and Ministration of the Sacraments, in the Latin Tongue, here in England; and that all such Common Prayer, and Ministration, ought to be, and remain in the English Tongue. Ye shall understand, that to prove this their Assertion, they have brought in as yet only one place of Scripture, taken out of St. Paul's first Epistle to the Corinthians, Cap. 14. with certain other places of the Holy Doctors; whereunto answer is not now to be made: But when the Book, which they read, shall be delivered unto us, according to the appointment made in that behalf, then, God willing, we shall make answer, as well to the Scripture, as other Testimonies alledged by them, so as all good Men may evidently perceive and understand the same Scripture to be misconstrued, and drawn from the native and true sense: And that it is not St. Paul's mind there to treat of Common Prayer, or Ministration of any Sacraments. And therefore we now have only to declare, and open before you briefly (which after, as opportunity serves in our Answer, shall appear more at large) causes which move us to persist and continue in the order received, and to say, and affirm, that to have the Common Prayer, or Service, with the Ministration of the Sacraments in the Latin Tongue, is convenient, and (as the state of the Cause standeth at this present) necessary.

Second Section.

1. And this we affirm, first, because there is no Scripture manifest against this our Assertion and Usage of the Church. And though there were any, yet it is not to be condemn'd that the Church hath receiv'd. Which thing may evidently appear in many things that were sometime expressly commanded by God and his Holy Apostles.

2. As for Example, (to make the Matter plain) ye see the express Command of Almighty God, touching the observation of the Sabbath Day, to be changed by Authority of the Church (without any word of God written for the same) into the Sunday. The Reason whereof appeareth not to all Men; and howsoever it doth appear, and is accepted of all good Men, without any controversy of Scripture; yea, without any mention of the Day, saving only that St. John in his Apocalyps, nameth it, *Diem Dominicam*: In the change whereof, all Men may evidently understand the Authority of the Church, both in this

cause, and also in other Matters to be of great weight and importance, and therein esteemed accordingly.

3. Another Example we have given unto us by the Mouth of our Saviour himself, who washing the feet of his Disciples, said, "I have herein given you an Example, that as I have done, even so do you." Notwithstanding these express words, the Holy Church hath left the thing undone, without blame: not of any Negligence, but of great and urgent Causes, which appeareth not to many Men, and yet universally without the breach of God's Commandment (as is said) left undone. Was not the Fact also, as it seemeth, the express Commandment of Christ, our Saviour, changed and altered, by the Authority of the Church, in the highest Mystery of our Faith, the Blessed Sacrament of the Altar? For he ministrerth the same (as the Scripture witnesseth) after Supper. And now if a contentious Man would strain the Fact to the first Institution, St. Augustine answereth (not by Scripture, for there is none to improve it, but indeed otherwise) even as the Apostles did, *Visum est Spiritui sancto, ut in honorem tanti Sacramenti, in os Christiani hominis prius intret Corpus Dominicum quam exteri cibi*. It is determin'd (saith St. Augustine) by the Holy Ghost, that in the honour of so great a Sacrament, the Body of our Lord should enter first into the Mouth of a Christian Man before other external Meats. So that notwithstanding it was the Fact of Christ himself, yet the Church moved by the Holy Ghost, (as is said) hath changed that also, without offence likewise. By the which sentence of St. Augustine, manifestly appeareth, that this authority was deriv'd from the Apostles unto this Time; the which same Authority, according to Christ's Promises, doth still abide and remain with his Church.

4. And hereupon also resteth the Alteration of the Sacrament under one kind, when as the multitude of the Gentiles entred, the Church instructed by the Holy Ghost, understood Inconveniences, and partly also Heresy to creep in through the Ministration under both kinds; and therefore, as in the former Examples, so in this now, (the Matter nothing diminished, neither in itself, nor in the Receivers, and the thing also being received before, by a common and uniform Consent, without contradiction) the Church did decree, that from henceforth it should be received under the form of Bread only; and whosoever should think and affirm, that Whole Christ remained not under both kinds, pronounc'd him to be in Heresy.

5. Moreover, we read in the Acts, whereas it was determined in a Council holden at Hierusalem by the Apostles, that the Gentiles should abstain from Strangled, and Blood, in these words, *Visum est Spiritui Sancto, et Nobis, &c.* "It is decreed, by the Holy Ghost, and Us, (say the Apostles) that no other burden be laid upon you, than these necessary things,

That ye abstain from things offered up unto Idols, and from Blood; and from that is strangled, and from Fornication." This was the commandment of God, (for still it is commanded, upon pain of damnation, to keep our Bodies clean from Fornication) and the other, join'd by the Holy Ghost with the same, not kept nor observed at this day.

6. Likewise in the Acts of the Apostles it appeareth, That among them in the Primitive Church, all things were common. They sold their Lands and Possessions, and laid the Mony at the Feet of the Apostles, to be divided to the People as every Man had need, insomuch that Ananias and Saphira, who kept back a part of their Possession, and laid but the other part at the Apostles Feet, were declared, by the Mouth of St. Peter, to be tempted by the Devil, and to lye against the Holy Ghost, and in example of all other, punish'd with sudden Death. By all which Examples, and many other, it is manifest, that though there were any such Scripture which they pretend, as there is not, yet the Church wherein the Holy Ghost is alway resident, may order the same, and may therein say as truly *Visum est Spiritui Sancto, et Nobis*, as did the Apostles; For Christ promised unto the Church, That the Holy Ghost should teach them all Truth, and that He himself would be with the same Church unto the Worlds end. And hereupon we do make this Argument with St. Augustine, which he writeth in his Epistle *ad Januarium*, after this sort, *Ecclesia Dei inter multam paleam multaque Zizania constituta, multa tolerat; et tamen quæ sunt contra fidem, vel bonam vitam non approbat, nec tacet, nec facit.*

To this Major, we add this Minor; but the Catholick Church of God, neither reproveth the Service, or Common Prayer, to be in the learned Tongue, nor yet useth it otherwise.

Therefore it is most lawful and commendable so to be.

Third Section.

Another Cause that moveth us to say and think, is, That otherwise doing, (as they have said) there followeth necessarily the breach of Unity of the Church, and the Commodities thereby are withdrawn and taken from us; there follows necessarily an horrible Schism and Division.

In alteration of the Service into our Mother Tongue, we condemn the Church of God, which hath been heretofore, we condemn the Church that is present, and namely the Church of Rome.

To the which, howsoever it is lightly esteemed here among us, the Holy Saint and Martyr, Ireneus, saith in plain words thus; *Ad hanc Ecclesiam propter potentiores principatatem, necesse est omnes alias Ecclesias convenire; hoc est omnes undiq; Fideles.* It is necessary (saith this Holy Man, who was nigh to the Apostles, or rather in that time, for he is called *ἀρχαῖος* Apostolorum) that all Churches do conform themselves, and agree with the See or Church of Rome, all Churches,

that is to say (as he declareth himself) all Christian and Faithful Men. And he aladgeth the Cause why it is necessary for all Men to agree therewith, (*propter potentiorē principalitatem*) for the greater Pre-eminence of the same, or for the mightier Principality.

From this Church, and consequently from the whole Universal Church of Christ, we fall undoubtedly into a fearful and dangerous Schism, and therewith into all Incommodities of the same.

That in this doing, we fall from the Unity of the Church, it is more manifest than that we need much to stand upon. St. Augustine, *Contra Cresconium Grammaticum*, putting a difference between *Heresis* and *Schisma*, saith, *Schisma est diversa sequentium secta, Heresis autem Schisma in veteratnm*.

To avoid this horrible Sin of Schism, we are commanded, by the words of St. Paul, saying, *Obsecro vos ut id ipsum dicatis omnes non sint in vobis Schismata*.

And that this changing of the Service out of the Learned Tongue, is doing contrary to the Form and Order universally observed, is plain and evident to every Man's Eye.

There are to be named Hereticks (saith he) which obstinately think and judg in Matters of Faith, otherwise than the rest of the Church doth. And those are called Schismatics, which follow not the Order and Trade of the Church, but will invent of their own Wit and Brain other Orders, contrary diverse to them which are already, by the Holy Ghost, universally establish'd in the Church. And we being declin'd from God by Schism, note what follows; There is then no Gift of God, no Knowledge, no Justice, no Faith, no Works, and finally, no Vertue that could stand us in stead, though we should think to glorify God by suffering Death, (as St. Paul saith) 1 Cor. 13. Yea, there is no Sacrament that availeth to Salvation, in them that willingly fall into Schism, that without fear separate and divide themselves from the sacred Unity of Christ's Holy Spouse, the Church, as St. Augustine plainly saith; *Qui lingue ille est, qualiscunque ille est, Christianus non est qui in Ecclesia Christi non est*; that is, Whosoever he be, whatsoever degree or condition he be of, or what qualities soever he hath; though he should speak with the Tongues of Angels, speak he never so holily, know he never so much Vertue, yet is he not a Christian Man that is guilty of that Crime of Schism; and so no member of that Church.

Wherefore this is an evident Argument; Every Christian Man is bound, upon pain of Damnation, by the plain words of God, uttered by St. Paul, to avoid the horrible Sin of Schism.

The changing of the Service-Book out of the Learned Tongue, it being universally observ'd through the whole Church from the beginning, is a cause of an horrible Schism; therefore every good Christian Man is bound to avoid the change of the Service.

Now to confirm that we said before, and to prove that to have the Common Prayer, and Ministration of the Sacraments in English, or in other than is the Learned Tongue, let us behold the first Institution of the West Church, and the Particulars thereof.

And first, to begin with the Church of France: Dyonisius, St. Paul's Scholar, who first planted the Faith of Christ in France: Martialis, who (as it is said) planted the Faith in Spain: and others which planted the same here in England, in the time of Eleutherius: And such as planted the Faith in Germany, and other Countries: and St. Augustine, that converted this Realm afterwards, in the time of Gregory, almost a thousand years ago: It may appear that they had Interpreters, as touching the Declaration and Preaching of the Gospel, or else the Gift of Tongues: But that ever, in any of these West Churches, they had the Service in their own Language, or that the Sacraments, other than Matrimony, were ministered in their own Vulgar Tongue; that does not appear by any Ancient Historiographer. Whether shall they be able ever to prove that it was so generally, and thereby by continuance, in the Latin, the self-same Order and Words remain still; whereas all Men do consider, and know right-well, that in all other inferior and barbarous Tongues, great change daily is seen, and specially in this our English Tongue, which *in quovis Seculo fere*, in every Age, or hundred Years, there appeareth a great change and alteration in this Language.

For the proof whereof, there hath remained many Books of late in this Realm, (as many do well know) which we, that be now Englishmen, can scarcely understand or read. And if we should so often (as the thing may chance, and as alteration daily doth grow in our Vulgar Tongue) change the Service of the Church, what manifold Inconveniences and Errors would follow, we leave it to all Mens Judgments to consider. So that hereby may appear another invincible Argument, which is, the consent of the whole Catholick Church, that cannot err in the Faith and Doctrine of our Saviour Christ, but is (by St. Paul's saying) "the Pillar and Foundation of all Truth."

Moreover, the People of England do not understand their own Tongue, better than Eunuchus did the Hebrew; of whom we read in the Acts, that Philip was commanded to teach him; and he reading there the Prophecy of Esay, Philip (as it is written in the 8th Chapter of the Acts) enquired of him, Whether he understood that which he read, or no? He made answer, saying, *Et quomodo possum, si non aliquis ostenderit mihi*; in which words are reproved the intollerable boldness of such as will enterprize without any Teacher; yea, contemning all Doctors to unclasp the Book, and thereby, instead of Eternal Food, drink up deadly Poison. For whereas the Scripture is misconstrued, and taken in a wrong sense, that it is not the Scripture of God,

but at St. Hierom saith, Writing upon the Epistle to the Galatians, it is the Scripture of the Devil: And we do not contend with Hereticks for the Scripture, but for the true sense and meaning of the Scripture.

We read of Ceremonies in the Old Testament, as the Circumcision, the Bells and Pomegranates; of Aaron's Apparel, with many other, and kinds of Sacrifices; which all were, as St. Paul saith unto the Hebrews, *Iustitia Carnis*; and did not inwardly justify the Party before God, that objected, in Protestation of their Faith in Christ to come; And although they had the knowledg of every Fact of Christ, which was signified particularly by those Ceremonies. And it is evident and plain that the High Priest entred into the Inner Part of the Temple, (named *Sanctum Sanctorum*) whereas the People might not follow, nor was it lawful for them to stand, but there, where they could neither see, nor hear, what the Priest either said, or did, as St. Luke in the first Chapter of his Gospel, rehearseth in the History of Zachary.

Upon Conference of these two Testaments, may be plainly gathered this Doctrine, That in the School of Christ, many things may be said and done, the Mystery whereof the People knoweth not, neither are they bound to know. Which things, that is, that the People did not hear and understand the Common Prayer of the Priest and Minister, it is evident and plain, by the practice of the Ancient Greek Church, and that also that now is at Venice, or else-where.

In that East Church, the Priest standeth as it were in a Travice, or Closet, hang'd round about with Curtains, or Vails, apart from the people, when he sheweth the Blessed Sacrament, the Curtains are drawn, whereof Chrysostom speaketh thus; *Cum Vela videris retrahi, tunc superne Cælum aperiri cogita*; When thou seest the Vails, or Curtains drawn open, then think thou that Heaven is open from above.

It is also here to be noted, That there is two manners of Prayings, one Publick, another Private; for which cause the Church hath such considerations of the Publick Prayer, that it destroyeth not, nor taketh away the Private Prayer of the People in time of Sacrifice, or other Divine Service; which thing would chance, if the People should do nothing but hearken to answer, and say, Amen. Besides the impossibility of the Matter, whereas in a great Parish, every Man cannot hear what the Priest saith, though the Material Church were defaced, and he left the Altar of God, and stood in the midst of the People.

Furthermore, If we should confess, that it were necessary to have Common Prayer in the Vulgar Tongue, these two Heresies would follow upon it: that Prayer profiteth no Man but him that understandeth it; and him also that is present and heareth it; and so, by consequent, void was the Prayer for St. Peter in Prison, by the Church abroad.

Now consider the Practice of this Realm.

If we should grant the Service to be in English, we should not have that in the same form that it is in now, being in Latin; but be-like we should have that, as it was, of late days. The Matter of which Service is taken out of the Psalms, and other part of the Bible, Translated into English, wherein are manifest Errors, and false Translations, which all are by depravation of God's Scripture, and so, *verè mendacia*. Now if the Service be so fram'd, then may Men well say upon us, That we serve God with Lyes.

Wherefore we may not so travel and labour to alter the form of our Common Prayer, that we lose the fruit of all prayer which by this barbarous contention, no doubt, we shall do. And the Church of God hath no such custom, as St. Paul alledgeth in such Contentions. And may not the whole World say unto us, as St. Paul said unto the Corinthians, 1 Cor. 14. *An à vobis Verbum Dei processit, aut in vos solos pervenit?* As though the whole Church had been ever in Error, and never had seen this Chapter of St. Paul before: And that the Holy Ghost had utterly forsaken his Office, in leading that into all Truth, till now of late, certain, boasting of the Holy Ghost, and the sincere Word of God, hath enterprised to correct and overthrow the whole Church.

Augustinus, lib. 1. contra Julianum Pelagium, à Græcis, pro suâ Hæresi profugum, querentem, ad hunc modum, respondit: Puto (inquit) tibi eam partem orbis debere sufficere, in quâ primum Apostolorum suorum voluit Dominus gloriosissimo Martyrio Coronari. Et idem paulo post; Te certe (Julianum alloquitur) Occidentalis Terra generavit, Occidentalis Regeneravit Ecclesia. Quid ei quæris inferre, quod in eâ non invenisti, quando in ejus membra venisti? Imò, Quid ei quæris auferre, quod in eâ tu quoque accepisti? Hæc ille.

A number of Authorities out of the Doctors we could rehearse that maketh for the Unity of the Church, and for not disturbing the quiet Government of the same; which all impugn this their first assertion by way of Argument. But because they have framed their Assertion so, that we be compelled to defend the negative, (in the probation whereof, the Doctors use not directly to have many words); therefore of purpose we leave out a number of the Sayings of the Doctors, (which all, as I said before, would prove this first Matter by way of Argument) lest we should be tedious, and keep you too long in a plain Matter.

And therefore now to conclude, for not changing the Divine Service, and the Ministration of the Sacraments from the Learned Tongue (which thing doth make a Schism, and a Division between us and the Catholick Church of God) we have brought in the Scripture that doth forbid all such Schism. And also the Consent and Custom of the whole Church, which cannot Err, and maketh us bold to say as we do; with other things, as ye have

heard, for confirmation of the same. And in answering to the first Matter, we intend (God willing) to say much more : beseeching Almighty God so to inspire the Heart of the Queen's Majesty, and her most Honourable Council, with the Nobility of this Realm, and Us that be the Pastors of the People in these Causes, that so we may dispose of the Service of God, as we may therein serve God; And that we do not, by altering the said Service from the Uniform manner of Christ's Church, but also highly displease God, and procure to Us infamy of the World, the Worm of Conscience, and Eternal Damnation; which God forbid: and grant us Grace to acknowledge, confess, and maintain his Truth. To whom be all Glory. Amen.

—The Declaration of the Proceedings of a Conference begun at Westminster, the last of March, 1559, concerning certain Articles of Religion; and the breaking up of the said Conference, by default and contempt of certain Bishops, Parties of the said Conference.

[Ex Chartophylac. Regio.]

THE Queen's most Excellent Majesty having heard of diversities of Opinions in certain Matters of Religion, amongst sundry of her loving Subjects; and being very desirous to have the same reduced to some Godly and Christian Concord, thought it best, by advice of the Lords, and others of her Privy Council, as well for the satisfaction of Persons doubtful, as also for the knowledge of the very Truth, in certain Matters of difference, to have a convenient chosen number of the best learned of either Part, and to confer together their Opinions and Reasons; and thereby to come to some good and charitable Agreement. And thereupon, by her Majesty's Commandment, certain of her said Privy Council, declared his purpose to the Arch-Bishop of York, being also one of the said Privy Council, and required him, that he would impart the same to some of the Bishops, and to make choice of eight, nine, or ten of them; and that there should be the like number named of the other Part; and further also declared to him (as then was supposed) what the Matters should be: and as for the time it was thought upon; and then after certain days past, it was signified by the said Arch-Bishop, that there was appointed (by such of the Bishops to whom he had imparted this Matter) eight Persons; that is to say, four Bishops, and four Doctors, who were content, at the Queen's Majesty's commandment, to shew their Opinions, and she termed it, render account of their Faith, in those Matters, which were mentioned, and that specially in writing. Although, he said, they thought the same so determined, as there was no cause to dispute upon them. It was thereupon fully resolved, by the Queen's Majesty, with the Advice aforesaid, that according to their desire, it should be in writing on both Parts, for avoiding of much alteration in

words. And that the said Bishops should, because they were in Authority of Degree Superiours, first declare their Minds and Opinions to the Matter, with their Reasons, in writing. And the other number, being also eight Men of good degree in Schools, (and some having been in Dignity in the Church of England) if they had any thing to say to the contrary, should the same day declare their Opinions in like manner. And so each of them should deliver their Writings to the other to be considered what were to be improved therein; and the same to declare again in Writing at some other convenient day; and the like Order to be kept in all the rest of the Matters.

All this was fully agreed upon with the Arch-Bishop of York, and so also signified to both Parties; and immediately hereupon divers of the Nobility, and States of the Realm, understanding that such a Meeting and Conference should be, and that in certain Matters, thereupon the present Court of Parliament consequently following, some Laws might be grounded, they made earnest means to her Majesty, that the Parties of this Conference might put and read their Assertions in the English Tongue, and that in the presence of them, the Nobility and others of her Parliament-House, for the better satisfaction, and enabling of their own Judgments to treat and conclude of such Laws, as might depend thereupon. This also being thought very reasonable, was signified to both Parties, and so fully agreed upon. And the day appointed for the first Meeting to be the Friday in the Forenoon, being the last of March, at Westminster Church, where both for good Order, and for Honour of the Conferences by the Queen's Majesty's Commandment; the Lords and others of the Privy-Council were present, and a great part of the Nobility also.

And notwithstanding the former Order appointed and consented unto by both Parties, yet the Bishop of Winchester, and his Colleagues, alleadging, that they had mistaken that their Assertions and Reasons should be written, and so only recited out of the Book, said, Their Book was not then ready written, but they were ready to Argue and Dispute, and therefore they would for that time repeat in Speech, that which they had to say to the first Proposition.

This variation from the former Order, and specially from that which themselves had, By the said Arch-bishop, in writing before required, (adding thereto the Reason of the Apostle, that "to contend with words, is profitable to nothing, but to the subversion of the Hearer") seemed to the Queen's Majesty somewhat strange; and yet was it permitted, without any great reprehension, because they excused themselves with mistaking the Order, and argued, that they would not fail, but put it in writing, and according to the former Order, deliver it to the other Part.

And so the said Bishop of Winchester, and his Colleagues, appointed Dr. Cole, Dean of Pauls, to be their Utterer of their Minds, who partly by Speech only, and partly by reading of Authorities written; and at certain times being informed of his Colleagues what to say, made a declaration of their Meanings and their Reasons to the first Proposition.

Which being ended, they were asked, by the Privy Council, If any of them had any more to be said? and they said; No. So as then the other Part was licensed to shew their Minds, which they did accordingly to the first Order, exhibiting all that which they meant, to propound in a Book written. Which, after a Prayer, and Invocation made most humbly to Almighty God, for the enduing of them with his Holy Spirit, and a Protestation also to stand to the Doctrine of the Catholick Church, builded upon the Scriptures, and the Doctrine of the Prophets and the Apostles, was distinctly read by one Robert Horn, Bachelor in Divinity, late Dean of Duresm. And the same being ended, (with some likelihood, as it seemed, that the same was much allowable to the Audience) certain of the Bishops began to say contrary to their former Answer, that they had now much more to say to this Matter; wherein, although they might have been well reprehended for such manner of cavillation, yet for avoiding any more mistaking of Orders in this Colloquie, or Conference, and for that they should utter all that which they had to say, it was both ordered and thus openly agreed upon of both Parts, in the full Audience, that upon the Monday following, the Bishops should bring their Minds and Reasons in Writing, to the second Assertion, and the last also, if they could, and first read the same; and that done, the other Part should bring likewise theirs to the same; and being read, each of them should deliver to other the same Writings. And in the mean time the Bishops should put in writing, not only all that which Dr. Cole had that day uttered, but all such other Matters, as they any otherwise could think of for the same; and as soon as might possible, to send the same Book, touching the first Assertion to the other part; and they should receive of them that Writing which Master Horn had there read that day; and upon Monday it should be agreed what day they should exhibit their Answers touching the first Proposition.

Thus both parts assented thereto, and the Assembly was quietly dismissed. And therefore upon Monday the like Assembly began again at the Place and Hour appointed; and there, upon what sinister or disordered meaning, is not yet fully known, (though in some part it be understood) the Bishop of Winchester, and his Colleagues, and specially Lincoln, refused to exhibit or read according to the former notorious Order on Friday, that which they had prepared for the second Assertion; and thereupon, by the Lord Keeper

of the Great Seal, they being first gently and favourably required, to keep the Order appointed, and that taking no place, being secondly, as it behoved, pressed with the more earnest request, they neither regarded the Authority of that Place, nor their own Reputation, nor the Credit of the Cause utterly refused that to do.

And finally, being again particularly every one of them apart, distinctly by Name required to understand their Opinions therein; they all (saving one, which was the Abbot of Westminster, having some more consideration of Order, and his Duty of Obedience, than the other) utterly and plainly denied to have their Book read, some of them as more earnestly than other some, so also some others more indiscreetly and irreverently than others.

Whereupon giving such Example of Disorders, Stubbornness, and Self-will, as hath not been seen and suffered in such an Honourable Assembly, being of the two Estates of this Realm, the Nobilities and Commons, besides the Persons of the Queen's Majesty's most Honourable Privy Council, the same Assembly was dismissed, and the Godly, and most Christian Purpose of the Queen's Majesty made frustrate: And afterwards, for the contempt so notoriously made, the Bishops of Winchester and Lincoln, who have most obstinately disobeyed, both Common Authority, and varied manifestly from their own Order; specially Lincoln, who shewed more folly than the other, were condignly committed to the Tower of London; and the rest, saving the Abbot of Westminster, stand bound to make daily their personal appearance before the Council, and not to depart the City of London and Westminster, until further Order be taken with them for their Disobedience and Contempt.

N. Bacon, Cust. Sigill.	E. Rogers.
F. Shrewsbury.	F. Knollys.
F. Bedford.	W. Cecil.
Pembrok.	A. Cave. E. Clynton.

VI.—*An Address made by some Bishops and Divines, to Queen Elizabeth, against the Use of Images.*

[Ex MSS. C. C. C. Miscellanea B.]

To the Queen's most Excellent Majesty, We knowing your gracious Clemency, and considering the necessity of the Matter that we have to move, the one doth encourage us, and the other compel us (as before) to make our humble Petition unto your Highness, and to renew our former Suit, not in any respect of self-will, stoutness, or striving against your Majesty (God we take to Witness), for with David, we confess that we are but as *Canes mortui, aut Pulices* in comparison. But we do it only for that fear and reverence which we bear to the Majesty of Almighty God, in whose hands to fall, 'tis terrible; for it lieth in his Power to destroy for ever, and to cast both Body and Soul into Hell Fire. And lest in giving just offence to the little Ones, in

ting a Trap of Errors for the Ignorant, and digging a Pit for the Blind to fall into, we could not only be guilty of the Blood of our Brethren, and deserve the wrathful Vengeance of God, but also procure, to our claiming Consciences, the biting Worm, that never dieth, for our endless confusion. For what thing soever we may serve your Excellent Majesty, not offending the Divine Majesty of God, we shall, with all humble obedience, be most ready thereunto, if it be even the loss of our Life; for so God commandeth us, Duty requireth of us, and we with all conformity have put in proof. And as God, through our gracious Government, hath delivered to us innumerable Benefits, which we most humbly acknowledge, and with due Reverence give him Thanks. So we do not doubt, that that of his Mercy He will happily finish your Majesty that good Work which of His Favour He hath most graciously begun; at following the Examples of the Godly Princes which have gone before, you may early purge the polluted Church, and remove occasions of Evil. And for so much as we have heretofore, at sundry times, made Petition to your Majesty concerning the Matter of Images, but at no time exhibited any Reasons for the removing of the same. Now, lest it should seem to say much, and prove little, to allege Consciences without the Warrant of God, and unreasonably require that, for which we can give no Reason, we have at this time put in writing, and do most humbly submit to your gracious Consideration, those Authorities of the Scriptures, Reasons, and Holy Persuasions, which as they have moved such our Brethren, as now bear the Office of Bishops, to think and affirm Images not expedient for the Church of Christ; so will they not suffer us, without the great offending of God, and grievous wounding of our own Consciences (which God deliver us from), to assent to the erecting or retaining of the same in the place of Worshipping; and we most, and most earnestly ask it of God, that they may also persuade your Majesty, by your Regal Authority, and in the Zeal of God, to remove this Offensive Evil out of the Church of England, to God's great Glory, and our great Comfort.

ere follow the Reasons against them, of which I have given a full Abstract in the History, and therefore do not set them down here, for they are very large. The Address concludes in these words.

Having thus declared unto your Highness few Causes of many, which do move our Consciences in this Matter, we beseech your Highness, most humbly, not to strain us any further, but to consider that God's Word doth threaten a terrible Judgment unto us, if we, being Pastors and Ministers in His Church, should assent unto the thing, which in our Learning and Conscience, we are persuaded should tend to the confirmation of Error, Su-

perstition, and Idolatry;* and finally, to the ruins of the Souls committed to our Charge, for the which we must give an account to the Prince of Pastors at the last Day. We pray your Majesty also, not to be offended with this our Plainness and Liberty, which all good and Christian Princes have ever taken in good part at the hands of Godly Bishops.

St. Ambrose, writing to Theodosius the Emperor, uses these words;† *Sed neque Imperiale est libertatem dicendi negare, neque Sacerdotale quod sentiat non dicere.*

And again;‡ *In causa vero Dei quem audies, si Sacerdotem non audies, cujus Majore peccatur periculo? Quis tibi verum audebit dicere, si Sacerdos non audeat?*

These, and such-like Speeches of St. Ambrose, Theodosius, and Valentinianus, the Emperors did take in good part; and we doubt not, but your Grace will do the like, of whose, not only Clemency, but also Beneficence, we have largely tasted.

We beseech your Majesty also, in these, and such-like Controversies of Religion, to refer the discusment, and deciding of them, to a Synod of the Bishops, and other Godly Learned Men, according to the Example of Constantinus Magnus, and other Christian Emperors, that the Reasons of both Parties being examined by them, the Judgment may be given uprightly in all doubtful Matters.

And to return to this present Matter; We most humbly beseech your Majesty to consider, That besides weighty Causes in Policy, which we leave to the Wisdom of the Honourable Counsellors, the establishing of Images by your Authority, shall not only utterly discredit our Ministries, as builders of the thing which we have destroyed, but also blemish the Fame of your most Godly Brother, and such notable Fathers as have given their Lives for the Testimony of God's Truth, who by publick Law removed all Images.

The Almighty and Everliving God, plentifully endue your Majesty with His Spirit and Heavenly Wisdom; and long preserve your most gracious Reign, and prosperous Government over us, to the advancement of his Glory, to the overthrow of Superstition, and to the Benefit and Comfort of all your Highnesses loving Subjects. Amen.

VII.—*The Queen's Commissions to the Visitors that were sent to the Northern Parts.*

[Paper Office.]

ELIZABETHA Dei Gratia Angliæ, Franciæ, et Hiberniæ Regina, Fidei Defensor, &c. Charissimis, Consanguineis et Consiliariis nostris Francisco Comiti Salop. Domino Præsidenti Consilii nostri in partibus Bore-alibus, et Edwardo Comiti de Darbia, ac charissimo consanguineo nostro Thomæ Comiti

* Heb. 13. 1 Pet. 5.

† Epist. lib. 5. Epist. 29.

‡ Ibidem.

Northumb. Domino Guardiano sive custodi Marchiarum nostrarum de Le East March, et midle March versus Scotiam, ac perdilecto et fideli nostro Willielmo Domino Evers, ac etiam dilectis et fidelibus nostris Henrico Piercy Thomæ Gargrave, Jacobo Crofts et Henrico Gates Militibus, necnon dilectis nobis Edwino Sandys Sacræ Theologiæ Professori, Henrico Harvy Legum Doctori, Richardo Bowes, Georgio Brown, Christophero Estcot, et Richardo Kingsmell Armigeris, Salutem. Quoniam Deus Populum suum Anglicanum imperio nostro subiecit, cujus regalis suscepti muneris rationem perfecte reddere non possumus, nisi veram religionem et sincerum numinis divini cultum in omnibus Regni nostri partibus propagaverimus: Nos igitur regalis et absolutæ potestatis nostræ, nobis in hoc Regno nostro commissæ, respectu, quoniam utrumq; Regni nostri statum, tam Ecclesiasticum, quam Laicum visitare, et certas pietatis ac virtutis regulas illis præscribere constituimus, præfatum Franciscum Comitem Salop. Edwardum Comitem de Darbia, Thomam Comitem Northumb. Willielmum Dominum Evers, Henricum Piercy, Thomam Gargrave, Jacobum Crofts, Henricum Gates, Milites; Edwino Sandys, Henricum Harvy, Georgium Brown, Christophorum Estcot, Richardum Bowes, et Richardum Kingsmell Armigeros, ad infrascriptum vice, nomine, et Autoritatis nostris exequendum, vos quatuor, tres aut duo vestrum ad minimum deputavimus, et substituimus ad visitandum igitur, tam in capite, quam in membris Ecclesias Cathedrales, Civitates et Diocæses Eboracen. Cestrens. Duxelmæ. et Carlionen. necnon quascunque alias Collegiatis, Parochiales et Præbendales Ecclesias, ac loca alia Ecclesiastica quæcunque, tam exempta, quam non exempta in et per easdem Civitates et Diocæses visibiles constitutas, Clerumq; et Populum earundem in eisdem degentes sive residentes; Deque statu Ecclesiarum et locorum hujusmodi, necnon vita, moribus et conversatione, ac etiam qualitatibus personarum in Ecclesiis et locis prædictis digentium, sive commorantium modis omnibus, quibus id melius aut efficacius poteritis inquirendum et investigandum: criminosos, ac susceptæ Religionis subscribere obstinate et peremptorie recusantes, vel quocunque alio modo delinquentes; Atq; culpabiles condignis pænis, etiam usq; ad beneficiorum, dignitatum, sive officiorum suorum privationem, fructuum vel reddituum, et preventionem Ecclesiarum et Locorum, quibus præsumunt, sequestrationem, vel quamcunque aliam congruam et competentem coercionem inclusive puniendam et corrigendam; Atq; ad probatores vivendi mores modis omnibus, quibus ad melius et efficacius poteritis, reducendum; Testamenta quorumcunque defunctorum infra loca prædicta decedentium probanda, approbanda et informanda, administrationesq; bonorum eorundem Executorum in eisdem testamentis nominatis committendum, administrationesq; insuper ac sequestrationes

bonorum ab intestatis sive per viam intestatorum, etiam descendentes in debita juris forma expediendum et concedendum, ac committendum; Computas quoq; tam executorum, quam administratorum, et sequestratorum quorumcunque; recipiendum, examinandum, admittendum, terminandum: ac insuper eosdem executores, administratores, et sequestratores, omnes et singulas acquietandum, relaxandum et finaliter dimittendum, Causasq; quascunque; examinandum, audiendum et finaliter terminandum. Contumaces autem, et rebelles, cujuscunque; conditionis sive status fuerint, si quos inveneritis, tam per censuras Ecclesiasticas, quam personarum apprehensionem et incarcerationem, ac recognitionem, acceptionem ac quæcunque; alia juris Regni nostri remedia compescendum, necnon injunctiones presentibus annexas personis in eisdem nominatis nomine nostro tradendum, aliasq; injunctiones congruas et competentes vice et autoritate nostris eis indicendum, dandum et assignandum, pænasque convenientes in earum violatores infligendum, et irrogandum; Ecclesiis etiam, et alia loca dimissorum, vacantia et pro vacantibus habenda fore decernendum et declarandum, pensionesq; legitimas, congruas et competentes cedentibus vel resignandis hujusmodi assignandum et limitandum, præsentatosq; ad beneficia Ecclesiastica quæcunque; infra civitates, Ecclesias aut Diocæses prædictas constituta, durante visitatione nostra hujusmodi, si habiles fuerint et idonei, ad eadem admittendum, ac de et in eisdem instituendum et investiendum, cum suis iuribus, et pertinentibus universis, eosq; in realem, actualem et corporalem possessionem earundem inducendum, et induci faciendum, atque mandandum, necnon clericorum et beneficiorum quorumcunque; tam pro ordinibus, quam beneficiis per eos adeptis, literas et munimenta exigendum et recipiendum, eaq; diligenter examinandum, et discutiendum, et quos non sufficienter munitos in ea parte comperitis, ab officio dimittendum, et sic jure munitis declarandum, et pronuntiandum. Synodos quoq; et capitula, tam generalia quam specialia, cleri et populi hujusmodi per executionem premissorum aut reformationem quamcunque; faciendum et convocandum: Procuraciones quoq; Synodalia ratione nostræ hujus visitationis debite petendum, exigendum, et levandum, ac etiam non solventes aut solvere recusantes per censuras Ecclesiasticas compellendum, coerendum et cogendum; necnon concionandi potestatem hujusmodi personis concedendum, quas ad hoc divinum munus suscipiendum aptas esse judicaveritis: Incarceratos quoque, et vinculis commissos ob religionis causam antea licet condemnatos, causis incarcerationis et condemnationis hujusmodi prius examinatis, et plenarie discussis, examinandum, discutiendum ac in integrum, justitia id poscente, restituendum, deliberandum et extra prisonam dimittendum, necnon causas deprivationum

aminandum, ac contra statuta et ordinationes hujus Regni nostri Angliæ, vel juris Ecclesiastici ordinem depravatos restituendum, ac omnia et singula alia, quæ circa huiusmodi visitationis seu reformationis negotia necessaria fuerint, seu quomodolibet opportuna, etiamsi verba magis specialia de se exiunt et requirunt, faciendum, et expediendum. Vobis quatuor, tribus aut duobus vestrum, ut præfertur de quorum eminenti doctrina morumq; et Concilii gravitate, ac in rebus gerendis fide et industria plurimum condimus, vices nostras committimus ac plenam a dico tenore præsentium concedimus facultatem, cum cujuslibet congruæ et legitimæ percipionis potestate. Et præterea certos viros prudentes, ac pios assignandum, et nominandum, per quos de statu rerum instruamini et eorum opera presentes utimini, in omnibus ausis ad hanc visitationem nostram spectantibus, quantum vobis convenire videbitur. Item viri a vobis Commissariis assignati plenam potestatem habebunt, etiam post Commissariorum decessum, et post finitum etiam visitationis tempus, de omnibus articulis, ordinibus et institutis ejusdem visitationis inquirendi, et violatores eorum, cujuscunq; conditionis fuerint, conveniendi et examinandi; et omnes quærelas, quatenus ullum impedimentum aut offensionem nostræ visitationis continebunt, accipiendi et audiendi, et hujusmodi personas, offensiones, et quærelas Commissariis nostris Londini residentibus, et ad ecclesiasticarum rerum reformationem Delectatis, præsentabunt, et exhibebunt illis viis et modis, quibus hoc convenientissime videbunt fieri posse. Mandantes omnibus, et singulis Majoribus, Vice-comitibus, Justiciariis ac quibuscunque aliis officiariis, ministris et subditis nostris, quatenus nobis in et circa præmissorum executionem effectualiter assistant, auxilientur, et suffragentur, ut insuper agacitatis, diligentia, factorumq; vestrorum omnium evidens et perpetuum specimen nobis, posterisq; nostris remaneat, inventaq; inveniendi pro recordatorum defectu debita reformationem correctionemve non subterfugiant, aut a memoria prolabantur. Nos suprema ac regali autoritate nostra prædicta dilectos, et fideles subditos nostros Thomam Seircy, et Joanem Hoges, et eorum deputatos per Commissarios nostros approbandos, notarios præcipuos per antea legitime existentes, actuum, instrumentorum, decretorum, summarum, judiciorum, censurarum, cæterorumq; omnium, et singulorum, quæ per vos, vestrumve Aliquem in Visitatione hac nostra Regia peragentur, judicabuntur, decernentur, sentent, ferentur, et pronuntiabuntur, Scribas, Registrarios nostros præcipuos, et principales conjunctim et divisim ordinamus, nominamus et constituimus; eisq; officium, et officia Registrarii Scribae nostri presenti, cum omnibus officiis prædicta tangentia, eorumq; deputatis per Commissarios nostros approbandis conjunctim et divisim damus, deputamus, assignamus, et decernimus per presentes. In cujus

rei testimonium has Literas nostras fieri fecimus Patentes, Teste meipsa apud Westmonasterium. 24 die Junii, Anno Regni nostri primo.

VIII.—*Ten Letters written to, and by Dr. Parker, concerning his Promotion to the See of Canterbury.—An Original.*

[Ex MSS. Reverendis. D. D. Gul. Arch. Cant.]

AFTER my right-hearty Commendations, these are to signify unto you, That for certain Matters touching your self, which I trust shall turn you to good, I would wish that you should repair hither to London, with as convenient speed as you can, where you shall find me at Burgeny House in Pater Noster Row, if it be not over-long e're you come. And if it chance that I be returned into Suffolk before your coming, then I would you should make your repair unto my Brother-in-Law, Sir William Cecil, the Queen's Secretary, declaring unto him, that I appointed you to wait upon him to know his pleasure touching such Matters as he and I did talk of concerning you. Thus wishing you well to do, I bid you heartily farewell.

Written the 9th of December, 1558. By,
Yours assuredly,
N. Bacon.

Dr. Parker's Answer to the former Letter.
A Copy.

RIGHT Worshipful, with my thankful Duty of Commendations, hearing of your sickness still to occupy you, I was right-heartily sorry that I molested you with so long a Letter, into which fault, for that I will not fall again at this present, I shall use the fewer words. Sir, If I may know at what time I might, in your return down, wait on your Worship at Burgeny, or at New-market, I will, by God's Grace, so appoint my self to be there first, the rather for that I would not give occasion to have your Journey either protracted, or yet diverted out of the right Line thereof. In the mean time I shall beseech God to restore your strength, that ye may the sooner be restored to the Common-Wealth, which in this apparent necessity of worthy Persons, I fear, feelth God's Hand in this his Visitation to be burdensome. I would wish ye were not much stirring abroad in the distemperance of the Air, so contrarious to the state of Men's Bodies, once pierced with this insolent Quartane, as Experience sheweth. I think the Spring-time, as in natural respects, must be expected, though Almighty God be bound to no time. Thus I heartily commend you to his gracious protection, this 20th of December.

Your most bounden assuredly to command,
M. P.

A Letter written to him by Secretary Cecil.

An Original.

AFTER my hearty Commendations. The Queen's Highness minning presently to use

your Service in certain Matters of Importance, hath willed me so to signify unto you, to the end you should forthwith, upon the sight hereof, put your self in order to make your undelaid repair hither unto London; at which your coming up, I shall declare unto you her Majesty's further Pleasure, and the occasion why you are sent for; and hereof praying you therefore in no wise to fail, I bid you well to fare.

From Westminster, the 30th of December, 1558.

Your Loving Friend,
W. Cecil.

Another Letter of the Lord Keeper's to him.

An Original.

AFTER hearty Commendations, these are to signify unto you, That ye may assure your self, that you shall have any thing that I can do for you touching the request of your Letters, or any other Matter being in my Power: I do think that ye have received, e're this, a Letter from Mr. Secretary, willing you to come up immediately, if your Health will suffer, for certain weighty Matters touching the Queen's Service; so as I trust, by your presence, all things to your own contentation shall come the better to pass. If this Letter be not come to your hands, and therewith you be not able to come, it shall be behevoful for you to signify so much, because I have been willed also to haste your coming up. Thus right-heartily fare ye well. Written the 4th of January, 1558. By, Yours assuredly,

N. Bacon.

Dr. Parker's Answer.—A Copy.

Right Worshipful;

AFTER my Duty of Commendations. Where of late I received your Letters to this effect, That I should repair up unto you at London, upon occasion, as ye wrote, which may turn me to good, so judged by a late Conference with the Right Worshipful Sir William Cecil, Secretary to the Queen's Majesty, of long time my special good Friend and Master, ye shall understand that my Quartane hath so much distempered the state of my Health, that without apparent danger, I cannot as yet commit my self to the adventure of the Air, as by divers essays I have attempted of late, to my greater pain, and further hinderance; whereupon, if your opportunity might so serve, I would most heartily pray your Worship to signify so much. And further, yet in confidence of your old good Heart to me, I would be a Suiter to you, as I was once to Sir John Cheek, my entire good Friend, and Patron, to the said Sir William Cecil, that where he was desirous, by his mediation, to dome good, (as here you use to call it) even as I was then framed in mind, so am I at this day. I would be inwardly heavy and sorry that this favourable Affection should procure me any thing above the reach of mine Ability, whereby I

should both dishonest my self, and disappoint the expectation of such as may think that in me, which I know is not; but specially, I might clog and cumber my Conscience to Godward, before whom I look every day to appear to make mine Answer, which I think, and as I trust, is not far off: Notwithstanding though I would most fain wear out the rest of my Life in private state, yet concerning that very small Talent credited unto me, I would not so unthankfully to God ensue my quiet, that I could not be content to bestow it, so it were there, whether my Heart and Conscience, afore this time, and daily yet doth incline me: I mean, to be no further abled, but by the Revenue of some Prebent, (without charge of Cure, or of Government) to occupy my self to dispense God's Word amongst the simple strayed Sheep of God's Fold, in poor destitute Parishes and Cures, more meet for my decayed Voice, and small Quality, than in Theatrical and great Audience: which walk, and wish I would to be near their Quarters, where we both were born, by occasion whereof I might have opportunity to wait other-while on you at Redgrave, whether I have vowed my first Journey, immediately upon my strength recovered, by the occasion of your friendly Request of your Letters ye sent me. And if I might be yet bolder with you, as I was with the said Sir John Cheek to disclose my desire of all Places in England, I would wish to bestow most my time in the University, the State whereof is miserable at this present, as I have had intelligence from time to time thereof. And if in any respect I could do Service, as a weak Member of the Common-Wealth, I think I might do it with them, having long Acquaintance, and some Experience in the Doings thereof; which Judgment had the said Sir John Cheek towards me: And therefore to set me on work, had once, by the favour of the said Mr. Secretary, procured to have me named to the Mastership of Trinity College, which yet chanced not to that effect, God otherwise determining the Matter in his Providence. But to tell you my Heart, I had rather have such a thing as Bennet-College is in Cambridg, a Living of twenty Nobles by the Year at the most, than to dwell in the Deanery of Lincoln, which is 200 at the least. Now Sir, ye may see herein, yet my Ambition in writing thus much, but I shall pray you to accept the Circumstances, which ye may better insinuate to Mr. Secretary, than I dare be bold, by my rude Letters, to molest his favourable goodness, or yet prescribe to your, or his Worship, Wisdom and Prudence. In conclusion, at the Reverence of God, I pray you, either help that I be quite forgotten, or else so appointed, that I be not entangled now of new, with the concourse of the World, in any respect of public state of living, whereby I shall have an unfeigned signification of your very good Will to me indeed, and be bound to pray for you during my Life.

Some of your Scholars at Cambridg, enjoy-

the benefit of your liberal Exhibition, have at your Worship now their Letters, some be back and absent.

Thus reprising the quiet of my Mind, and giving good hope in your friendliness to the considerations aforesaid, I wish you a full recovery of your Health, and a continuance of God's Grace and Favour, with all your family.

Your Beadsman to command,
M. P.

long Letter of Dr. Parker's, excusing himself from the offer of the Arch-Bishoprick of Canterbury.—An Original.

RIGHT Honourable, my Duty presupposed. is an old said Proverb, *Ubi quis dolet ibidem munum frequenter habet*, beseeching you, for God's sake, the rather to bear the importunity of this my hand-writing, supposing that this may be one of the last Solicitations that shall molest you with.

Sir, Your signification uttered to me at my first coming to you at London, concerning a certain Office ye named to me, did hold me in such carefulness all my time being there, with the recurring of a dull distemperance, set in my head by the Dregs of my Quartane, and as yet not remedied, whereby I had no disposition to my Book; beside some other displeasing Cogitations concerning the state of this Time, made me have little joy of my being at London, as I had ever less in my Life: most glad when my back was turned thereunto. But to come near my intent of writing, I shall pray to God, to bestow that Office well, ye shall need care less for the residue. God grant it chanceth either on an arrogant Man, neither on a faint-hearted Man, nor on a covetous Man; and the first shall both sit in his own light, and shall discourage his Fellows to join with him in unity of Doctrine, which must be their whole strength; for if any heart-burning be betwixt them, if private Quarrels stirred abroad be brought home, and so shall shiver them asunder, it may chance to have that success which I fear in the conclusion will follow. The second Man should be too weak to commune with the Adversaries, who would be the stouter upon his pusillanimity. The third Man not worth his Bread, profitable for no Estate in any Christian Common-Wealth, to serve it rightly.

For my part, I pray God I never fall into his Indignation and Wisdom; it were not for Subject to deserve his Prince's Displeasure, and sorry would I be to discontent Mr. Secretary, and you, for whose worshipful Favours, I count my self more bound to pray to God, and to wish well to them for all the Men in the Realm beside. I speak it sincerely, without flattery; for though I have little wit, yet can discern betwixt Men, who delight to be flattered, and who not, though I would not consider how dishonest it were for me to use

it. But, Sir, except ye both moderate and restrain your over-much good Will in the former respect to me-ward, I fear, in the end, I shall dislike you both, and that your Benevolencies should, by occasion of my obstinate untowardness, jeopard me into Prison: yet there shall I bear you my good Heart, which I had rather suffer in a quiet Conscience, than to be intruded into such Room and Vocation, wherein I should not be able to answer the Charge, to God, nor to the World, wherein I should not serve the Queen's Honour, which I wish most heartily advanced in all her wise and godly Proceedings; nor yet should I live to the Honour of the Realm, and so finally should but work a further displeasing contemplation to my good Friends who preferred me.

This, this is the Thing that makes me afraid, my Lord, though I passed not on mine own shame and rebuke; and therefore, by God's Favour, and your good Helps, I never intend to be of that Order, better or worse, higher nor lower; *Non omnia possumus omnes; et tutissimum est ut quisque hanc artem exerceat in qua educatus, et ad quam natura homines formavit.* And as for other Furnishments, I am too far behind. When I came first up to London, I had thirty pounds in my Purse, not ten shillings more, whereof I have wasted a good part; and if I were placed, as some of my Friends wish to me, what would that do to begin, or to furnish my Household. And I hear how the Citizens of Norwich pray for the Soul of their last Bishop, for when upon his departure they seized his Goods, to answer his Debts to them, straight-way came the Queen's Officers and discharged them all, which yet were not able, for all his spare Hospitality, to pay half that he owed.

Furthermore, to come to another Consideration, of a further Imperfection, which I would have dissembled to you and others, but it cannot be, but I must open it to you, my assured good Master and Friend, in secrecy, whose old good Will maketh me the less abashed, to be so homely with you at this time. In one of my Letters, I made a little signification of it, but peradventure ye did not mark it. Sir, I am so in Body hurt and decayed, *coram Deo non mentior*, that whatsoever my Ability were, either of worldly Furniture, or inward Quality; and though my Heart would right-feign serve my Sovereign Lady, the Queen's Majesty, in more respects than of my Allegiance, not forgetting what words her Grace's Mother said to me of her, not six days before her apprehension, yet this my painful Infirmity, will not suffer it in all manner of Services. Flying in a Night, for such as sought for me, to my peril, I fell off my Horse so dangerously, that I shall never recover it; and by my late Journey up, and my being there at London, not well settled, it is increased to my greater pain. I am fain sometime to be idle, when I would be occupied; and also to keep my Bed, when my Heart is not sick.

This was one cause why I was importune

to you for that room, whereof I made mention in my former Letters, by the which I might be abled, by the portion of that Stipend, in this my Impoverishment, to wear out my Life tolerably, and should not by that be occasioned to come up to any Convocations, as having no Voice in that House; and peradventure being there, I might be a mean for the fewer Matters of disturbance, to come up to Mr. Secretary, now Chancellor there, to molest him, more than should need, whose gentle affability might provoke some inconsiderate Men not to regard his other greater Affairs. And yet though I were so placed, I would not forswear London, or the Court either, at times as could stand with my Ability and Health of Body, if my Service could be any ways acceptable, and were agreeable to the proportion of my Capacity.

Sir, because I may not dissemble with you, I have told you all now, do with me what ye will, I might be ashamed to spend so many words in a Cause private of my self; but yet because ye must be Partner of some lack, if I answered not the expectation, I could no less do, but make you privy before-hand. I pray you think not that the Prognostication of Mr. Michael Nostre Dame reigneth in my Head. Teseem that fantastical Hotch-potch not so well, as I credit Lucianus Book, *De veris Narrationibus*; nor yet all other vain Prophetesies of Sands, more than I regard Sir Thomas Moor's Book of Fortunes Answers upon the chance of three Dice casting. I would I saw no more cause to fear the likely-hood of God's Wrath deserved, for dissolute Life, to fall upon the Realm, by the evidence of his true Word, and by God's old practices: and yet no Man considereth his ire already begun, *Dum non sinit viros dolosos dimidiare dies suos*. I shall pray to God to defend you and your Family, and that ye may revolve in Mind Christ's serious Admonition, *Quid proderit homini, si totum mundum lucretur, si anime sue detrimentum patiat. Et non in abundantia cujusquam, est vita hominis ex his quæ possidet*. (Mat. 16. Luc. 11.)

Sir, My Duty of Heart maketh me bold with you, not otherwise meaning before God, but thanking him many times that Mr. Secretary and you may have the doing of things in this greedy World, and that ye have so good credit, and ready access to the Queen's Majesty, to comfort her good Inclination, whom I beseech the God of Heaven to preserve with her Council, yea, and with the Seniority of her Spiritual Ministers also, against whom I see a great Charge set before them, to overcome that, must specially go through their hands by diligent watching, upon the unruly Flock of the English People, if they were not so much acloyed with Worldly Collections, Temporal Commissions, and Worldly Provisions. I speak this the rather in this respect, which I thought good to put to your understanding; At my last being at London, I heard and saw Books printed, which be spread abroad, whose

Authors be Ministers of good estimation: the Doctrine of the one, is to prove, That a Lady Woman cannot be, by God's Word, a Governor in a Christian Realm. And in another Book going abroad, is Matter set out to prove, That it is lawful for every private Subject to kill his Sovereign, *ferro, veneno, quocunque modo*, if he think him to be a Tyrant in his Conscience, yea, and worthy to have his Reward for his Attempt; *Exhorru cum ista legem*. If such Principles be spread into Men's Heads, as now they be framed and referred to the Judgment of the Subject, of the Tenant, and of the Servant, to discuss what is Tyranny, and to discern whether his Prince, his Land-lord, his Master, is a Tyrant, by his own fancy, and collection supposed, What Lord of the Council shall ride quietly minded in the Streets, among desperate Beasts? What Master shall be sure in his Bed-Chamber? It is the surest way for every Man to serve God truly in his Vocation, to deserve the rather his protection: and then both the Devil and Man, Forreign and Intestine, shall have their Malices retorted upon themselves again. But thus goeth the Devil about to dull the heretical Stomachs of Princely Men, to do good in their turn of time, to serve God and the Common-Wealth. They say that the Realm is full of Anabaptists, Arrians, Libertines, Free-will Men, &c. against whom only I thought Ministers should have needed to fight in Unity of Doctrine. As for the Romish Adversaries, their Mouths may be stopped with their own Books, and Confessions of late days; I never dreamed that Ministers should be compelled to impugn Ministers; the Adversaries have good sport betwixt themselves to prognostick the likelyhood. Some Protestants peradventure, perceiving how Men nip them to disable them, to keep any Learned Men in House to confer with, and to beat down these Seditious Sects, if any inconvenience, for want of Preaching, shall fall, they may chance to say a Verse of David's Psalter, *Letabit; justus, cum viderit vindictam, et manus suas lavabit in sanguine peccatoris*, as not caring for their Assurances, who abase them so low: and some peradventure have cast already their starting shifts, and make Provision against all Adventures. Well, I pray God all be Conscience to God, that is sometime so pretended: Men be Men, yea, after the School of Affliction, Men be Men, Hypocrisie is a privy Thief, both in the Clergy and in the Laity. To make an end of such Conference, which I would gladly have told you presently, but I could not wait so much leisure in you, and opportunity; and loath I was to have begun my Tale, and not to have ended it, by reason of interruption by others. But as for the principal occasion of my writing, howsoever it may dislike you, yet shall I evermore acknowledg my Duty to you, yea, though now ye give me quite up: I reverence you so much, that I had rather ye disliked me utterly by times, with your less repentance, rather

ye and other of my loving Friends should
 any envy, or any unpleasant unthank-
 ness, and so too late to repent for your
 mending of me, (if a perswasion in an ap-
 pearance, is not surely ground to be seen)
 en Experience should have shewed the
 al. And therefore I write it to you in time
 ain, after the signification of my very first
 letters to prevent you, for I know ye may,
 th a few words, remedy all the towardness
 concluded.

And think not, I pray your Honour, that
 seek mine privat Gain, or my idle ease, put
 where ye will else; and if, as far as my
 wer of Knowledge, and of Health of Body
 ll extend, I do not apply myself to discharge
 y Duty, let me be thrust out again like a Thief.
 thank God my Conscience condemneth me
 that, that I have been aforetime any great
 ther; and now, for the upholding of two
 three Years more of Life, to heap unpro-
 portionably, I count it madness; and more
 an this purpose, by God's Grace, I dare
 promise nothing: And as for such few Folks
 which I may leave behind me, they shall not
 y by me, I trust, That happy be these Chil-
 ren whose Fathers go to the Devil for their
 ke. Your Lordship knoweth with what Pa-
 rimony I began the World with, and yet have
 herto lived with enough, yea, when all my
 wings were taken from me, yet God, I thank
 n, ministered to me sufficiently, above the
 capacity of my understanding, or foreseeing.
 and thus commending your good Lordship to
 at merciful Governance, I pray your Ho-
 nourable Wisdom to put this scribbling out
 the way, from every Man's sight and intel-
 lence.

Right Honourable, after my duty of Com-
 mendations to your Lordship, I am bold now
 send you a Fancy of my Head, expressed
 these few Leaves; which if I had compact
 a Letter, it would have seemed over-long,
 and being comprised in Leaves, may appear
 be but a very little Book of one Sheet of
 paper, which yet I so devised, upon consi-
 deration of your Business, which will not suf-
 fer you to be long detained in Matters imper-
 tent, and therefore ye may turn in the Leaf
 and read it at divers leasures, if your Lordship
 shall vouchsafe the reading. And thus wish-
 ing you joy of Heart, which I feel to be a great
 treasure in this World, as the want, a grievous
 torment; I pray God preserve your Ho-
 nourable Goodness, with my good Lady your
 Wife. If ye see ought in my Quire worth
 information, ye know I am disciplinable, and
 have read, *quod meliora sunt vulnera diligentis,*
nam fraudulenta oscula odentis: Wherefore
 reserving mine unreasonable determination,
 you shall know, I shall yield myself wholly
 conformable to your Honour, ubi, *quomodo,*
quando, aliquid, vel tandem nihil. Of an Occa-
 sion lately ministered, I have sent my Letters
 to Mr. Secretary concerning another Matter,
primo Martii. Your assured Orator,
 M. P.

*A Letter written to him by the Lord Keeper
 concerning it.—An Original.*

THAT before this time I have not sent you
 Answer to your last Letters; the cause hath
 been, for that I could by no mean understand
 to what end the Matter mentioned in those
 Letters would grow unto; but perceiving this
 day, by a Resolution made in the Queen's
 Highness presence, that your Friends shall
 very hardly deliver you of the Charge written
 of in the same Letters, I thought it good to
 make you privy thereunto: and therewith to
 advise you, to commit to the Judgment of your
 Friends, your Ability and Disability to serve,
 where and when you shall be called. If I
 knew a Man to whom the description made,
 in the beginning of your Letter, might more
 justly be referred, than to your self, I would
 prefer him before you; but knowing none so
 meet indeed, I take it to be my duty to prefer
 you before all others, and the rather also, be-
 cause otherwise I should not follow the Advice
 of your own Letter. The rest, which is much, I
 defer until our next Meeting. It is like, that
 e're it be long, you shall receive Letters sub-
 scribed by me and others jointly. Thus right-
 heartily farewell. From the Court, the 17th
 of May, 1559.

Yours assuredly,
 N. Bacon.

*An Order sent to him, requiring him to come
 up to London.*

AFTER our hearty Commendations. These
 be to signify unto you, that for certain Causes,
 wherein the Queen's Majesty intendeth to use
 your Service, her Pleasure is, That you should
 repair up hither with such speed, as you con-
 veniently may; and at your coming up, you
 shall understand the rest. Thus right hearti-
 ly fare ye well.

From the Court, the 19th of May, 1559.

Your loving Friends,
 N. Bacon.
 W. Cecill.

A second Order to the same effect.—An Original.

AFTER our hearty Commendations. Where
 before this time we directed our Letters unto
 you, declaring thereby, that for certain Causes,
 wherein the Queen's Majesty intendeth to use
 your Service, you should repair hither with
 all convenient speed, whereof we have as yet
 received none Answer. And therefore, doubt-
 ing lest by the default of the Messenger, the
 Letter be not come to your Hands, we have
 thought good again to write unto you, to the
 intent you should understand her Highness
 Pleasure is, That you should make your re-
 pair hither with all speed possible. Thus
 right-heartily farewell. From the Court, the
 28th day of May, 1559.

Your loving Friends,
 N. Bacon, C. S.
 W. Cecill.

Dr. Parker's Letter to the Queen, excusing himself.—An Original.

PLEASETH it your most Honourable Majesty to be gracious Lady to my poor Suit, which at this time extream necessity compelleth me to make, both in respect of my constrained Conscience to Almighty God, as also in the regard of my Duty which I owe to your noble Estate, and most high Authority. So it is, most gracious and sovereign Lady, where I have understanding of your most favourable Opinion toward me, your Graces most simple Subject, concerning the Arch-Bishoprick of Canterbury. In consideration whereof, I ought, and do acknowledg my most bounden Duty to be a faithful Orator for your Grace during my Life. Yet calling to examination my great unworthiness, for so high a Function, which mine disability I might alledg at length in particularity, but for molesting your Graces most weighty Affairs, I am bold thus, by my writing, to approach to your Honour to discharge me of that so high and chargeable an Office, which doth require a Man of much more Wit, Learning, Vertue, and Experience than I see, and perfectly know can be performed of me worthily, to occupy it to God's Pleasure, to your Grace's Honour, and to the Wealth of your loving Subjects beside. Many other imperfections in me, as well for temporal Ability for the furnishing thereof, as were seemly to the Honour of the Realm; as also of infirmity of Body, which will not suffer me to attend on so difficult a Cure, to the discharge thereof, in any reasonable expectation. And where, most gracious Lady, beside my humble Duty of Allegiance to your Princely Dignity, I am otherwise, for the great Benefits which sometime I received at Your Graces honourable Mother's Benevolence (whose Soul I doubt not but is in blissful felicity with God) most singularly obliged, above many other, to be Your most faithful Beadsman, both in thanking Almighty God for his Fatherly Protection hitherto over your noble Person, And also furthermore to pray for the continuance of your fortunate Reign in all godly Prosperity. So I am right sorry, and do lament within my self, that I am so basely qualified inwardly in Knowledg, and outwardly in extern Sufficiencies, to do Your Grace any meet Service, as I would wish could be acceptable, and to Your Graces expectation: assuring your noble Estate, that in any other smaller Vocation, under the degree of such chargeable Offices, and more agreeable to my Infirmary, if it shall be so seem, to Your high Wisdom, and merciful Liberality, I shall endeavour myself to attend thereon; referring yet my self wholly to Your Grace's Pleasure, rather than by just allegation of my unworthiness, the loyal Duty of my faithful Heart should be any ways suspected to Your reverend Majesty.

Your Grace's poor Subject,
Matthew Parker.

IX.—*The Instrument of Dr. Parker's Consecration; with some Attestations of the Authenticity of it.*

[Ex MS. Col. Cor. C. Cant.]

Rituum atque Ceremoniarum Ordo, in Consecrando Reverendissimo in Christo Patre, Mattheo Parker, Cantuariensi Archiepiscopo, in Sacello suo apud Manerium suum de Lambeth, die Dominico 17. viz. die Mensis Decembris, Anno Dom. 1559. habit.

PRINCIPIO, Sacellum Tapetibus ad Orientem adornabatur, solum vero panno rubro insternebatur, Mensa quoq; Sacris peragendis necessaria, tapeto pulvinariq; ornata ad Orientem sita erat.

Quatuor preterea Cathedræ, quatuor Episcopis, quibus munus consecrandi Archiepiscopi delegabatur, ad austrum Orientalis Sacelli partis erant positæ.

Scamnum preterea tapeto pulvinaribusq; instratum, cui Episcopi genubus flexis inniterentur, ante Cathedras ponebatur.

Pari quoq; modo Cathedra, scamnumq; tapeto pulvinariq; ornatum, Archiepiscopo, ad Borealem Orientalis ejusdem Sacelli partis plagam posita erant.

Hiis rebus ita ordine suo instructis, Mane circiter quintam aut sextam per Occidentalem portam ingreditur Sacellum Archiepiscopus, toga talari coccinea caputioq; indutus, quatuor precedentibus funalibus, et quatuor comitatus Episcopis, qui ejus consecrationi inservirent (verbi gratia) Guilielmo Barlow olim Bathon. et Wellen. Episcopo, nunc vero ad Cicestren. Episcopatum electo, Johanne Scory olim Cicestriæ Episcopo et nunc ad Herefordensem vocato, Milone Coverdallo olim Exoniense Episcopo, et Johanne Hodgskinne Bedfordiæ Suffraganeo. Qui omnes postquam sedes sibi paratas ordine singuli suo occupassent, Preces continuo matutinae per Andream Pierson Archiepiscopi Capellanum clara voce recitabantur, quibus peractis, Johannes Scory (de quo supra diximus) suggestum consendit, atque inde assumpto sibi, in thema, *Seniores ergo qui in vobis sunt obsecro consenior, &c.* non ineleganter concionabatur.

Finita concione, egrediuntur simul Archiepiscopus reliquique quatuor Episcopi Sacellum, se ad sacram communionem paraturi, neque mora confestim per borealem portam in vestiarum ad hunc modum vestiti redeunt. Archiepiscopus nimirum linteo superpelliceo (quod vocant) induebatur. Cicestrensis electus, capa serica ad sacra peragenda paratus utebatur. Cui ministrabant operamq; suam prebebant duo Archiepiscopi Capellani, Nicholaus, viz. Bullingham Lincolnæ Archidiaconus, et Edmundus Gest Cantuariensis quoq; Archidiaconus, capis sericis similiter vestiti. Hereford electus et Bedford Suffraganeus, linteis superpelliceis induebantur.

Milo vero Coverdallus non nisi toga lanea talari utebatur.

Atque hunc in modum vestiti et instructi ad communionem celebrandum perrexerunt

Archiepiscopo genibus flexis ad infimum Sacelli gradum sedente.

Finito tandem Evangelio, Hereforden. electus, Bedfordiæ Suffraganeus et Milo Coverdallus (de quibus supra) Archiepiscopum coram Cicestren. electo apud mensam in Cathedrala sedenti hiis verbis adduxerunt; Reverende in Deo Pater, hunc virum pium pariter atq; doctum tibi offerimus atq; presentamus, ut Archiepiscopus consecratur. Postque hæc dixissent, proferebatur illico Regiæ diploma sive mandatum pro consecratione Archiepiscopi, quo per Reverendum Thomam Yale Legum Doctorem perfectio, Sacramentum de Regio Primatu, sive suprema ejus autoritate tuenda juxta Statuta 1. An. Regni Serenissimæ Regiæ nostræ Elizabeth. promulgata ab eodem Archiepiscopo exigebatur, quod cum ille solemniter tactis corporaliter sacris Evangeliiis conceptis verbis prestitisset, Cicestrens. electus quædam præfatus atque populum ad orationem hortatus, ad Litanias decantandas Choro respondente se accinxit. Quibus finitis, post quæstiones aliquot Archiepiscopo per Cicestrien. electum propositas, et post orationes et suffragia quædam juxta formam Libri antedicti Parlamenti editi, apud Deum habita, Cicestriensis, Herefordiensis, Suffraganeus Bedfordiensis et Milo Coverdallus, manibus Archiepiscopo impositis. Accipe (inquiunt *Anglicè*) Spiritum Sanctum, et gratiam Dei quæ jam per impositionis manuum in te est excitare memento, Non enim timoris, sed virtutis, dilectionis et sobrietatis spiritum dedit nobis Deus. His ita dictis, Biblia Sacra illi in manibus tradiderunt hujusmodi apud eum verba habentes, In legendo, hortando, et docendo vide diligens sis, atque ea meditare assidue quæ in hisce Libris scripta sunt, noli in his segnis esse quo incrementum inde proveniens omnibus innotescat et palam fiat. Cura quæ ad te et ad docendi munus spectant diligenter. Hoc enim modo non te ipsum solum, sed et reliquos Auditores tuos per Jesum Christum Dominum nostrum salvabis. Postquam hæc dixissent, ad reliqua communioneis solennia pergit Cicestrensis, nullum Archiepiscopum tradens pastorale baculum: cum quo communicabant una Archiepiscopus, et illi Episcopi supra nominati cum aliis etiam nonnullis.

Finitis tandem peractisque sacris, egreditur per borealem orientis Sacelli partis portam Archiepiscopus quatuor illis comitatus Episcopis qui eum consecraverant, et confestim iisdem ipsis stipatus Episcopis per eandem revertitur portam albo Episcopali superpelliceo, crimeraque (ut vocant) ex nigro serico indutus, circa collum vero collare quoddam ex pretiosis pellibus sabellinis (vulgo *Sables* vocant) consutum gestabat. Pari quoque modo Cicestrensis et Herefordensis, suis Episcopalibus amictibus, superpelliceo scilicet et crimera uterque induebatur. D. Coverdallus vero et Bedfordiæ Suffraganeus togis solummodo talaribus utebantur, Pergens deinde Occidentalem portam versus Archiepiscopus Thomæ Doyle Economo, Johanni

Baker Thesaurario, et Johanni Marche computo rotulario, singulis singulos Allos dedit Baculos, hoc scilicet modo eis muneribus et officiis suis ornans.

Hiis itaque hunc ad modum ordine suo, ut jam ante dictum est peractis, per occidentalem portam Sacellum egreditur Archiepiscopus generosioribus quibusque sanguine ex ejus familia eum precedentibus, reliquis vero eum a tergo sequentibus.

Acta gestaue hæc erant omnia in præsentia Reverendorum Episcoporum, Edmundi Gryndall Londinensis Episcopi electi, Richardi Cockes Eliensis electi, Edwini Sandes Wigorniensis electi, Anthonii Huse Armigeri, Principalis et Primarii Registrarii dicti Archiepiscopali, Thomæ Argall Armigeri Registrarii Cicestriæ Prærogativæ Cantuariensis, Thomæ Willet, et Johannis Incent Notariorum publicorum, et aliorum quoque nonnullorum.

Concordat cum Originali in Bibliotheca Collegii Corp. Christi apud Cantabrigiens.

Ita testor Matth. Whinn Notar. Jan. 8. 1674. r. Public. et Acad. Cantabr. Registrarius Principalis.

Cambridg. Jan 11. 1674.

We whose Names are hereunto subscribed, having seen the Original, whereof this Writing is a perfect Copy, and considered the Hand, and other Circumstances thereof, are fully persuaded that it is a true and genuine Record, of the Rites and Ceremonies of Archbishop Parker's Consecration, and as ancient as the Date it bears. In witness whereof we have hereunto set our Hands, the Day and Year above written.

Hen. Paman Orat. Publicus.

Hen. More D. D.

Ra. Widdrington S. T. D. et D. Marg. P.

C. C. C. C.

We the Master and Fellows of Corpus Christi College, in the University of Cambridge, do hereby declare and certify, That this Writing, being a Narrative of Archbishop Parker's Consecration, in Lambeth Chappel, is faithfully transcribed from the Original Record in our College Library: and that we are fully satisfied that the said Record is as ancient as the Date it bears, and the occasion to which it doth refer. Nor can we doubt, but the plain and evident Tokens of Antiquity which it carries, will as much satisfy any ingenuous Persons who shall have a sight thereof: Which therefore we shall readily afford to those who shall repair to the College for that purpose.

John Spencer, D. D. Master of the Coll.

John Peckover, B. D.

Erasmus Lane, B. D.

Ri. Sheldrake, B. D.

Sam. Beck, B. D.

Hen. Gostling, B. D.

Will. Briggs, M. A.

John Richer, M. A.

X.—*An Order set down for the Translating of the Bible, by King James.*

[Ex Ms. D. Borlase.]

The Places and Persons agreed upon for the Hebrew, with the particular Books by them undertaken.

Westminster.	Mr. Dean of Westminster.	Penteteuchon. The Story from Joshua to the first Book of Chronicles, exclusive.
	Mr. Dean of Pauls.	
	Mr. Doctor Saravia.	
	Mr. Doctor Clark.	
	Mr. Doctor Leifield.	
	Mr. Doctor Teigh.	
	Mr. Burleigh.	
Cambridg.	Mr. King.	From the first of the Chronicles, with the rest of the Story, and the Hagiographi, viz. Job, Psalms, Proverbs, Canticles, Ecclesiastes.
	Mr. Tompson.	
	Mr. Beadwell.	
	Mr. Livelye.	
	Mr. Richardson.	
	Mr. Chatterton.	
	Mr. Dillingham.	
Oxford.	Mr. Harrison.	The four, or greater Prophets, with the Lamentations and the twelve lesser Prophets.
	Mr. Andrews.	
	Mr. Spalding.	
	Mr. Burge.	
	Doctor Harding.	
	Dr. Reynolds.	
	Dr. Holland.	
Cambridg.	Dr. Kilbye.	The Prayer of Manasses, and the rest of the Apocrypha,
	Mr. Smith.	
	Mr. Brett.	
	Mr. Fairclough.	
	Doctor Dewport.	
	Dr. Branthwait.	
	Dr. Radcliffe.	
Oxford.	Mr. Warde, Eman.	The four Gospels. Acts of the Apostles. Apocalyp.
	Mr. Downes.	
	Mr. Boyes.	
	Mr. Warde, Reg.	
	Mr. Dean of Christ Church.	
	Mr. Dean of Winchester.	
	Mr. Dean of Worcester.	
Westminster.	Mr. Dean of Windsor.	The Epistles of Saint Paul. The Canonical Epistles.
	Mr. Savile.	
	Dr. Perne.	
	Dr. Ravens.	
	Mr. Haviner.	
	Dean of Chester.	
	Dr. Hutchinson.	
Cambridg.	Dr. Spencer.	The four Gospels. Acts of the Apostles. Apocalyp.
	Mr. Fenton.	
	Mr. Rabbet.	
	Mr. Saunderson.	
	Mr. Dakins.	
	Mr. Dean of Christ Church.	
	Mr. Dean of Winchester.	

The Places and Persons agreed upon for the Greek, with the particular Books by them undertaken.

Oxford.	Mr. Dean of Christ Church.	The four Gospels. Acts of the Apostles. Apocalyp.
	Mr. Dean of Winchester.	
	Mr. Dean of Worcester.	
	Mr. Dean of Windsor.	
	Mr. Savile.	
	Dr. Perne.	
	Dr. Ravens.	
Westminster.	Mr. Haviner.	The Epistles of Saint Paul. The Canonical Epistles.
	Dean of Chester.	
	Dr. Hutchinson.	
	Dr. Spencer.	
	Mr. Fenton.	
	Mr. Rabbet.	
	Mr. Saunderson.	

The Rules to be observed in Translation of the Bible.

1. THE ordinary Bible read in the Church, commonly called the Bishops' Bible, to be

followed, and as little altered, as the Truth of the Original will permit.

2. The Names of the Prophets, and the Holy Writers, with the other Names of the Text, to be retained, as nigh as may be, accordingly as they were vulgarly used.

3. The old Ecclesiastical Words to be kept, viz. the word *Church* not to be translated *Congregation*, &c.

4. When a Word hath divers significations, that to be kept which hath been most commonly used by the most of the Ancient Fathers, being agreeable to the Propriety of the Place, and the Analogy of the Faith.

5. The division of the Chapters to be altered, either not at all, or as little as may be, if necessity so require.

6. No Marginal Notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be express in the Text.

7. Such Quotations of Places to be marginally set down, as shall serve for the fit reference of one Scripture to another.

8. Every particular Man of each Company, to take the same Chapter, or Chapters, and having translated, or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.

9. As any one Company hath dispatched any one Book in this manner, they shall send it to the rest, to be considered of seriously and judiciously, for his Majesty is very careful in this Point.

10. If any Company, upon the review of the Book so sent, doubt or differ upon any Place, to send them word thereof; note the Place, and withal send the Reasons; to which if they consent not, the difference to be compounded at the General Meeting, which is to be of the chief Persons of each Company at the end of the Work.

11. When any Place of special obscurity is doubted of, Letters to be directed, by Authority, to send to any Learned Man in the Land, for his judgment of such a Place.

12. Letters to be sent from every Bishop, to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge, as many as being skilful in the Tongues; and having taken pains in that kind, to send his particular Observations to the Company, either at Westminster, Cambridge, or Oxford.

13. The Directors in each Company, to be the Deans of Westminster and Chester for that Place; and the King's Professors in the Hebrew or Greek in either University.

14. These Translations to be used, when they agree better with the Text than the Bishops' Bible, viz. Tindall's. Matthew's. Coverdale's. Whitchurch's. Geneva.

15. Besides the said Directors before mentioned, three or four of the most Ancient and

Grave Divines, in either of the Universities, not employed in Translating, to be assigned by the Vice-Chancellor, upon conference with the rest of the Heads to be Overseers of the Translations, as well Hebrew as Greek, for the better observation of the 4th Rule above specified.

XI.—*A Declaration of certain Principal Articles of Religion, set out by the Order of both Arch-Bishops, Metropolitans, and the rest of the Bishops, for the Unity of Doctrine to be taught and holden of all Parsons, Vicars, and Curats, as well in testification of their common Consent in the said Doctrine, to the stopping of the mouths of them that go about to slander the Ministers of the Church, for diversity of Judgment: as necessary for the instruction of their People, to be read by the said Parsons, Vicars, and Curats, at their Possession-taking, or first entry into their Cures. And also after that, yearly, at two several times; that is to say, the Sundays next following Easter-day, and St. Michael the Arch-Angel, or on some other Sunday, within one month after those Feasts, immediately after the Gospel.*

FORASMUCH as it appertaineth to all Christian Men, but especially to the Ministers and the Pastors of the Church, being Teachers and Instructors of others, to be ready to give a Reason of their Faith, when they shall be thereunto required: I for my part now appointed your Parson, Vicar, or Curat, having before my Eyes the Fear of God, and the Testimony of my Conscience, do acknowledg for my self, and require you to assent to the same.

I.—First; That there is but one living and true God, of infinite Power, Wisdom, and Goodness; the maker and preserver of all Things. And that in Unity of this God-head, there be three Persons of one Substance, of equal Power and Eternity; the Father, the Son, and the Holy Ghost.

II.—I believe also whatsoever is contained in the Holy Canonical Scriptures. In the which Scriptures are contained all things necessary to Salvation; by the which also, all Errors and Heresies may sufficiently be reformed and convicted; and all Doctrine and Articles, necessary to Salvation, established. I do also most firmly believe and confess all the Articles contained in the Three Creeds; The Nicene Creed, Athanasius Creed, and our Common Creed, called the Apostles Creed; for these do briefly contain the principal Articles of our Faith, which are at large set forth in the Holy Scriptures.

III.—I do acknowledg also that Church to be the Spouse of Christ, wherein the Word of God is truly taught, the Sacraments orderly ministered, according to Christ's Institution, and the Authority of the Keys duly used. And that every such particular Church, hath authority to institute, to change, clean to put away Ceremonies, and other Ecclesiastical

Rites, as they be superfluous, or be abused; and to constitute other, making more to seemliness, to Order, or Edification.

IV.—Moreover, I confess, That it is not lawful for any Man to take upon him any Office or Ministry, either Ecclesiastical or Secular, but such only as are lawfully thereunto called by their High Authorities, according to the Ordinances of this Realm.

V.—Furthermore, I do acknowledg the Queen's Majesty's Prerogative and Superiority of Government of all Estates, and in all Causes, as well Ecclesiastical as Temporal, within this Realm, and other her Dominions and Countries, to be agreeable to God's Word, and of right to appertain to her Highness, in such sort as is in the late Act of Parliament expressed; and sithence by her Majesty's Injunctions declared and expounded.

VI.—Moreover, touching the Bishop of Rome, I do acknowledg and confess, that by the Scriptures, and Word of God, he hath no more Authority than other Bishops have in their Provinces and Diocesses: And therefore the Power which he now challengeth, that is, to be the Supreme Head of the Universal Church of Christ, and so to be above all Emperors, Kings, and Princes, is an usurped Power, contrary to the Scriptures and Word of God, and contrary to the Example of the Primitive Church; and therefore is, for most just Causes taken away and abolished in this Realm.

VII.—Furthermore, I do grant and confess, that the Book of Common Prayer, and Administration of the Holy Sacraments, set forth by the Authority of Parliament, is agreeable to the Scriptures, and that it is Catholick, Apostolick, and most for the advancing of God's Glory, and the edifying of God's People; both for that it is in a Tongue that may be understood of the People, and also for the Doctrine and Form of ministration contained in the same.

VIII.—And although in the Administration of Baptism, there is neither Exorcism, Oil, Salt, Spittle, or hallowing of the Water now used; and for that they were of late Years abused, and esteemed necessary, Where they pertain not to the substance and necessity of the Sacrament, they be reasonably abolished, and yet the Sacrament full and perfectly ministered, to all intents and purposes, agreeable to the Institution of our Saviour Christ.

IX.—Moreover, I do not only acknowledg, that Privat Masses were never used amongst the Fathers of the Primitive Church; I mean, publick Ministration, and receiving of the Sacrament by the Priest alone, without a just number of Communicants, according to Christ's saying, "Take ye, and eat ye," &c. But also that the Doctrine that maintaineth the Mass to be a Propitiatory Sacrifice for the Quick and the Dead, and a mean to deliver Souls out of Purgatory, is neither agreeable to Christ's Ordinance, nor grounded upon

Doctrine Apostolick. But contrary-wise, most ungodly and most injurious to the precious Redemption of our Saviour Christ, and his only sufficient sacrifice offered once for ever, upon the Altar of the Cross.

X.—I am of that mind also, That the Holy Communion, or Sacrament, of the Body and Blood of Christ, for the due obedience to Christ's Institution, and to express the vertue of the same, ought to be ministered unto the People under both kinds. And that it is avouched by certain Fathers of the Church, to be a plain Sacrilege to rob them of the Mystical Cup, for whom Christ hath shed his most precious Blood, seeing he himself hath said, "Drink ye all of this." Considering also, That in the Time of the Ancient Doctors of the Church, as Cyprian, Hierom, Augustine, Gelasius, and others, six hundred Years after Christ, and more, both the Parts of the Sacrament were ministered to the People.

Last of all.—As I do utterly disallow the extolling of Images, Reliques, and feigned Miracles; and also all kind of expressing God Invisible, in the form of an Old Man, or the Holy Ghost in form of a Dove; and all other vain worshipping of God, devised by Man's fantasy; besides, or contrary to the Scriptures, As wandering on Pilgrimages, setting up of Candles, praying upon Beads, and such-like Superstition; which kind of Works, have no promise of Reward in Scripture, but contrary-wise, Threatenings and Maledictions; So I do exhort all Men to the Obedience of God's Law, and to the Works of Faith, as Charity, Mercy, Pity, Alms, devout and fervent Prayer, with the affection of the Heart, and not with the Mouth only; Godly Abstinence and Fasting, Chastity, Obedience to the Rulers and Superior Powers, with such-like Works, and godliness of Life commanded by God in his Word; which, as St. Paul saith, "hath Promises both of this Life, and of the Life to come; and are Works only acceptable in God's sight."

These things, above-rehearsed, though they be appointed by common Order, yet do I, without all compulsion, with freedom of Mind and Conscience, from the bottom of my Heart, and upon most sure persuasion, acknowledge to be true and agreeable to God's Word. And therefore I exhort you all, of whom I have Cure, heartily and obediently to embrace and receive the same; That we all joining together in Unity of Spirit, Faith, and Charity, may also at length be joined together in the Kingdom of God, and that through the Merits and Death of our Saviour Jesus Christ. To whom, with the Father, and the Holy Ghost, be all Glory and Empire, now and for ever. Amen.

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Cum Privilegio Regiæ Majestatis.

XII.—*Sir Walter Mildmay's Opinion, concerning the keeping of the Queen of Scots (October 26. 1569.) at Windsor Castle.*

An Original.

The Question to be considered on, is, Whether it be less perilous to the Queen's Majesty, and the Realm, to retain the Queen of Scots in England, or to return her home into Scotland?

In which Question, these things are to be considered. On the one side, What Dangers are like to follow if she be retained here; and thereupon, if so avoiding of them, it shall be thought good to return her, then what Cautions and Provisions are necessary to be had.

On the other side, are to be weighed the Dangers like to follow if she be returned home; and thereupon, if for eschewing of them, it shall be thought good to retain her here, then what Cautions and Provisions are in that Case necessary.

Dangers in retaining the Queen of Scots.

Her unquiet and aspiring Mind, never ceasing to practise with the Queen's Subjects. Her late practice of Marriage between the Duke of Norfolk and her, without the Queen's knowledg. The Faction of the Papists, and other Ambitious Folks, being ready and fit Instruments for her to work upon. The Commiseration that ever followeth such as be in misery, though their Deserts be never so great. Her cunning and sugred entertainment of all Men that come to her, whereby she gets both Credit and Intelligence. Her practice with the French and Spanish Ambassadors, being more near to her in England, than if she were in Scotland; and their continual solicitation of the Queen for her delivery, the denial whereof may breed War, The danger in her escaping out of Guard, whereof it is like enough she will give the Attempt. So as remaining here, she hath time and opportunity to practise and nourish Factions, by which she may work Confederacy, and thereof may follow Sedition and Tumult, which may bring peril to the Queen's Majesty and the State. Finally, it is said, That the Queen's Majesty, of her own disposition, hath no mind to retain her, but is much unquieted therewith, which is a thing greatly to be weighed.

Cautions if she be returned.

To deliver her into the Hands of the Regent, and the Lords now governing in Scotland, to be safely kept. That she meddle not with the State, nor make any alteration in the Government, or in Religion. That by sufficient Hostages it may be provided, that neither any Violence be used to her Person, nor that she be suffered to Govern again, but live privately, with such honourable Entertainment as is meet for the King of Scots Mother. That the League Offensive and Defensive, between France and Scotland, be never renewed. That a new and perpetual League be made between England and Scot-

land, whereby the Queen's Majesty may shew an open Maintenance and Allowance of the King's Authority and Estate, and of the present Government, so as the Scots may wholly depend on her. That the Regent, and the Lords of Scotland, do make no composition with the Scots Queen, neither suffer her to marry, without consent of the Queen's Majesty. That the Faults whereof she hath been accused, and her declining and delaying to Answer that Accusation, may be published to the World, the better to discourage her Factious Party, both here and in Scotland.

Dangers in returning Her.

The manner how to deliver her Home, with the Queen's Majesty's Honour and Safety, is very doubtful. For if she be delivered in Guard, that came hither free, and at liberty, how will that stand with the Queen's Honour, and with the Requests of the French and Spanish Kings, that have continually solicited her free delivery, either into Scotland or France; or if she die in Guard, either violently or naturally, her Majesty shall hardly escape slander. If, again, she be delivered home at Liberty, or if being in Guard she should escape, then these perils may follow.

The suppressing of the present Government in Scotland, now depending upon the Queen's Majesty, and advancing of the contrary Faction depending upon the French. The alteration of Religion in Scotland. The renewing of the League, Offensive and Defensive, between France and Scotland, that hath so much troubled England. The renewing of her pretended claim to the Crown of this Realm. The likelihood of War to ensue between France, Scotland, and Us, and the bringing in of Strangers into that Realm to our annoyance, and great charge, as late Experience hath shewed. The supportation that she is like to have of the French and Spanish Kings. And though Peace should continue between England and Scotland, yet infinite injuries will be offered by the Scots Queen's Ministers upon the Borders, which will turn to the great hurt of the Queen's Majesty's Subjects, or else to her greater Charges to redress them; for the change of the Government in Scotland, will change the Justice which now is had, unto all Injury and Unjustice. The likelihood she will revoke the Earl Bothwell, now her Husband, though unlawful, as it is said, a Man of most evil and cruel Affection to this Realm, and to his own Countrymen: Or, if she should marry another that were a-like Enemy, the Peril must needs be great on either side.

And albeit to these Dangers may be generally said, That such Provision shall be made, by Capitulations with her, and by Hostages from the Regent, and the Lords of Scotland, as all these Perils shall be prevented.

To that may be answered.

That no Fact which she shall do here in England will hold, for she will allege the

same to be done in a Forreign Country, being restrained of Liberty. That there is great likelihood of escape, wheresoever she be kept in Scotland; for her late escape there, sheweth, how she will leave no way unsought to achieve it; and the Country being, as it is, greatly divided, and of nature marvellously Factious, she is the more like to bring it to pass. Or if the Regent, by any practice, should yield to a composition, or finding his Party weak, should give over his Regiment, Then what assurance have we, either of Amity or Religion. That the Regent may be induced to do this, appeareth by his late secret Treaty with the Duke of Norfolk, for her Marriage, without the Queen's Majesty's knowledge. And though the Regent should persevere constant, yet if he should be taken away directly, or indirectly, (the like whereof is said, hath been attempted against him) then is all at large, and the Queen of Scots most like to be restored to her Estate, the Factions being so great in Scotland, as they are; so as the Case is very tickle and dangerous to hang upon so small a Thread, as the Life of one Man, by whom it appeareth the whole at this present is contained.

And touching the Hostages, though that Assurance might be good to preserve her from Violence in Scotland, yet it may be doubted how the same will be sufficient to keep her from escaping or governing again, seeing, for her part, she will make little Conscience of the Hostages if she may prevail; and the punishing of the Hostages, will be a small satisfaction to the Queen's Majesty for the Troubles that may ensue. And for the doubt of her escape, or of Rebellion within this Realm, it may be said, That if she should not be well guarded, but should be left open to practise, then her Escape, and the other Perils, might be doubted of; but if the Queen's Majesty hold a stricter hand over her, and put her under the Care of a fast and circumspect Man, all practice shall be cut from her, and the Queen's Majesty free from that Peril. And more safe it is for the Queen to keep the Bridle in her own Hand, to restrain the Scottish Queen, than in returning her home, to commit that trust to others, which by Death, composition, or abusing of one Person, may be disappointed.

And if she should, by any means, recover her Estate, the doubt of Rebellion there, is not taken away, but rather to be feared, if she have ability to her Will. And if she find strength, by her own or Forreign Friends, she is not far off to give Aid, upon a main Land, to such as will stir for her; which, so long as she is here, they will forbear, lest it might bring most Peril to her self, being in the Queen's Hands. The like respect, no Doubt will move Forreign Princes to become Requesters, and no Threatners, for her delivery.

And where it is said, That the Queen's Majesty cannot be quiet so long as she is here, but it may breed danger to her Ma-

jesty's Health. That is a Matter greatly to be weighed, for it were better to adventure all, than her Majesty should inwardly conceive any thing to the danger of her Health. But as that is only known to such as have more inward Acquaintance with her Majesty's disposition, than it is fit for some other to have. So again, it is to be thought, that her Majesty being wise, if the Perils like to follow, in returning her Home, were laid before her; and if she find them greater than the other, she will be induced easily to change her Opinion, and thereby may follow to her Majesty's great satisfaction and quietness.

Cautions if she be retained.

To remove her somewhat nearer the Court, at the least within one day's Journey of London, whereby it shall be the more easie to understand of her Doings.

To deliver her in custody to such as be thought most sound in Religion, and most void of practice.

To diminish her number, being now about forty Persons, to the one half, to make thereby the Queen's Charges the less, and to give her the fewer means of Intelligence.

To cut from her all Access, Letters and Messages, other than such as he that shall have the Charge shall think fit.

To signify to all Princes, the occasion of this streight Guard upon her, to be her late practice with the Duke of Norfolk, which hath given the Queen cause to doubt: further assuring them, that she shall be used honourably, but kept safely from troubling the Queen's Majesty, or this State.

That she be retained here, until the Estate of Scotland be more settled, and the Estate of other Countries now in garboil, be quieted, the Issue whereof is like to be seen in a Year or two.

XII.—*A Letter written by the Earl of Leicester, to the Earl of Sussex, concerning the Queen of Scots; taken from the first Draught of it, written with his own hand.*

[Ex MSS. Nob. D. Evelyn.]

My good Lord, I received your Letter in the answer of mine; and though I have not written sooner again to your Lordship, both according to your desire, and the necessity of our Cases at this time; yet I doubt not but you are fully advertised of her Majesty's Pleasure otherwise. For my own part, I am glad your Lordship hath prospered so well in your Journey, and have Answered, in all Points, the good Opinion conceived of you.

And touching her Majesty's further Resolution, for these Causes, my Lord, I assure you, I know not well what to write. First, I see her Majesty willing and desirous, as Reason is, to work her own Security, and the quietness of her State, during her time, which I trust in God shall be far longer than we shall live to see end of. And herein, my Lord,

there be sundry Minds, and among ourselves, I must confess to your Lordship, we are not fully agreed which way is best to take. And to your Lordship, I know I may be bold, beside the Friendship I owe you, the Place you hold presently, doth require all the understanding that may be, to the furtherance of her Majesty's good Estate; wherefore I shall be the bolder even to let you know as much as I do, and how we rest among us.

Your Lordship doth consider, for the State of Scotland, her Majesty hath those two Persons, being divided, to deal with, the Queen of Scotland, lately by her Subjects deprived, and the young King her Son Crown'd and set up in her Place. Her Majesty, of these two, is to chuse, and of necessity must chuse which of them she will allow and accept, as the Person sufficient to hold the Principal Place. And here groweth the Question in our Council to her Majesty, Which of these two are most fit for her to maintain and join in Amity with? To be plain with your Lordship, The most in number do altogether conceive her Majesty's best and surest way is, to maintain and continue the young King in this his Estate, and thereby to make her whole Party in Scotland, which by the setting of him, with the cause of Religion, is thought most easiest, most safest, and most probable for the perpetual quieting and benefit to her own Estate, and great assurance made of such a Party, and so small Charges thereby, as her Majesty may make account to have the like Authority, and assured Amity in Scotland, as heretofore she had in the time of the late Regent.

The Reasons against the other, are these shortly.

The title that the Queen claimeth to this Crown: The overthrow of Religion in that Country: The impossibility of any assurance for the observing of any Pact or Agreement made between our Sovereign and her. These be Causes your Lordship sees sufficient to dissuade all Men from the contrary Opinion. And yet, my Lord, it cannot be denied, upon indifferent looking into the Matter on both sides, but the clearest is full enough of Difficulties. And then, my Lord, is the Matter disputable; and yet I think verily, not for Argument-sake, but even for Duty and Conscience-sake, to find out Truth, and safest means for our Sovereign's best doing. And thus we differ. The first you have heard touching the young King.

On the other side, this it is thought, and of these I must confess my self to your Lordship to be one: And God is my Judg, whether it be for any other respect in this World, but that I suppose, and verily believe it may prove best for her Majesty's own quietness during her time.

And here I must before open to your Lordship indeed her Majesty's true State she presently stands in; which, though it may be granted the former Advice the better way, yet

how hardly it layeth in her Power to go thorow withal, you shall easily judg. For it must be confessed, That by the taking into her protection the King and the Faction, she must enter into a War for it : And as the least War being admitted, cannot be maintained without great Charge : so such a War may grow, France or Spain setting in foot, as may cause it to be an intollerable War. Then being a War, it must be Treasure that must maintain it. That she hath Treasure to continue any time in War, surely, my Lord, I cannot see it : And as your Lordship doth see the present Relief for Mony we trust upon, which either failing us, or it rising no more than I see it like to be, not able long to last ; Where is there further hope of help hereafter ? For my own part I see none. If it be so, then, my Lord, that her Majesty's present estate is such as I tell you, which I am sure is true ; How shall this Counsel stand with security, by taking a Party to enter into a War, when we are no way able to maintain it ; for if we enter into it once, and be driven, either for Lack, or any other way, to shrink, what is like to follow of the Matter, your Lordship can well consider ; the best is, we must be sorry for that we have done, and per-chance seek to make a-mends, where we neither would nor should. This is touching the present state we stand in. Besides we are to remember what already we have done ; how many ways, even now together, the Realm hath been universally burdened.

First, For the keeping of new bands, after the furnishing of Armour ; and therein how continually the Charge sooner hath grown, than Subsidies paid.

And lastly, the marvellous charge in most Countries against the late Rebellion, with this Loan of Mony now on the neck of it. Whether this State doth require further cause of imposition, or no, I refer to your Lordship ? And whether entring into a further Charge than her Majesty hath presently wherewithal to bear, it will force such a Matter or no, I refer to wiser to judg.

And now, my Lord, I will shew you such Reasons as move me to think as I do. In Worldly Causes, Men must be governed by Worldly Policies ; and yet so to frame them, as God, the Author of all, be chiefly regarded. From him we have received Laws, under which all Men's Policies and Devices ought to be Subject ; and through his Ordinance, the Princes on the Earth have Authority to give Laws ; by which also, all Princes have the Obedience of the People. And though in some Points, I shall deal like a Worldly Man for my Prince, yet I hope I shall not forget that I am a Christian, nor my Duty to God.

Our Question is this ; Whether it be meeter for our Sovereign to maintain the young King of Scotland, and his Authority ; or upon Composition, restore the Queen of Scots into her Kingdom again ? To restore her simply, we are not of Opinion, for so I must confess a

great over-sight, and doubt no better Success, than those that do Object most Perils thereby to ensue. But if there be any Assurances in this World to be given, or any Provision by Worldly Policy to be had, then, my Lord, I do not see but Ways and Means may be used with the Queen of Scots, whereby her Majesty may be at quiet, and yet delivered of her present great Charge. It is granted and feared of all sides, that the cause of any trouble or danger to her Majesty, is the Title the Queen of Scotland pretends to the Crown of this Realm. The Danger we fear should happen by her, is not for that she is Queen of Scotland, but that other the great Princes of Christendom do favour her so much, as in respect of her Religion, they will in all Causes assist her ; and specially, by the colour of her Title, seem justly to aid and relieve her, and the more lawfully take her and her Causes into their Protection. Then is the Title granted to be the chief Cause of danger to our Sovereign. If it be so, Whether doth the setting up the Son in the Mothers Place, from whence his Title must be claimed, take away her Title in the Opinion of those Princes, or no, notwithstanding she remain Prisoner ? It appeareth plainly, No ; for there is continual Labour and means made, from the greatest Princes, our Neighbours, to the Queen's Majesty, for restoring the Queen of Scotland to her Estate and Government, otherwise they protest open Relief and Aid for her. Then though her Majesty do maintain the young King in his present Estate, yet it appears that other Princes will do the contrary : And having any advantage, how far they will proceed, Men may suspect. And so we must conceive, that as long as this Difference shall continue, by the maintaining of these two, so long shall the same Cause remain, to the trouble and danger of the Queen's Majesty. And now to avoid this whilst she lives, What better Mean is there to take this Cause away, but by her own consent, to renounce and release all such Interest or Title as she claimeth, either presently or hereafter, during the Life of her Majesty, and the Heirs of her Body. Albeit, here may two Questions be moved.

First, Whether the Scots Queen will renounce her Title, or no ?

Secondly, If she will do so, What Assurance may she give for the performance thereof.

To the first, It is most certain she hath, and presently doth offer, wholly and frankly, to release and renounce all manner of Claims and Titles, whatsoever they be, to the Crown of this Realm, during her Majesty's Life, and the Heirs of her Body.

And for the Second ; She doth likewise offer all manner of Security and Assurances that her Majesty can devise, and is in that Queen's possible Power to do, she excepteth none.

Then must we consider what may be Assurances, for here is the difficulty. For that

Objections be that Princes never hold Promises longer than for their own Commodity; and what security soever they put in, they may break if they will. All this may be granted; but yet that we must grant also, that Princes do daily Treat and deal one with another; and of necessity are forced to trust to such Bonds and Assurances as they contract by. And as there is no such Surety to be had in Worldly Matters, but all are subject to many Casualties; yet we see such Devices made, even among Princes, as doth tie them to perform that, which if they might conveniently chuse, they would not. And in this Matter of the Queen of Scotland, since she doth offer both to leave the cause of the difference that is between the Queen's Majesty and her; and also to give all Surety that may be by our selves devised to observe the same; I do not see but such means may be devised to tie her so strongly, as though she would break, yet I cannot find what advantage she shall get by it. For besides, that I would have her own simple Renunciation to be made by the most substantial Instrument that could be devised. The assent of some others should confirm the same also. Her own Parliaments at home should do the like with the full Authority of the whole Estates. They should deliver her Son, and such other principal Noblemen of her Realm for Hostages, as the Queen's Majesty should name. She should also put into her Majesty's Hands, some one piece or two of her Realm, and for such a time as should be thought meet by her Majesty, except Edinburgh. The Queen's Majesty might also, by ratifying this by a Parliament here, make a Forfeiture, if the Queen of Scotland should any way, directly or indirectly, go about to infringe this Agreement of all such Titles and Claims that did remain in the Queen of Scotland, after her Majesty and her Issue, never to be capable of any Authority or Sovereignty within this Realm. These I would think to be sufficient Bonds to bind any Prince, specially no mightier than she is. And this much more would I have, that even as she shall be thus bound, for the relief of her Title to the Queen's Majesty and her Issue; So shall she suffer the Religion received and established in Scotland already, to be confirmed, and not altered. In like sort, the Amity between these two Realms, to be such, and so frankly united, as no other League with any Foreign Prince, should stand in force to break it. For I think verily, as the first is chiefest touching her Majesty's own Person, so do I judg the latter, I mean, the confirmation of the Religion already there received, to be one of the assuredst and likeliest means to hold her Majesty a strong and continual Party in Scotland. The trial hereof hath been already sufficient, when her Majesty had none other Interest at all, but only the maintenance of the True Religion, the same Cause remaining still the same affection in the same Persons

that do profess it, I trust, and it is like, will not change. And though the Scots Queen should now be settled in her Kingdom again, yet is she not like to be greater or better esteemed now than heretofore, when both her Authority was greater, and her good will ready to alter this Religion, but could not bring it to pass. No more is it like these further Provisions being taken, she shall do it now. And the last Cause also is not without great hope of some good Success; for as the oppression of Strangers heretofore had utterly wearied them of that Yoke, so hath this peaceable time, between them and us, made them know the Liberty of their own, and the Commodity of us their Neighbours.

This, my Lord, doth lead me to lean to this Opinion, finding thereby rather both more surety, and more quietness for my Sovereign's present time, having, by the contrary, many occasions of trouble cut off, and the intolerable Charge eschewed, which I cannot find by any possible means, her Majesty able to sustain for any long time.

Thus hastily I am driven to end my long, cumbersome Letter to your Lordship, though very desirous to impart my mind herein to your Lordship.

XIII.—*The Bull of Pope Pius the Fifth, Deposing Queen Elizabeth; absolving her Subjects from the Oaths of Allegiance, and Anathematising such as continued in their Obedience.*

Pius Episcopus Servus Servorum Dei ad futuram rei memoriam.

Potestas Petri.

REGNANS in Excelsis, cui data est omnis in Cælo, et in Terra Potestas, unam Sanctam, Catholicam, et Apostolicam Ecclesiam, extra quam nulla est Salus, uni soli in Terris, videlicet Apostolorum Principi Petro, Petriq; Successori Romano Pontifici in potestatis plenitudine tradidit gubernandam. Hunc unum super omnes gentes, et omnia Regna Principem constituit, qui evellat, destruat, disperdat, plantet et edificet: ut fidelem populum mutuæ charitatis nexu constrictum, in unitate Spiritus contineat, salvumq; et incolumem suo exhibeat Salvatori. Quo quidem in munere obeundo nos ad prædictæ Ecclesiæ gubernacula Dei benignitate vocati, nullum laborem intermitimus, omni opere contententes, ut ipsa Unitas et Catholica Religio (quam illius autor ad probandum suorum fidem, et correctionem nostram, tantis procellis confictare permisit) integra conservetur.

Elizabethæ Flagitia.—Sed impiorum numerus tantum potentia invaluit, ut nullus jam in Orbe locus sit relictus, quem illi pessimis doctrinis corrumpere non tentarint, adnitente inter cæteros flagitiorum Serva Elizabetha prætensa Angliæ Regina, ad quam, veluti ad asylum, omnium infestissimi profugium invenerunt. Hæc eadem Regno occupato, Supremi Ecclesiæ capitis locum in omni Anglia,

jusq; præcipuam auctoritatem atq; Jurisdictionem monstrose sibi usurpans, Regnum ipsum jam tum ad fidem Catholicam et bonam frugem reductum, rursus in miserum exitum revocavit. Usu namq; veræ Religionis, quam ab illius desertore Henrico Octavo olim eversam, claræ memoriæ Maria Regina legitima, hujus sedis præsidio reparaverat, potent manu inhibito, Secutisq; et amplexis hæreticorum erroribus, Regium Consilium ex Anglica Nobilitate confectum diremit, illudq; obscuris hominibus Hæreticis completit; Catholicæ Fidei cultores oppressit, impios Concionatores, atq; impietatum admistros reposuit; Missæ Sacrificium, Preces, jejunia, ciborum delectum, Cælibatum, Risusq; Catholicos abolevit: libros manifestam hæresim continentes, toto Regno proponi, omnia mysteria, et instituta ad Calvinii præscriptum a se suscepta, et observata, etiam a subditis servari mandavit: Episcopos, Ecclesiarum Rectores, et alios Sacerdotes Catholicos, suis Ecclesiis et Beneficiis ejicere, ac de illis, et aliis rebus Ecclesiasticis, in Hæreticos homines disponere, deque Ecclesiæ causis decernere ausa, Prelatis, Clero et Populo, ne Romanam Ecclesiam agnoscerent, neve ejus præceptis Sanctionibusque Canonum obtemperarent, interdixit; plerosque in nefarias leges suas venire, et Romani Pontificis auctoritatem, atque obedientiam abjurare, neque solam in Temporalibus et Spiritualibus Dominam agnoscere, jurejurando cœgit: pœnas et supplicia eis, qui dicto non essent audentes, imposuit, easdemq; ab iis, qui in unitate fidei et predicta obedientia perseverarunt, exegit: Catholicos Antistites, et Ecclesiarum Rectores in vincula conjecit; ubi multi diuturno languore et tristitia confecti, extremum Vitæ diem misere finierunt.

Necessitas Pontificem ad judicium impellens.
—Quæ omnia cum apud omnes Nationes peripicua et notiora sint, et gravissimo quamplurimorum testimonio ita comprobata, ut nullus minime locus excusationis, defensionis, aut tergiversationis relinquatur: Nos multiplicatis aliis atque aliis super alias impietatibus et facinoribus, et præterea fidelium persecutione, religionisque afflictione, impulsu et opera dictæ Elizabethæ, quotidie magis ingra-

vescente; quoniam illius animum ita obfirmatum atque induratum intelligimus, ut non modo pias Catholicorum Principum, de sanitate et conversatione preces, monitionesque contempserit, sed ne hujus quidem sedis ad ipsam hac de Causa Nuncios in Angliam trajicere permiserit; ad arma justitiæ contra eam de necessitate conversi, dolorem lenire non possumus, quod adducamur in illam animadvertere, cujus majores de Rep. Christiana tantopere meruere.

Sententiæ Declaratio.—Illius itaque auctoritate suffulti, qui nos in hoc supremo Justitiæ Throno, licet tanto oneri impares, voluit collocare, de Apostolicæ potestatis plenitudine, declaramus prædictam Elizabetham Hæreticam, et Hæreticorum fautricem, eique adherentes in predictis, anathematis sententiam incurrisse, esseque a Christi Corporis unitate præcisos: Quin etiam ipsam prætenso Regni prædicti jure, necnon omni et quorumque Dominio, dignitate, privilegioque privatam; Et item proceres, subditos et populos dicti Regni, ac cæteros omnes, qui illi quomodo-cunque juraverunt a Juramento hujusmodi, ac omni prorsus dominii, fidelitatis, et obsequii debito, perpetuo absolutos, prout nos illos præsentium auctoritate absolvimus, et privamus eandem Elizabetham prætenso jure Regni, aliisque omnibus supradictis. Præcipimusque et interdiciamus Universis et singulis Proceribus, Subditis, Populis et aliis prædictis; ne illi, ejusve monitis, mandatis, et legibus audeant obedire: Qui secus egerint, eos simili Anathematis sententia innodamus. Quia vero difficile nimis esset presentes quocunque illis opus erit preferre; Volumus ut earum exempla, Notarii Publici manu et Prelati Ecclesiastici, ejusve Curie Sigillo consignata, eandem illam prorsus fidem in judicio et extra illud ubique gentium faciant, quam ipsæ presentes facerent, si essent exhibitæ, vel ostensæ.

Datum Romæ apud Sanctum Petrum, Anno Incarnationis Dominicæ Millesimo quingentesimo Sexagesimo Nono. Quinta Kalend. Martii, Pontificatus nostri Anno Quinto.

Cæ. Glorierius.

H. Humyn.

AN APPENDIX

CONCERNING

SOME OF THE ERRORS AND FALSEHOODS

IN

SANDERS'S BOOK

OF THE

ENGLISH SCHISM.

IT has been observed of thieves, that by a long practice in that ill course of life, they grow so in love with it that when there is no advantage to be made by stealing, yet they must keep their hand in use, and continue their address and dexterity in it: so also liars, by a frequent custom, grow to such a habit, that in the commonest things, they cannot speak truth, even though it might conduce to their ends more than their lies do. Sanders had so given himself up to vent reproaches and lies, that he often does it for nothing, without any end, but to carry on a trade, that had been so long driven by him, that he knew not how to lay it down. He wrote our history, merely upon the reports that were brought him, without any care or information about the most public and most indifferent things: but not content to set down those tattles, he shews his wit in refining about them, and makes up such politics and schemes of government, as might suit with these reports, and agree with his own malice. His work is all of a piece, and as it was made out in the former volume, how ignorantly and disingenuously he writ concerning King Henry the Eighth's Reign, so I shall add a further discovery of the remaining parts of his book, which will sufficiently convince, even the most partial readers of the impudence of that Author; who seems to have had no other design in writing, but to impose on the credulity and weakness of those, who he knew were inclined to believe every thing that might cast blemishes on a work, against which they were so strongly prejudiced, as the Reformation of this Church: since a field which they so often reaped, and with whose spoils their court was so enriched, was no more at their devotion. So they are ever since concerned in interest to use all the ways they can think on, to disgrace a change that was so fatal to them. But as the Reformation of this Church has hitherto stood, notwithstanding all their designs against it, so it is to be hoped, that the history of it will be hereafter better understood, notwithstanding all the libels and calumnies by which they have endeavoured to represent it, in such black and odious colours to the world.

Page 176.]—Sanders says, "King Edward was in the 9th year of his age when he came to the Crown."

This is of no great consequence, but it shews how little this Author considered what he writ, when in so public a thing as the King's age, he misreckons a year, for he was born the 12th of October 1537; so in January 1547, he was in the 10th year of his age.

Ibid.]—2. He says, "King Edward was not only declared King of England, and Ireland, but made Supreme Head of the Church; and upon that runs out, to shew how incapable a child was of that power."

This is set down in such terms, as if there had been some special act made for his being Supreme Head of the Church, distinct from his being proclaimed King, whereas there was no such thing; for the Supremacy being annexed to the Crown, the one went with the other; and it being but a civil power, might be as well exercised by the King's governors, before he came to be of age, as the other rights of the Crown were.

P. 177.]—3. He says, "The Earl of Hartford was made by himself Duke of Somerset."

This was done by order of the whole Council, in pursuance of King Henry's design, proved by those witnesses that were beyond exception: and that King having by his will charged his executors to fulfil those things which he intended to do, this was found to be one of them.

P. 178.]—4. He says, "The Duke of Somerset made himself the only governor of the King, and Protector; none daring to oppose it openly, but Wriothesley, whom King Henry, when he was dying, had made Lord Chancellor."

The Protector was advanced to that dignity, by the unanimous consent of the whole Council; to which the Lord Chancellor consented, and signed the order about it, the original whereof is yet extant; for though he argued against it before it was done, yet he joined with the rest in doing it: nor was he made Chancellor by King Henry at his death, but two years before.

P. 178.]—5. He says, "On the 27th of

February, two days before the King was crowned, the Protector persuaded the King to create many new peers; who were all heretics, except Dudley Earl of Warwick."

Our Author, by this shew of exactness, would persuade the reader, that he had considered dates, and the smallest particulars, with the care that became an historian: but he little thought that any would come after him, and examine what he said. By this account the King must have been crowned the first of March, but it was done Feb. 20, and the peers were created on the 16th of February, four days before. They were not all heretics, for he forgot that Wriothesley was at the same time made Earl of Southampton, which he afterwards insinuates was done upon another account. But all those creations, were in pursuance of King Henry's designs, and in obedience to his latter will.

Ibid.]—6. He says, "They forced Wriothesley to resign his office, and turned both him, and the Earl of Arundel, out of the Council, because they were Catholics."

Wriothesley was turned out upon no account of religion, but for putting the Great Seal to a commission, that was against law, (according to the opinion which the Judges declared under their hands) without any warrant from the Council; himself acknowledging the justice of the sentence. The Earl of Arundel was not turned out of the Council; on the contrary, in the patent by which the Protector held his office, that passed after the Chancellor was removed, he is named to be one of the Privy Council.

P. 179.]—7. He says, "The Protector would needs force all the clergy to submit in every thing to the King's orders; and sets down the form in which the King writ to Archbishop Cranmer."

In this nothing was done, but what was begun by King Henry, and to which all the clergy, even his beloved Bonner not excepted, had formerly submitted. So this was no new thing set up by the Protector, it being only the renewing the bishops' patents in the new King's name: and this was no part of the Reformation, for it was done only to awe the Popish Bishops, but was soon after laid aside. What he sets down as a letter of King Edward's to Cranmer, is the preamble of the patent he took out. So little did this writer know the things that truly make to the advantage of the cause, which he designed to assert.

P. 180.]—8. He says, "The new Protector, among the first things he did, restrained all preaching, and silenced all the bishops and pastors: so that none were licensed to preach, but the Lutherans and Zuinglians."

The first injunctions set out in the King's name, required all bishops to preach at least four times a year, in their dioceses; and to keep learned chaplains who might be able to preach, and should be often much employed

in it. And thus matters stood the first year of this reign. In the beginning of the second year, upon complaints made of the rashness of some preachers, a proclamation was put out, that none should preach without a licence from the King, or the Archbishops, or the Bishop of the diocese; except incumbents in their own parishes. Afterwards there was, for some little time, a total prohibition of preaching, but that was to last for a short while, till the Book of Common Prayer, which was then a preparing, should be finished. This was equally made on both hands; for the prohibition was universal, without exception: so falsely has our Author stated this matter; which one would think he ignorantly drew from what Queen Mary did, applying it to this reign; for she, upon her coming to the Crown, did prohibit all preaching, excepting only such as were licensed to it by Gardiner, under the Great Seal.

P. 181.]—9. He says, "Latimer was turned out of the Bishopric of Worcester, by King Henry, upon suspicion of heresy."

Latimer did freely resign his bishopric, upon the passing of the Act of the Six Articles, with which he could not comply with a good conscience.

P. 182.]—10. He says, "The Protector put Cox and Cheek about the King, that they might corrupt his mind with heretical doctrines."

These were put about him three years before, by King Henry's order; as that young King himself informs us in his Journal.

P. 184.]—11. He says, "The Heads of the Colleges were turned out, and the Catholic Doctors were forbid to preach."

I do not find one Head of a College in either University was turned out; * for though they generally loved the old superstition, yet they loved their places much better. And indeed the whole clergy did so readily conform themselves to every change that was made, that it was not easy to find colours for turning out Bonner and Gardiner. All preachers had the liberty of their own pulpits, except for a very little while.

Ibid.]—12. He says, "They decried the School Divinity, and the works of Lombard, Aquinas, and Scotus, and so threw all learning out of the schools."

They could not do that more, than Sir Thomas More, Erasmus, and other Popish writers had done before them: who had expressed their scorn of that way of treating

* Day, Provost of King's, was not turned out (as has been said by Mr. Wharton) for he resigned, though perhaps not altogether voluntarily; but Rowland Swinton, Master of Clare-Hall, was certainly turned out by the King's visitors, as appears from a Journal of the Visitations. MS. C. C. C.; and Gardner was turned out of Trinity-hall, where his successors, Haddon and Mowse, were styled, *masters de facto*.

divine matters, so copiously, that it was no wonder it was much despised. Those writers had, by a set of dark and barbarous maxims and terms, so entangled all the articles of faith, and imposed on the world, by an appearance of saying somewhat, when really they said nothing: and pretending to explain religion, they had so exposed it, that their way of divinity was become equally nauseous and ridiculous.

P. 186.]—13. He says, "Bucer and Peter Martyr, being brought out of Germany, did corrupt the Universities; and entertained the youth with discourses of predestination, reprobation, and a fatal necessity of things."

This was so far from being much taught, that on the contrary, in one of the Articles of Religion, the curious inquiries into those abstruse points, was by public authority forbid. Bucer and Martyr read for most part in the chairs, upon the mass, and the other corruptions of the Popish worship. They also declared St. Austin's doctrine about grace, but I do not find they ever meddled with reprobation.

P. 190.]—14. After a long invective, which is to pass as a piece of his wit and poetry, he says, "Bucer was inclined to become a Jew, and was descended from Jewish parents; and that the Lord Paget had heard him say, that the Corporal Presence was so clear in the Scripture, that no man could deny it, who believed the Gospel; but for his part, he did not believe all that was said in the New Testament concerning our Saviour."

This is as suitable to our Author's honesty as can be: Bucer was never accused of this by any of his enemies, as long as he lived. No man in that age writ with a greater sense of the kingdom of Christ than he did. And for the story of the Lord Paget, we have nothing for it but the Author's word; and poets must make circumstances, as well as more signal contrivances, to set off their fables. But there was no occasion for Bucer's saying this, since he never declared against the Corporal Presence; but was for taking up that controversy in some general expressions. So it was not suitable to his opinion in that matter, for him to talk so loosely of the Scriptures. And is it credible that a story of this nature, should not have been published in Queen Mary's time, and been made use of, when he was condemned for an heretic, and his body raised and burnt. But our Author, perhaps, did not think of that.

P. 191.]—15. He says, "Peter Martyr was a while in suspense concerning the Eucharist, and stayed till he should see what the parliament should appoint in that matter."

P. Martyr argued and read in the chair against the Corporal Presence, four years before the parliament meddled with it: for the second Common Prayer Book, which contained the first public declaration that the parliament made in this matter, was enacted in the fifth year of King Edward; and Peter

Martyr, from his first coming to England, had appeared against it.

P. 193.]—16. He said, "The first parliament under King Edward, appointed a new form to be used in ordaining priests and bishops; who till that time had been ordained according to the old rites, save only, that they did not swear obedience to the Pope."

This is a further evidence of our Author's care in searching the printed statutes; since what was done in the fifth year of this reign, he represents as done in the first. His design in this was clear; he had a mind to possess all his own party with an opinion, that the orders given in this Church were of no force, and therefore he thought it a decent piece of his poem, to set down this change as done so early: since if he had mentioned it in its proper place, he knew not how to deny the validity of the orders that were given the first four years of this reign, which continued to be conferred according to the old forms.

P. 193.]—17. He says, "The parliament did also at the same time, confirm a new Book of Common Prayer, and of the Administration of the Sacraments."

This is of a piece with the former; for the act confirming the Common Prayer Book, which is also among the printed statutes, passed not in this session of parliament, but in a second session, a year after this. These are indications sufficient to shew what an historian Sanders was, that did not so much as read the public acts of the time concerning which he writ.

Ibid.]—18. He says, "They ordered all images to be removed, and sent some lewd men over England for that effect; who either brake or burnt the images of our Saviour, the Blessed Virgin, and the Saints; therein declaring against whom they made war; and they ordered the King's arms, three leopards and three lilies, with the supporters, a dog and a serpent, to be set in the place where the cross of Christ stood; thereby owning that they were no longer to worship Jesus Christ, whose images they broke, but the King, whose arms they set up in the room of those images."

In this period there is an equal mixture of falsehood and malice. 1. The parliament did not order the removal of images; it was done by the King's visitors, before the parliament sat. 2. The total removal of images was not done the first year, only those images that were abused to superstition, were taken down, and a year after the total removal followed. 3. They took care that this should be done regularly, not by the visitors, who only carried the King's injunctions about it, but by the curates themselves. 4. They did not order the King's arms to be put in the place where the cross had stood. It grew indeed to be a custom to set them up in all churches, thereby expressing, that they acknowledged the King's authority reached

even to their churches; but there was no order made about it. 5. I leave him to the correction of the heralds, for saying, the King's arms are three leopards, when every body knows they are three lions, and a lion, not a dog, is one supporter, and the other is a dragon, not a serpent. 6. By their setting up the King's arms, and not his picture, it is plain they had no thought of worshipping their King, but did only acknowledge his authority. 7. It was no less clear, that they had no design against the worship due to Jesus Christ, nor that inferior respect due to the blessed Virgin and saints; but intended only to wean the people from that, which at best was but pageantry: but as it was practised, was manifest idolatry. And the painting on the walls of the churches the Ten Commandments, the Creed, the Lord's Prayer, with many other passages of Scripture that were of most general use, shewed, they intended only to cleanse their churches from those mixtures of heathenism, that had been brought into the Christian religion.

P. 193.]—19. He says, "They took away the sacrifice of the body and blood of Christ, that they might thereby give some colour to the converting of the sacred vessels to the King's use."

They took away no part of the institution of Christ, for they set it down in the act passed about it, and recited all the words of the first institution of the Sacrament; they only condemned private masses, as contrary to Christ's institution. They did not convert the holy vessels to the King's use, nor were they taken out of the churches till five years after this; that the necessities of the government, either real or pretended, were alleged to excuse the taking away the superfluous plate that was in churches: but this was not done by act of parliament, but by commissioners empowered by the King, who were ordered to leave in every church, such vessels as were necessary for the administration of the Sacraments.

Ibid.]—20. He says, "The parliament ordered the prayers to be in the vulgar tongue; and upon that he infers, that the Irish, the Welch, and the Cornish men, were now in a much worse condition than before; since they understood no English, so that the worship was to them in a tongue more unknown than it had formerly been."

The parliament made no such order at this time: the Book of Common Prayer was set out first by the King's authority, and ratified by the subsequent session of parliament. There was also a design, which though it was not then accomplished, yet it was done afterwards, of translating the Liturgy into these tongues: but still the English was much more understood by all sorts of men among them, than the Latin had been.

P. 194.]—21. He says, "The office of the Communion, appointed by this parliament,

differed very little from the mass, save that it was in English."

The error of the parliament's appointing the new offices, runs through all he says on this subject. But in the new office of the Communion, the idolatry of worshipping, carrying about, or exposing the Sacrament, was laid aside. The trade of particular masses for private occasions, the prayers to the saints, the denying the people the chalice, with a great many of the rites and gesticulations formerly used, were all laid aside; so that there were great changes made. Every thing was not done at once, but they began with the abuses that did most require a reformation, and went on afterwards to the changing of lesser things.

Ibid.]—22. He says, "Sir Ralph Sadler took the wife of one Matthew Barrow; so upon pretence of his being dead, his wife married Sadler: but her first husband coming home, he sought to have his wife again. It was brought into the parliament in King Henry's time, and now it was enacted, that she should be Sadler's wife; he being the richer and greater man. So against the laws of the Gospel, a wife while her husband was yet alive, was adjudged to a second husband."

This is, as far as I can learn, a forgery from the beginning to the end: and it seems Sadler, that was a Privy Counsellor in Queen Elizabeth's time, did somewhat that so provoked Sanders, that he resolved to be revenged of him and his family, by casting such an aspersion on him. I find no footsteps of any such story; sure I am, there is nothing concerning it in the records of this parliament. And for the business of the dissolution of marriages for adultery, absence, or any other cause, there was so great, and so strict an inquiry made into it, after the parliament was ended, in the case of the Marquis of Northampton, that it is clear it was the first of that sort that was examined; and might perhaps, after it was confirmed in parliament, in the 5th year of this reign, have been made a precedent for other cases; but this of Sadler, in the first parliament, is a contrivance of our Author's. It is not improbable, that when afterwards it was judged, that the marriage-bond was dissolved by adultery, they might likewise declare it dissolved, upon voluntary and long absence, since St. Paul had said, that "a brother or a sister were not under bondage in such cases."

P. 196.]—23. He says, "Gardiner, Bonner, Tonstal, Heath, and Day, were much grieved at the changes that were made; yet they complied in many things, till being required to deliver some blasphemous doctrines in their sermons, they refusing to give obedience in that, were deprived; but were afterwards condemned to perpetual imprisonment under Queen Elizabeth; all which were the effects of God's displeasure on them, for complying with King Henry in his schism."

I shall grow tedious, if I insist on all the

falsities that do occur in this period. First, only Gardiner and Bonner were questioned and deprived for their sermons: Tonsal was deprived for misprision of treason; Heath and Day were judged by lay-delegates; so it is like, their offences were also against the state. 2. There was nothing enjoined Bonner or Gardiner to preach, upon which they were censured, but that the King's authority was the same when he was under age, that it was afterwards; which is a point that belongs only to the laws and constitution of this government: and so there was just reason to impute their silence in that particular, when they were commanded to touch upon it in their sermons, to an ill design against the state. 3. Three of these bishops did concur in all the changes that were made the first four years of this King's reign, and both preached and wrote for them; and even Bonner and Gardiner did not only give obedience to every law or injunction that came out, but recommended them much in their sermons. 4. These did not suffer perpetual imprisonment under Queen Elizabeth; Gardiner and Day died before she reigned, and so were not imprisoned by her. Heath was never put in prison by her, but lived at his own country house; and Tonsal lived at Lambeth in as much ease, and was treated with as much respect, as if it had been his own house: so that Bonner was the only man that was kept in prison: but that was believed to be done in kindness to him, to preserve him from the affronts which otherwise he might have met with, from the friends of those he had butchered.

P. 197.]—24. He says, "The Lady Mary never departed from her mother's faith and constancy."

It appears, by many of her letters, that she complied with every thing that had been done by her father; so it seems she was dispensed with from Rome, to dissemble in his time: for otherwise her constancy had very likely been fatal to her, but she presumed on the mildness of her brother's government, to be more refractory afterwards.

P. 198.]—25. He says, "The King was sorry, when he understood how hardly his sister had been used by the Council.

It was so far otherwise, that when the Council being much pressed by the Emperor to connive at her having mass, were resolved to give way to it, the King himself was so averse to it, thinking it a sin in him to consent to the practice of idolatry, that the Council employed the bishops to work on him, and they could hardly induce him to tolerate it.

P. 200.]—26. He says, "The visitors carried with them over England, Bibles of a most corrupt translation, which they ordered to be set up in all the churches of England."

In King Henry's time, it had been ordered, that there should be a Bible in every church; so this was not done by the visitors in this

reign, as may appear by the injunctions that were given them, which have been often printed.

Ibid.]—27. He says, "The visitors did every where inquire, whether all the images were broken down; and if the altars were taken away, and communion tables were put in their rooms; and if all the old offices were destroyed."

Here he confounds in one period, what was done in several years. In the first year, the images that had been abused by pilgrimages, were ordered to be removed. In the second year, all images were taken down without exception, in the third year, the old books of the former offices were ordered to be destroyed. And in the fourth year, the altars were turned to communion tables; so ignorantly did this Author write of our affairs.

P. 201.]—28. He says, "The visitors did every where encourage the priests to marry, and looked on such as did not marry, as inclined to Popery."

The marriage of the clergy was not so much as permitted till near the beginning of the third year of this reign; and then it was declared, that an unmarried state was more honourable and decent; so that it was recommended, and the other was only tolerated; and so far were they from suspecting men to be firm to the Reformation that were married, that Ridley and Latimer, the most esteemed next to Cranmer, were never married: nor was any ever vexed for his not being married, as he falsely insinuates.

P. 202.]—28. He says, "The Protector bore great hatred to Gardiner and Tonsal, both because they opposed the heretics, and because they had been made equals to him, if not preferred before him by King Henry's will, in the government during the King's being under age."

This is another of our Author's figures. Gardiner was not mentioned in King Henry's will, neither as an executor, nor so much as a counsellor; and by it none were preferred to another, all being made equal. And for Tonsal, he continued still in a firm friendship with the Protector, and was so well satisfied with the first changes that were made, that he was complained of as well as Cranmer, by Gardiner, in the letters which he writ to the Protector.

Ibid.] 29. He says, "The Protector made a speech about religion before the King; and thereafter he put, first Gardiner, then Tonsal, and at another time, the Bishops of London, Chichester, and Worcester, in prison."

Gardiner and Bonner were indeed imprisoned some time, during the Protector's government; the latter was also deprived while he was Protector. But Tonsal was not put in prison till two years after, and it was at the time of the Duke of Somerset's total fall, and by the same person's means that wrought his ruin: from which it appears, he was always a firm friend to the Duke of Somerset.

The Bishops of Worcester and Chichester were also brought in trouble, long after the government was taken out of the Protector's hands.

P. 202.]—30. He says, "They were all deposed from their degree."

They were not deposed from their degree, but deprived of their bishopricks; for they having accepted commissions, by which they held their sees only during the King's pleasure, they might well be deprived by a sentence of the delegates. But had they been to be deposed, and thrust from their order, it must have been done by a synod of bishops. They were deprived, as many bishops were under the Christian Emperors, by selected synods that sat in the court, and judged of all complaints that were brought before the Emperors.

P. 204.]—31. "He reckons up the judgments of God upon the heretics; and says, the Protector made kill his brother, and Dudley took him away."

This is a way of writing familiar enough to our Author, to represent things in such a manner as might fill the reader with horror; as if these persons had been secretly murdered, whereas the one was condemned in parliament, the other by a judgment of his peers.

Ibid.]—32. He says, "King Edward died not without suspicion of being poisoned by Dudley and the Duke of Suffolk, who aspired to the Crown."

It was never suspected that the Duke of Suffolk had any hand in poisoning the King, nor could I ever see any reason to conclude that he was poisoned; but neither of these Dukes aspired to the Crown; the one resigned any pretension he could ever have, to his daughter; and the other intended only that his fourth son should reign.

P. 205.]—33. He says, "The Protector's lady claimed the precedence of the Queen Dowager; and upon the denial of it, conspired the ruin of the Admiral."

All this is a contrivance of the enemies of that family; for as it had been absurd for the Duchess of Somerset to have disputed precedence with the Queen Dowager; so in that whole matter it is plain the Admiral began with his brother, and conspired his ruin: and the Protector was often reconciled to him, and forgave him many faults, till it appeared that his ambition was incurable.

Ibid.]—34. He says, "There being no ground of any accusation against him, the Duchess of Somerset got Latimer to accuse him of treason in a sermon."

The articles upon which he was condemned, shew what matter there was against him. Latimer did never accuse him of treason, but being a man of great plainness of speech, he reflected on him as ambitious, and not sincere in the profession of religion: and when it was suspected that the Duchess of Somerset had set him on to make these reflections, he did vindicate her in a most solemn manner. Nor is there any reason to think, that how

indiscreet soever he might be in preaching in such a sort, that he did it to flatter or to aspire by such means, for he refused to accept of any preferment, though the House of Commons interposed to have him repossessed of the See of Worcester.

P. 205.]—35. He says, "At the same time that he was beheaded, the Queen Dowager died."

She died in September 1548, and he was beheaded in March following, and one of the articles against him was, that after her death, he intended to have married the King's Sister Elizabeth; and it was suspected, that, to make way for that, he had poisoned her.

[P. 206.]—36. He says, "The men of Devonshire and Cornwall did, with one consent, take up arms for the faith."

In one thing he says true, that this rebellion was set on by the priests, and made on the account of religion; but the brutal cruelty of those rebels, shewed it was not for the faith, but in compliance to their priests and leaders, that they rose.

P. 209.]—37. He says, "The clergy finding that their being married was generally an ungrateful thing, procured an act of parliament, declaring that there was no human law against their marriages; and this was all they were concerned in, for they cared little for the law of God."

This is a genuine piece of our Author's wit. If the parliament meddles in declaring what is the law of God, he accuses them for meddling in things without their sphere: and if they only declare what is the law of the land, he says, they have no regard to the law of God: so he is resolved, do what they will, they shall not escape his censure. But in this he shews his ignorance, as well as his malice. The lawfulness of the marriage of the clergy was inquired into with such exactness, that scarce any thing can be added since, to what was then written on that argument. It was made out, that there was no law of God against it: it was also proved, that there was no general law made by the primitive Church about it; but that it was a part of the yoke that the Popes laid on the clergy, to engage them more zealously in their concerns. It was at first carried in the convocation, that they might lawfully marry; then an act of parliament passed permitting it; of all which our Author takes no notice. Then three years after, some that were ill affected to them, taking advantage from the words of the statute, as if the permission had only been such a conniving at it, as had been formerly to the stews, a second act passed confirming those marriages, and the issue by them.

P. 210.]—38. He says, "The Catholic doctors in the Universities, grew more courageous in the defence of the faith; and so desired a public dispute concerning the Corporal Presence."

They were so courageous, that as soon as any change was made, they all complied most

obsequiously to it; as will appear both by Oglethorp and Smith's submissions. But while the changes were under consultation, they, seeing it could bring them into no trouble, were very stout; but as soon as they were to lose or suffer any thing for their consciences, then they grew as tractable as could be. In such a zeal, let him glory as much as he will.

Ibid.]—39. He says, "Smith did often challenge Peter Martyr to a public dispute at Oxford; but he declined it, till Dr. Cox, a man of a lewd life, was sent to moderate in the dispute; and till Dr. Smith was banished the University."

Smith did once challenge Peter Martyr to a dispute, to which he presently consented: upon two conditions; the one was, that a licence should first be obtained of the King and Council, and delegates be appointed by them to make a just report of the dispute; the other was, that it should be managed in the terms of Scripture, and not in the school terms: they were both more proper for matters of divinity, and more easily understood by all people. Upon this, the Council sent down delegates: and then Smith, who intended only to raise a tumult in the schools, withdrew himself, and fled beyond sea; but was never banished. His calling Dr. Cox a man of a lewd life, is one of the flowers he stuck in to adorn the rest. All the writers of that age make honourable mention of him; he was first set about this King by his father, and continued with him in all the turns of affairs, and did so faithfully discharge that high trust, that it appears he must have been a very extraordinary man. This was so well known to the whole nation, that in the beginning of Queen Mary's Reign, he met with more than ordinary favour. This, considering the hatred which the Popish party bore him, is a clear evidence of his great worth: and that they were afraid to be severe to a man so universally esteemed.

P. 210.]—40. He says, "Cox saw he was so much pressed by the doctors that disputed with him, and the hearers did so hiss him down, that he broke off the dispute, giving Peter Martyr a high commendation for his learning, and exhorting the rest to live peaceably. Peter Martyr afterwards printed the disputation falsely; but by the judgment of the University he was doubly baffled; both that he refused to dispute with Smith, and that he did acquit himself so ill with those doctors that disputed with him."

It is probable the hearers might have been set on to hiss, but the printed disputation will decide this matter, and shew who argued both more nervously, and more ingenuously. We have no reason to believe it was falsely printed, unless we will take it on this Author's word: for I do not find the Popish doctors did, either at this time, or afterwards in Queen Mary's reign, when the presses were all in their hands, publish any thing to the contrary of what Peter Martyr printed; so that he

neither refused to dispute with Smith, nor was he baffled by those that undertook it. Smith fled, and the rest were clearly worsted. And for the University, there was no judgment passed by them, unless he means the rudeness and clamours of some that might be set on to it.

P. 211.]—41. He says, "The dispute with Bucer at Cambridge, had the same effect."

It had so indeed, the printed relation shews the weakness and disingenuity of the Popish disputants, and that was never contradicted.

P. 211.]—42. "He gives account of many other disputes, and of Gardiner's book, under the name of *Marcus Constantius*; which he says was a full confutation of all the books then written for the contrary opinion. He also mentions the sermons and imprisonment of Crispine, Moreman, Cole, Seaton, and Watson."

These other disputes could be no more than private conferences; but I can give no account of these, having met with them in none of the writers of that time. As for Gardiner's book, such as will compare it with Crammer's book, which it pretends to answer, will soon see in it the difference between plain simple reasoning on the one side, and sophistical cavilling on the other. But for the sufferings of that party, there is no great reason to boast of them; for they universally complied with every thing that was commanded: even the Lady Mary's chaplains did it, in the churches where they were beneficed. Nor do I find any one man turned out of his cure for refusing to conform; but it was found, some of these did privately say Mass, either in the Lady Mary's chapel, or in private houses; and did secretly act against what they openly professed: and it was no wonder if such dissemblers were more severely handled. But there was no blood shed in the quarrel; so that if the Popish party made such resistance, as our Author pretends they did, it very much commends the gentleness of the government at that time, since they were so mercifully handled. It was far otherwise in Queen Mary's time.

P. 212.]—43. "He runs out in a discourse of the sufferings of his party, of their zeal and constancy: and particularly mentions Story, who, he says, suffered martyrdom under Queen Elizabeth. He had said in the parliament, 'Wo to thee, O land, whose King is a child;' and this drew so much hatred on him, that he was forced to fly out of England."

What the zeal and constancy of the party was, may be gathered from what has been already said. This Story did say these words in the House of Commons, and was, by order of the House, sent to the Tower: for though it was a text of Scripture that he cited, yet the application carried with it so high a reflection on the government, that it well deserved such a censure: but upon his submission, the House of Commons sent an address to the Protector, that he and the Council would forgive him, which was done, and he was again

admitted to the House: so that he was not forced on this account to fly out of England. And for his martyrdom under Queen Elizabeth, the record of his trial shews the ground of that sentence: he had endeavoured all he could, to set on many in Queen Mary's time to advise the cutting off Queen Elizabeth: his ordinary phrase was, "It was a foolish thing to cut off the branches of heresy, and not to pluck it up by the root." He knowing how faulty he had been, fled over to Flanders in the beginning of her reign: and when the Duke of Alba was governor there, he pressed him much to invade England; and gave him a map of some of the roads and harbours, with a scheme of the way of conquering the nation. He had also consulted with magicians concerning the Queen's life; and used always to curse the Queen when he said grace after meat. These things being known in England, some got him to go aboard a ship in Flanders, on another pretence, and presently set sail for England; where yet the government was so gentle, that two years passed before he was brought to his trial: and then the defence he made, was, that he was not accountable for what he had done in Flanders, it not being in the Queen's dominions; and that he was not her subject, having sworn allegiance to the King of Spain. But this being contrary to his natural allegiance, which he could never shake off, he was found guilty of treason, and was there executed. These are our Author's *martyrs*, and are of a piece with his *faith*.

P. 216.]—44. "In the room of the Bishops that were turned out, he says, there were put some apostate and lustful (that is, as he explains it, *married*) monks, Scory, Bird, Holgate, Barlow, Harley, Coverdale, and Ridley; on whom he bestows many such epithets, as may be expected from him."

This is such a piece of history, as one can hardly meet with any thing like it. 1. Bird was made Bishop of Chester by King Henry, and was the first that sat in that see, it being of that King's foundation. 2. Holgate was put in the see of York by King Henry, when it was void by Lee's death. 3. Barlow was also put in Bath and Wells, by the same King, it being likewise void by the death of Knight. 4. Coverdale was put in the see of Exeter, upon Veysey's free resignation, he being then extremely old. 5. Harley was also put in Hereford, upon the former bishop's death. 6. Ridley and Harley were never married, nor Coverdale,* for ought I can find; so exact is our Author in delivering the history of that time.

P. 226.]—45. He says, "Poinet, that was

made Bishop of Winchester in Gardiner's room, besides one wife to whom he was married, took a butcher's wife from him; but the butcher sued for his wife, and recovered her out of his hands: and to make this pass the better, he adds a jest of Gardiner's about it, that he had said, Why might not he hope to be restored to his bishopric, as well as the butcher was to his wife?"

The falseness of this story, is clearly evinced by the answer that Dr. Martin set out in the beginning of Queen Mary's reign, to a book that Poinet had writ in the defence of the married clergy. Martin's answer is writ with so much spite, and so many indecent reflections, that though it is not reasonable to believe all he says, yet it is almost a certain argument, that this story concerning Poinet is a forgery; since if it was a thing so public, as our Author makes it, Martin must have heard of it, especially living in Gardiner's house: and it is not to be imagined, that if he did know it, he would have concealed it: so this, and the jest that hangs upon it must pass as one of the flourishes of our Author's pen.

P. 217.]—46. He says, "Hooper, that used formerly to rail at the luxury of the Catholic bishops, being made a superintendant himself, for so the Zuinglians called their bishops, enjoyed at once two bishoprics, Worcester and Gloucester."

The Zuinglians had no superintendants, for ought I can find; nor was Hooper ever called *Superintendant*, but *Bishop*. He was made Bishop of Gloucester, which had been before King Henry the Eighth's time, a part of the bishopric of Worcester. And now these sees came to be united; so that Hooper had not two bishoprics, but one that had been for some years divided into two: he only enjoyed the revenue of Gloucester, for Worcester was entirely suppressed.*

P. 219.]—47. He says, "On the 9th of July, the money was cried down one fourth part; and forty days after another fourth part: so that the whole nation was thereby robbed of the half of their stock."

This King's counsellors found the coin embased; and they were either to let it continue in that state, to the great prejudice of the state of the nation, or to reduce it to a just standard: so our Author condemns them for correcting what they found amiss. But no wonder, he that quarrels with them so much for reforming of religion, should be likewise offended with them for reforming the coin.

P. 222.]—48. He says, "The Duke of Somerset was condemned, because he had come into the Duke of Northumberland's chamber, with intention to have killed him, and was thereupon beheaded."

* Coverdale was married: he and Machabees married two Sisters. Fox, Vol. III. p. 182. Holingshed, Vol. II. p. 1309, speaks of Coverdale's wife twice in one page. Eight of the Protestant Bishops in this reign were married. Parkhurst Epigram Juv. p. 56. 165, 6.

* Worcester was not entirely suppressed; for he was entitled Bishop of Worcester, and enjoyed a great part of the revenues of Gloucester and Worcester, and kept great hospitality with them.

This was indeed said to be the cause of his death; but it is not mentioned in the record, in which it is only said, that he intended to have seized on the Duke of Northumberland, without adding, that he designed to have killed him.

P. 223.]—49. He says, "The two younger sisters of Lady Jane Gray, were married to the eldest sons of the Earls of Pembroke and Huntington."

This error is of no great consequence, but it shows how much our Author was a stranger, even to the most public actions: for the youngest sister to the Lady Jane, was married to one Keys that was groom-porter. The Earl of Huntington's son married the Duke of Northumberland's daughter.

Ibid.]—50. He says, "Soon after the marriages, the King began to sicken, and to fall in decay."

The King had been ill four months before these marriages were made: and it is probable, his sickness made them be the more hastened.

Ibid.]—51. He says, "Dudley was very desirous to have the Lady Mary in his power, not being much concerned about the Lady Elizabeth, for she being descended of Ann Boleyn, he did not much consider her."

It was natural for Dudley to desire rather to have the elder sister in his power, than the younger; who could not claim to the Crown, but after the other: but it appeared, by the submission of the whole nation to Queen Elizabeth, though still professing Popery, that she was every whit as much considered, as her sister had been formerly.

P. 224.]—52. He says, "Lady Mary having been sent for by Dudley's order, understood, when she was not far from London, that the King was expiring; and that she would be in great danger, if she came to Court; upon which she turned back."

Queen Mary had not been sent for by Dudley's order, the Council had writ to her, that the King being ill, desired her company: the news sent her from Court was, that the King was dead; so she was, desired to stir no further: and upon that, retired to her house in the country.*

Ibid.]—53. He says, "Twenty days after that, she heard the King was dead; whereupon she made proclaim herself Queen."

The discovery of the former error clears this; for she immediately gathered the people of Suffolk about her, and gave them her royal word, that they should enjoy their reli-

gion, as it had been established in King Edward's time: but though they were the first that proclaimed her Queen, and came about her to defend her right, they were among the first that felt the severities of her reign.

P. 225.]—54. He says, "Mary Queen of Scots, was married to the Dauphin of France."

She was then but a little past ten years old, and was not married to the Dauphin, till five years after this.

P. 229.]—55. He says, "Queen Mary, as soon as she came to the Crown, without staying for an act of parliament concerning it, laid aside the profane title of being 'Head of the Church.'"

We may expect as true a history of this reign, as we had of the former; when in the first period of it, there is so notorious a falsehood. She held two parliaments before she laid aside that title; for in the writ of summons for both, she was styled "Supreme Head of the Church;" and all the Reformed Bishops were turned out by virtue of commissions which she issued out as "Supreme Head." There was also a visitation made over England by her authority; and none were suffered to preach, but upon licenses obtained under her Great Seal; so that she both retained the title and power of "Supreme Head," a year after she came to the Crown.

P. 229.]—56. He says, "She discharged the prisoners she found in the Tower, recalled the sentence against Cardinal Pool, and discharged a tax due to her by the subjects."

The Queen did free the prisoners of the Tower at her coming to the Crown, and discharged the tax at her coronation: but for recalling the sentence against Cardinal Pool, that being an act of parliament, she could not recall it; nor was it done, till almost a year and an half after her coming to the Crown.

Ibid.]—57. He says, "She took care of the coin, that her subjects might suffer no more by the embasing it; so that they all saw the difference between a Catholic and heretical Prince."

I do not find any care was taken of the coin all her reign;* and the bringing that to a just standard, is universally ascribed to Queen Elizabeth. If there was a public joy upon her coming to the Crown, it did not last long; and, there was a far greater when she died. This observation is much more proper to the beginning of Queen Elizabeth's reign, who began and continued to reign with so great and so uninterrupted a felicity, that none but a writer like our Author, would have made such a remark on the beginnings of this reign.

P. 230.]—58. He says, "She overcame Wiat's rebellion, rather by her own faith, than by any force she had about her."

* Queen Mary did set forth in August, 1553, a proclamation, for assigning the value of the coin.

* Sanders seems to be more right here than Burnet. Dudley designed to get both the Princesses, Mary and Elizabeth, into his power before the King died, and to this end caused them to be sent for to visit their sick brother; but the snare being detected, Mary was stayed by Lord Arundel, and Elizabeth by Cecil, who privately sent to inform them that the King was actually dead.—N.

This is to make the reader think, she defeated Wiat, as Gideon did the Amalekites; but Wiat brought not up above 3000 Men, and she had thrice that number about her. It was a desperate attempt, and that which was rather the effect of a precipitated design, than of prudent counsel.

Ibid.]—59. He says, "She put her sister in the Tower, when it had appeared to the senate (which in his style is the parliament) that she had been engaged in Wiat's conspiracy."

This is said, to cover her barbarous cruelty towards her sister; the matter never came before the parliament, and there was no ground ever given to justify the suspicion. It is true, Wiat hoping to have saved his life, by so foul a calumny, accused her: but when he saw he must die, he vindicated her openly on the scaffold. It is certain, if they could have found any colours to have excused severe proceedings against her, both the Queen and the clergy who governed her, were much inclined to have made use of them.

P. 231.]—60. He says, "The Queen was more ready to pardon crimes against herself, than offences against Christ and religion."

The more shame for those who governed her conscience, that made her so implacable to all whom she esteemed heretics; since the Christian religion came not into the world, as the Author of it says of himself, "to destroy men's lives, but to save them:" yet she was not so merciful as he would represent her, witness her severities against her sister, and against Cranmer, even after he had signed the recantation of his former opinions.

Ibid.]—61. He says, "Though some of the bishops were guilty of treason, yet she would not have them to be tried by the temporal laws, and referred even Cranmer himself, to the spiritual jurisdiction."

Cranmer was tried for treason, by virtue of a commission issued out by the Queen; and all the other Reformed Bishops were turned out by delegates, empowered for that end by the Queen's commissions.

Ibid.]—62. He says, "Cranmer was condemned of treason in the parliament."

He was found guilty of treason by a jury of commissioners, and thereupon condemned by a commission of Oyer and Terminer; and not by the parliament. It is true, the parliament did afterwards confirm the sentence.

Ibid.]—63. He says, "Before he was condemned, he feigned himself a Catholic, and signed his retraction seventeen times with his own hand: but the bishops discovering his hypocrisy, degraded him and delivered him to

the secular arm, upon which he was burnt at Oxford."

The Popish party have but too great advantages against Cranmer, in this last part of his life; so it was needless for our Author to have mixed so much falsehood with this account: but he must go on in his ordinary method, even though it is not necessary for any of the ends he had set before himself. Cranmer stood out above two years and a half, in all which time he expressed great constancy of mind, and a readiness to die for that faith, which he had before taught: nor would he fly beyond sea, though he had many opportunities to do it, and had reason enough to apprehend he could not escape at home. Upon his constant adhering to his former doctrines, he was condemned, degraded, and appointed to be burnt; and then the fears of death wrought that effect on him, that he did recant, which he signed thrice: but the Queen being set on revenge, would needs have him burnt after all that: so there was no discovery made of his hypocrisy, nor was there a sentence past upon it; but he, for all his recantation, was led out to be burnt: and then he returned back to his former doctrines, and expressed his repentance for his apostasy, with all the seriousness and horror that was possible.

P. 231.]—64. He says, "The laws for burning heretics were again revived, and by them not only Cranmer, but some hundreds of the false teachers were burnt."

A man's inclinations do generally appear in the lies he makes: so it seems our Author wished it had been, as he relates it was; but so far it was from this number, that there was not above a quarter of an hundred of the ministers burnt; (there were some hundreds of others burnt) so ignorant was he of our affairs.

P. 232.]—65. He says, "The Queen did at first command all the strangers that were heretics, to leave the kingdom; upon which above 30,000, as was reckoned, went out of England."

The greatest number of the strangers, were the Germans, and of these not above 200 went away, as themselves published it: but our Author was generous and free-hearted, so that he would make the exiles to bear some proportion to the ministers that were burnt; and as he made some hundreds of the one, so 30,000 was but a moderate number to be exiled, 200 would have sounded pitifully in such an heroic work.

Ibid.]—66. He says, "It was brought under debate, whether Peter Martyr should be burnt; but because he came into England upon the public faith, he was let go; yet his wife's body was raised out of the church-yard, and cast into a dunghill; and Bucer and Fagius's bodies were burnt."

It could not be debated whether Peter Martyr should be burnt; for the laws of burning were not made till a year after he went

* Cranmer was tried for treason and condemned, but pardoned, because many of his Judges, were as much, if not more implicated in the treasonable acts of which he was accused; but though pardoned as a traitor, he was detained as a heretic.—N.

out of England. and the raising his wife's body, and the burning the other bodies, was done almost four years after this; though our Author relates it as done at the same time.

P. 232.]—67. He says, "The Queen at first could not repeal the laws then in force for heresy; but she suspended them all, and exhorted her subjects to return to the Catholic rites, upon which the people did universally return to them."

The Queen could neither repeal nor suspend the laws then in force; and she did neither. When she was in Suffolk, she promised the religion established by law should not be changed: when she came to London, she declared she would force no consciences; but soon after she added a limitation to this, "till the parliament should order it." After that, all people were encouraged to set up the mass every where, and it did spread into most parts of the kingdom: but this was done both against law, and the Queen's royal word.

Ibid.]—68. He says, "All pulpits were opened to Catholic preachers, and the heretics were not suffered to preach."

This he relates, as if it had been the effect of the people's zeal; but it flowed from a proclamation of the Queen's, that none should preach unless he obtained a license under the Great Seal, which was as high an act of supremacy as ever her father did.

Ibid.]—69. He says, "She made first of all funeral rites to be performed for her brother, after the form of the Catholics, though he had died in heresy: and intended to have had such rites from her father, but being better instructed, she found it could not be done, for him that had been the chief author of the schism, and of all the evil that followed it."

King Edward was buried according to the rites of the English Liturgy; so that the funeral rites were not according to the old forms. It is true, the Queen had in her own chapel such rites for him. As for her father, some of the writers of that time say, it was much pressed, to have his body at least raised and carried out of the consecrated ground, if not burnt: and in this she is said to have stood upon the dignity of a crowned head, and the decency of a daughter's duty to her father's ashes; so that she would not consent to so barbarous a thing.

P. 233.]—70. "He condemns those, who having been defiled with heresy, and thereby under censures, did, notwithstanding that, administer the Sacraments, and do the other offices of priesthood, before they were reconciled to the see of Rome. This, he says, was such a sin, that it may be reckoned one of the causes of that Queen's dying so soon, and he sets down as a caution for the future, that if we should come to be again reconciled to that see, we might not relapse into the like error."

This was indeed Cardinal Pool's advice, that the whole kingdom ought to have been put under an interdict, and that all holy of-

fices were to cease, till they were reconciled to the see of Rome: but the whole clergy, not only many, as he says, being involved in those censures, if they had stayed for officiating till they had been reconciled to the see of Rome, perhaps it had not been done at all.

P. 233.]—71. He says, "The Queen, partly by her authority, partly by the concurrence of the parliament, got the ancient way of the service to be again restored, the heretics not daring to oppose it much."

All that was done in the first parliament, was the restoring things to the same state they had been in, when King Henry died; which was indeed the setting up that they called schism by law. It was no wonder those he calls heretics could not oppose it much; when so many of their bishops had been turned out and imprisoned; others were violently thrust out of the House of Lords, and the elections of the members of parliament had been so managed, that in many places force was used, and false returns were made in other places.

P. 234.]—72. He says, "Only one that was bolder than the rest, threw a dagger at him who preached the first Catholic sermon at St. Paul's: and another discharged a pistol at another, preaching in the same place."

This, one would think by his relation, was done after the parliament had set up the mass again; whereas it was soon after the Queen came to the Crown, long before the parliament; and that of the pistol was some months after the parliament. But if he had designed to deliver a true history to the world, he should have added, that upon the tumult that was raised against the preacher, he prayed Mr. Bradford and Mr. Rogers (two afterwards burnt for the reformed religion) to speak to the people, and persuade them to be quiet; upon which they both exhorted the people to behave themselves more peaceably and reverently; and Bradford went into the pulpit, that he might be the better heard; and so near was he to the danger, that the dagger pierced his sleeve: yet these two were had in such esteem, that the tumult was quieted; and they carried the preacher safe home. One of them being to preach in the afternoon, exhorted the people to be peaceable and quiet, and severely condemned the tumult that had been in the morning. But such was the gratitude and justice of the Popish party, that it was pretended, because they had appeased the tumult, that therefore they had also raised it: so they were upon that pretence put in prison, where they lay a year and a half, till the laws for burning were revived, and were then burnt for heresy.

P. 235.]—73. He says, "Commendone was sent by order from the Pope into England, who obtained a writing from the Queen, wherein she promised obedience to the see of Rome; upon which Pool was appointed Legate."

It is no wonder our Author understood not the affairs of the Reformation aright, when he was so ill informed about the transactions of his own party. Commendone was not sent by the Pope to England. The Legate at Brussels sent him over from thence, without staying for orders from Rome.

P. 239.]—74. He says, "William Thomas, clerk of the Council, had conspired to kill the Queen; for which he justly suffered."

Of this I find nothing on record; so it must depend on our Author's credit, which is not infallible.

Ibid.]—75. He says, "The imposture of Elizabeth Crofts, was set up by the persuasion of many of the heretics: and when it was discovered, she confessed she had been set on to it by others, and by one Drake in particular; but they all fled."

In the account that was then published of that imposture, Drake only is accused for it: what he was, does not appear to me, for I have never found him mentioned but on this occasion; so there was no reason to transfer the private guilt of this conspiracy on a whole party, as our Author does; though upon his credit, one of our writers has also done it.

P. 243.]—76. He says, "Those in whose hands the church-lands were, had great apprehensions of their being forced to restore them, because the Queen had restored all the lands that were in her hands, and had again converted the collegiate church of Westminster into an abbey; but to prevent the ill effects that might have followed on this, the Cardinal did, in the Pope's name, absolve them from all censures; for possessing those lands, and that was confirmed by letters sent over from the Pope."

He observes the order of time very exactly, when he sets the Queen's restoring the church-lands, and founding the abbey of Westminster, as the occasions of the fears the laity were in, of being forced to restore the rest of the church-lands; and of the Cardinal's absolving them from all censures, for keeping them still in their hands. The order in which this was done was thus: in November 1554, in the act of reconciliation with the see of Rome, there was a special proviso made for the church-lands, which the Cardinal confirmed in the Pope's name. In the year after that, the Queen gave up into the Cardinal's hands, all the church-lands that belonged to the Crown; and two years after, she founded the abbey of Westminster; so little influence had these things on the other that were done before. But he was grossly mistaken, when he said the Pope approved all: for he, in plain terms, refused to ratify what the Cardinal had done; and soon after set out a severe bull, cursing and condemning all that held any church-lands.

P. 244.]—77. He says, "All the bishops being sensible of their schismatical way of entering into their sees, did desire and obtain a confirmation from the Pope. Kitchin,

Bishop of Landaff, only excepted, who afterwards relapsed into heresy under Queen Elizabeth; and says, it is likely the want of this confirmation, made him be more easily overcome."

This our Author wrote, being a thing very probable; and seldom do his authorities for what he asserts, rise higher. It was also a pretty strain of his wit, to make the omitting of it, fall singly on the only Bishop that conformed under Queen Elizabeth. But it is certain, there was no such thing done at all; for if any had done it, Bonner was as likely as any other; since as none had been more faulty in King Henry's time; so none studied to redeem that with more servile compliances than he did; yet there is nothing of this recorded in his register, which continues entire to this day.

P. 246.]—78. He says, "The state of the Universities was restored to what it had been, and Oxford in particular; by Petrus a Soto's means, who was in the opinion of all, much preferred to P. Martyr."

He that gathered the Antiquities of Oxford, though no partial writer on this occasion, represents the state of that University very differently; that there were almost no divines in it, and scarce any public lectures. But when Sanders writ his poem, the Spanish councils were so much depended on by him and his party, that it was fit to put that compliment on the nation concerning Petrus a Soto. Whether it was true or false, was a circumstance which he generously overlooked for most part.

P. 248.]—79. He says, "Queen Elizabeth had done many things in Queen Mary's time, both against her person and government."

He knew this was so false, that there was never a circumstance, or a presumption brought against her, but the information which Wiat gave, hoping thereby to save himself; and yet he denied that on the scaffold. If there had been any colour to have justified the taking away her life, both the Queen and her counsellors were as much inclined to it as our Author himself was.

Ibid.]—80. He says, "King Henry said in parliament, she was not, and could not be his daughter, for a secret reason which he had revealed to the Archbishop of Canterbury."

This was aptly enough said by a writer, that had emancipated himself from the laws of truth and veracity, to appeal to such a story; yet to have made it pass the better, he should have named other circumstances; for such a thing cannot be easily believed, since after Ann Boleyn's death, the King continued to treat Elizabeth still as his daughter; so that when she writ to his next Queen, she subscribed *daughter*: she was in all things educated with the care and state that became a King's child; and was, both by act of parliament, and by his will, declared to be so.

Now to think that such a King would have done all this, after he had in parliament declared that she could not be his child, is a little too coarse to be believed, and so should have been supported with more than ordinary proofs.

P. 248.]—81. He says, "She came to the Crown, merely by virtue of the act of parliament, without being legitimated."

In this, she and her sister were upon the same level; for neither of them were declared legitimate; so this was not to be objected to the one, more than to the other sister.

P. 249.]—82. He says, "Queen Mary being declared, by act of parliament, in the beginning of her reign, legitimate; and her mother's marriage being declared good, Elizabeth was thereby of new illegitimated; yet she never repealed the laws against her title: but kept the Crown merely upon the authority of an act of parliament, without having any regard to her birth."

Queen Mary came to the Crown, being in the same condition; and was either a lawful Queen before that act was made, or else that act was of no force, if it had not the royal assent given by a lawful Queen. So Queen Elizabeth was as much Queen before any such act could have passed, as afterwards: and therefore since it was not necessary for the securing her title, it was a sign of her tenderness of her father's memory, to which Queen Mary had no regard, not to revive the remembrance of things that must have turned so much to his dishonour, as that would have done.

P. 250.]—83. He says, "Queen Mary not being able to prevent her sister's succession, sent a message to her on her death-bed, desiring her to pay her debts, and to preserve the Catholic religion; both which she promised, but performed neither."

This is said without any proof, and is not at all probable; but it is an ornament added to set off the one, and blemish the other. Queen Mary's sickness was concealed as much as was possible. A week before her death, they were burning heretics as busily as ever; and by the managing affairs in the parliament, it appears there was great care taken to conceal the desperate condition she was in: so it is not likely that any such messages was sent by her to her sister.

And thus far have I traced our Author in the history he gives of the reigns of King Henry the Eighth, Edward the Sixth, and Queen Mary, and have discovered an equal measure of ignorance and malice in him: but he was the fitter to serve their ends who employed him, and were resolved to believe him, how false or improbable soever his relation might be. We see what use they have made of him ever since that time. His friends were so sensible of the advantage their cause received from such a way of writing, that they resolved to

continue down the history through Queen Elizabeth's reign, in which, we are told, Sanders himself made some progress, but that not being done to such a perfection as Rishton and others intended to bring it, they undertook it; and have written so skilfully after the copy Sanders had given them, that if it is possible, they have out-done him in these two particular excellencies of writing histories, in which he was so great a master, *impudence, and falsehood as to matter of fact*. In one thing they had manifestly the better of him, that they writing of what fell out in their own time, could not be ignorant of the truth of things; whereas he writing of what was done before he was born, or when he was but a child, might have said many things more innocently, delivering them as he had them by report. But this excuse cannot fit them, who did knowingly, and on design, prevaricate so grossly in matters of fact. A little taste of these I shall give, only so far as I have carried down the history of this Queen; for to examine all the faults they have committed, would require a new volume; but from the taste I shall give the reader, he will easily know what judgment to pass on the whole work.

As for the decency of the style, the first period gives an essay of it, in which the Author promises such a description of the Queen's reign, that this "lioness shall be known by her claws;" and for his sincerity in writing, the whole Preface is one indication of it, in which he accuses the Queen for acting against the laws of nature and religion, in assuming the supremacy; and represents it so, that the reader must needs think she was the high priest of England, that ordained bishops and ministers, and performed all other holy offices; whereas she was so scrupulous in this point that as she would not be called the Supreme Head of the Church, so she made it be declared, both in one of the articles of religion, set forth in the beginning of her reign, and afterwards in an act of parliament, what was the nature of that supremacy which she assumed, making it both a part of the religion, and the law of the land. By these it was declared, "that they gave her not the ministry of God's word, or of the Sacraments; but only that prerogative which was given by God himself in the Scriptures, to Godly princes; that they should rule all committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword, the stubborn and evil doers." If men were not past shame, they could not, after such an express and public declaration, put on the confidence of writing as this Author does. I shall follow him in some more steps, and doubt not but I shall convince the reader, that he was the fittest man that could be found, to have writ a continuation of Sanders's History.

P. 255.]—1. He says, "Henry the Second of France, in a solemn assembly, did,

after Queen Mary's death, declare the Queen of Scotland his daughter-in-law, Queen of England and Ireland."

This was neither done in a solemn assembly, nor presently after Queen Mary's death; nor was it done by Henry the Second. The Queen of Scotland did, by her uncle's advice, assume that title, without any public act: and it was not done till they understood that Philip was moving for a dispensation in the court of Rome, for marrying Queen Elizabeth; King Henry did only connive at it, but neither ordered it, nor justified it, when the Queen's ambassador complained of it. An Author that is so happy in his first period, as to make three such mistakes, is likely to give us an excellent history.

Ibid.]—2. He says, "The Archbishop of York, and all the other bishops, one only excepted, refused to anoint her."

This was one of the most extraordinary things that ever was in any government; that the bishops refusing to crown the Queen, were not only not punished for it, but continued to hold their bishoprics still: and the Archbishop of York was continued a Privy Counsellor many months after this. This is none of the claws of a *lioness*, but rather a slackness and easiness of clemency, that deserves censure, if it had not been that the Queen resolved to begin her reign with the most signal acts of mercy that were possible.

P. 256.]—3. He says, "Cecil and his friend Bacon, raised vast estates to themselves, and involved the government in vast difficulties, and brought the Queen's revenue into great, or rather inextricable confusion."

This may pass among foreigners, and perhaps be believed; but we at home, when we wish for happy times, and excellent counsellors, do naturally reflect on the days of that glorious Queen, and her wise councils, will not be much wrought on by it. The revenue was never better managed, the undertakings of the government were never greater, and the charge was never less. This gives a character of those ministers beyond all exception. Sir Nicholas Bacon never raised himself above that quality which he brought with him into the court. And Cecil was not advanced above the lowest rank of nobility, though he was in the chief ministry above thirty years; and though they both left good estates behind them, yet far short of what might have been expected after so long a course in such great and high employments.

P. 257.]—4. He says, "There was an oath enacted in the parliament for the Queen's supremacy; and those who refused to swear it, for the first offence were to forfeit their benefices, and all their goods, and to be prisoners for life; the second offence was made treason."

Such a false recital of a printed act, deserves a severer animadversion than I shall bestow on it. The refusing that oath, did infer no other punishment, but the forfeiture of

benefices and offices; and the parties so refusing, were subjected to no other danger nor was the oath to be put to them a second time. It is true, if any did assert the authority of any foreign potentate, that was more penal: yet that was not as our Author represents it; for the first offence there was a forfeiture of one's goods; or in case of poverty, one year's imprisonment; the second offence brought the offender within a premunire; and the third was treason.

P. 258.]—5. He says, "The change that was made, of the title of 'Supreme Head,' into that of 'Supreme Governor,' deceived many; yet others thought that the Queen might have thereby assumed an authority for administering the Sacraments; but, to clear all scruples, she in the first visitation ordered it to be thus explained, that she thereby pretended to no more power than what her father and brother had exercised."

In the first visitation ordered by the Queen, there was an injunction given explanatory of the oath of supremacy; declaring that she did not pretend to any authority for the ministry of divine service in the Church, and challenged nothing, but what had at all times belonged to the Crown of England; which was a sovereignty over all manner of persons under God: so that no foreign power had any rule over them; and so was willing to acquit such as took it in that sense, of all the penalties in the act. So that it is plain she assumed nothing but the royal authority, and was ready to accept of such explanations as might clear all ambiguities.

P. 259.]—6. "He reckons, among the laws that were made, this for one, that bishops should hold their sees only during the Queen's pleasure, and exercise no other authority, but only as they derived it from her."

The laws he reckons, were those made by King Henry now revived; but this law is falsely recited in both the parts of it: for the bishops were to hold their sees, as all others do their freeholds, without any dependence on the Queen's pleasure; and were to exercise their jurisdiction in their own names, and according to the ecclesiastical laws, and were not forced to take commissions to hold their bishoprics during the Queen's pleasure, as had been done both in King Henry and King Edward's time.

P. 263.]—7. After a long discourse against the Queen's supremacy, he says, "The laws concerning it, and other points of religion, did pass with great difficulty in the House of Lords, all the bishops opposing them, and those noblemen in particular, who had gone to Rome upon the embassy Queen Mary sent thither, did very earnestly dissuade it."

It is true, all the bishops did oppose them, though both Tonstal, Heath, Thirleby, and some others, had consented to and written for King Henry's supremacy; which was (at least as to the manner of expressing it) of a higher strain than that to which the Queen

did now pretend. They had also submitted to all the changes that had been made in King Edward's time. For the temporal lords, none dissented from the Act of Supremacy but the Earl of Shrewsbury and the Viscount Montacute, so the opposition was small, where so few entered their dissents; and of these, only the Viscount Montacute had been at Rome, sent thither by Queen Mary. It is true, the Marquis of Winchester, and the Lords Morley, Stafford, Dudley, Wharton, Rich, and North, dissented from the bill for the Book of Common Prayer, and some other acts that related to the Reformation; but these, being but few in number, were far short of those that were for them: and it is clear the Queen left the peers wholly to their freedom, since the Marquis of Winchester, notwithstanding his dissent, continued to hold that great office of lord treasurer, in which he had been put in King Edward's time, and which he had kept all Queen Mary's reign till his death, fourteen years after this: this may perhaps be justly censured, as looking too like a remissness in the matters of religion, when he that dissented to the Reformation was yet so long employed in the greatest trust in the kingdom; but certainly this is none of the claws to know the lioness by.

8. He says, "The Queen gave the Earl of Arundel some hopes that she would marry him, and so persuaded him to consent to the laws now made; but afterwards slighted him, and declared, *she would live and die a virgin*."

The Journals of parliament shew how false this is; for the address was made to the Queen persuading her to marry; to which she made the answer set down by our Author on the 6th of February; and the Act of Supremacy, with the other acts concerning religion, passed in April thereafter: so that the Queen, after so public a declaration of her unwillingness to marry, could not have deluded the Earl of Arundel with the hopes of it.

P. 263.]—9. He says, "She wrought on the Duke of Norfolk, by promising him a dispensation in the business of his marriage, which he could not obtain of the Pope."

It is not likely the Duke of Norfolk was denied any such dispensation from Rome, nor are there any dispensations granted in England for marrying in the forbidden degrees: cousins-german are the nearest that may marry. The obtaining a license for that at Rome is a matter of course, so the fees are but paid; and the law allows that to all in England. Nor are there any dispensations in matrimonial matters, except concerning the time, the place, or the asking of banns; and it is not likely these were ever denied to any at Rome. As for his long excursion concerning the Duke's death, it not falling within the compass of my History, I shall not follow him in it.

P. 266.]—10. He says, "The protestants desired a public disputation: so the Queen commanded the bishops to make ready for it;

they refused it a great while, since that seemed to make the faith of the Church subject to the judgment of the ignorant laity: but at last they were forced to yield to it; and the points were, communion in both kinds, prayer in a known tongue, and the like."

The act of council has it otherwise: by it we see that the Archbishop of York, being then a privy-counsellor, did heartily agree to it, and undertook that the rest of his brethren should follow the orders that were made by the council concerning it; though it is not to be denied, but some of the bishops were secretly dissatisfied with it: as they had good reason; since a public disputation was likely to lay open the weakness of their cause, which was never so safe as when it was received in gross, without descending to troublesome inquiries concerning it. The communion in both kinds was not one of the articles.

Ibid.]—11. He says, "Bacon, a layman, was judge, the Archbishop of York sitting next to him only for form's sake."

Bacon was not judge; the whole privy-council were present to order the forms of the debate; and he, as the first of that board, did only give directions according to the order that had been formerly agreed on.

P. 266.]—12. He says, "On the 3d of April they disputed, but there was nothing done with order or justice; the time was spent in declamations, while the profane judge directed all things at his pleasure, so that it came to nothing."

It is true, the order was broken: but it had been unkindly done of our Author to tell by whom. The papists refused the first day to give their reasons in writing, as had been agreed on before, and as was accordingly done by the reformed; and upon the second day they refused to proceed, unless, contrary to what had been concluded, the reformed should read their papers first: so the disputation broke up; it appearing evidently, that the one side were not afraid of a public hearing, but that the other were.

The Conclusion.

I PURSUE these calumnies no further, because I cannot offer a confutation of them without a larger digression; since I break off my History in the second year of this reign; so that I cannot refer the reader to those more copious accounts given by me, as I have done in the former remarks; where a short hint was sufficient. And I do not judge it worth the while to enter into such a full search of these matters, as a confutation would require, only to expose Rishton. These evidences which I have given of his ignorance and injustice will satisfy impartial readers; and I am out of hopes of convincing those that are so wedded to an interest, that they are resolved to believe all that is said of their side, how improbable soever it may appear, or how slenderly soever it may be proved.

And now, I hope, the Reformation of this

Church appears in its true colours, and the calumnies by which its adversaries have endeavoured so long to disgrace it, are so evidently confuted, that they will be no more supported by their own side, nor so tamely assented to, by any that in their hearts may perhaps love the Reformation, and yet are too easily prevailed on to drink in the prejudices that are raised by the confidence with which those slanders have been vented. Now the matter is better understood, and though at this distance, and after the rasure of records made in Queen Mary's reign, it must be acknowledged that there are many things, either quite passed over, or so defectively related by me, that this Work wants that perfection which were to be desired; yet notwithstanding all these disadvantages, besides the faults of style, method, or way of expression, which may be more justly put to my account, though having done it in the best manner I could, I have little to answer for, but the presumption of undertaking a design too high for me to perform with that life and perfection that such a subject required; and even in that I rather submitted to the authority of others, who engaged me in it, than vainly fancied myself able to accomplish it; but after all those allowances that are necessary, of which there can

be none more sensible than myself, I am not out of hope but this Work may have some good effect on such as shall read it impartially and with candour; and that those who are already of our church shall be induced to like it the better when they see what the beginnings of our Reformation were: and those who are not of our communion may the more easily be brought into it, when they see by what steps and upon what reasons the changes were made: and if this success follows my poor endeavours, I shall think my time and pains have been well employed.

I am apprehensive enough of the faults I may be guilty of, but I shall now give the reader such an assurance of my readiness to correct them, as soon as I am convinced of them, that I hope, if any thing occurs to any that deserves censure, they will communicate it first to myself; and if I do not, upon better information, retract what I have written, then I shall allow them to make it public in what manner they please. And it may be presumed I will not be for the future unwilling to do this by the following account of the mistakes which I made in the former Part, communicated to me by Mr. Fulman, of whom I made mention in the Preface. With these I conclude this Work.

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OF
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WITH
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58

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A COLLECTION OF RECORDS.

I.—*The Bull of Pope Paul the IVth, annulling all the Alienations of Church Lands.*

[Bullar. Cherubini. Bulla secunda Pauli quarti.]

Rescissio alienationum et locationum quorumcunque bonorum Ecclesiasticorum, in damnum Ecclesiarum, vel non servatis juris solemnitatibus aut alias nulliter factarum.

SIMILEM rescissionem fecit, Leo X. et postea Jul. III. quas prætermisi tanquam minus necessarias, et eas inseruit Rodoan. in suo Tract. de Reb. Eccles. non alienan. et eandem edidit etiam Pius IV. quo ad bona Sedis, et Cameræ Apostolicæ in const. 104. Apostolica. Quamvis prius ipse hanc bullam generaliter reduxisset ad terminos juris communis in Const. II. Provida. Sed Pius V. ejusmodi bonorum omnium Ecclesiasticorum alienationis rescissionem commisit Collegio Fabricæ Basilicæ S. Petri de Urbe, ut in sua Const. 98. et si de singulis.

De alienationibus istis, habes supra Const. 1. Leonis 1. Fol. 1. et Pauli II. in Const. 5. Ambitionæ. Fol. 329. Et de alienationibus ac infeudationibus Civitatum et Terrarum sedis Apostolicæ, ac bonorum quæ subditi Papæ habent in ejus statu Ecclesiastico, Plenè dicam in constitut. 1. Innocent IX. Quæ ab hac.

*Paulus Episcopus, servus servorum Dei.
Ad futuram rei memoriam.*

[Edita A. D. 1555. Symmachus Papa bona Ecclesiastica alienari prohibuit. in c. 6. de Reb. Eccles. non alienan.]

1. Injunctum nobis desuper, meritis licet imparibus, Apostolicæ servitutis officium, mentem nostram continua pulsant instantia, ut bona Ecclesiastica, quæ cæca hominum cupiditate occupata detinentur, nostræ operationis Ministerio, ad jus, et proprietatem eorum quorum antea erant, omnino reducantur. Cum itaque (sicut nobis innouit) licet alias fel. re. Symmachus Papa Prædecessor noster prædium Ecclesiæ pro aliqua necessitate quovis modo alienari, aut jura Ecclesiæ in usum fructum dari prohibuerit, et lege hujusmodi omnes custodes astringi, ac donatorem, ac censuatorem, et venditorem honorem perdere, et qui præmissis subscriberet, anathema esse, cum eo qui daret, sive reciperet, nisi restituerentur, et quas libet Ecclesiasticas personas contradicere, et cum fructibus alienata reposcere posse, hocque non solum in Ecclesia Romana conservari, verum etiam in universis per provincias Ecclesiis convenire voluerit.

[Paulus 2. alienationes bonorum Ecclesiasticorum, et ultra triennium locationes, &c. interdixit in Const. cit. in rubr.]

2. Et piæ mem. Paulus Papa 2. etiam prædecessor noster omnium rerum, et bonorum Ecclesiasticorum alienationem, omneque pactum, per quod ipsorum dominium transferretur, ac concessionem, hypothecam, locationem, et conductionem ultra triennium, necnon infeudationem, vel contractum emphyteuticum, præterquam in casibus a jure permisis, ac de rebus et bonis in emphyteusim ab antiquo concedi solitis, fieri prohibuerit. Et si quis contra hujus posterioris prohibitionis seriem, de bonis et rebus eisdem quicquam alienare presumeret, alienatio, hypotheca, concessio, locatio, conductio, infeudatio hujusmodi nullius omnino essent roboris, vel momenti, et tam qui alienaret, quam qui alienatas res, et bona reciperet, sententiam excommunicationis incurreret. et nihilominus res et bona alienata hujusmodi, ad Ecclesias, monasteria, et loca pia, ad quæ antea pertinebant, libere reverterentur.

[Alienationes tamen multæ factæ fuerunt in damnum Ecclesiarum, vel non servatis solemnitatibus.]

3. Nihilominus a nonnullis annis citra diversæ personæ, tam seculares quam Ecclesiasticæ, complura Castra, Terras, Oppida, Civitates, et loca, tam Romanæ prædictæ, quam diversarum Cathedralium, etiam Metropolitanarum et aliarum Ecclesiarum, necnon Monasteriorum, domorum, et aliorum Regularium locorum, ac Hospitalium, et aliorum Piorum locorum, prætextu diversarum alienationum, eis de castris, terris, oppidis, civitatibus, et locis prædictis in evidens damnum Ecclesiarum, Monasteriorum, domorum, Hospitalium, et aliorum Regularium, et Piorum locorum, seu alias non servatis solemnitatibus a jure requisitis factarum occupaverint, et occupata detinuerint, detineant de præsententi, ac ex inde factum sit, ut non solum Ecclesiarum, Monasteriorum, et domorum Prælati, ac Hospitalium, et aliorum Regularium, et Piorum locorum hujusmodi Rectores, qui ex fructibus, redditibus et proventibus castrorum, terrarum, oppidorum, civitatum, et locorum hujusmodi, Ecclesias, Monasteria, et domus, Hospitalia, et alia loca prædicta gubernabant, et illustrabant, ac eorum Ministris alimoniam prebebant, notabiliter sint damnificati, verum etiam Rom. Pont. qui antea egenis, et miserabilibus personis, præsertim nobilibus ad hanc Almam Urbem pro tempore confugientibus alimenta aliunde subministrare consueverat, vix se et familiam suam sustentare, ne dum aliis alimenta subministrare possit, in divinæ Majestatis offensam, et ordinis clericalis opprobrium, ac plurimorum Christi fidelium scandalum.

[Ideo hic Pont. alias rescindit, et annullat.]

4. Nos præmissa conniventibus oculis pertransire nequeunt, quinimmo cupientes eis, quantum cum Deo possumus, opportunum remedium adhibere, motu proprio, et ex certa nostra scientia, ac de Apostolicæ potestatis plenitudine, omnes et singulas alienationes, et in emphyteusim, seu censum perpetuum, aut tertiam, vel aliam generationem, seu hominis vitam, aut aliud tempus ultra triennium locationes vel concessiones, seu permutationes, hypothecas, et obligationes, de quibusvis castris, terris, oppidis, civitatibus, et locis, aut aliis bonis immobilibus, seu rebus, et iuribus, tam spiritualibus quam temporalibus ejusdem Romanæ, et quarumcunque Cathedralium, etiam Metropolitan, et aliarum Ecclesiarum, necnon Monasteriorum, domorum, et aliorum Regularium locorum, et quorumvis beneficiorum Ecclesiasticorum, cum cura et sine cura, secularium, et quorumvis Ordinum Regularium, necnon Hospitalium, et aliorum piorum locorum quorumlibet, per quoscunque etiam Rom. Pont. prædecessores nostros, seu eorum auctoritate, vel mandato, Camerarios suos, et Clericos Camera Apostolicæ Præsidentes, ac quosvis Ecclesiarum, Monasteriorum, et domorum Prælatos, et beneficiatos, necnon Hospitalium, et aliorum Regularium, et piorum locorum Rectores, cujuscunque dignitatis, status, gradus, ordinis, et conditionis existentes, etiam si Cardinalatus honore pollerent, in damnum Ecclesiæ, seu non servatis solemnitatibus a jure requisitis, aut alias nulliter hactenus factas, et contractus superinde sub quibusvis formis, et verborum expressionibus habitos, et Celebratos, etiam si juramento vallati existant, et quantumvis longa temporis præscriptione robor sumpsisse dici possint, ac ipsius Romanæ Ecclesiæ favorum, aut commodum concernant, eorum omnium tenores, ac si de verbo ad verbum insererentur, præsentibus pro expressis habentes, Apostolica auctoritate, tenore præsentium rescindimus, irritamus, cassamus, et annullamus, ac viribus omnino evacuamus, ac pro rescissis, irritis, cassis, et nullis, ac penitus infectis haberi Volumus.

[Detentores q. debere relaxare bona occupata, et fructus restituere declarat.]

5. Ipsosq; detentores ad Castra, terras, oppida, civitates, et loca occupata, ac bona, res, et jura prædicta Romanæ et Cathedralibus, etiam Metropolitan ac aliis Ecclesiis, necnon Monasteriis, domibus, Hospitalibus, et beneficiis, ac Regularibus, et piis locis relaxandum, et de fructibus, tam hactenus perceptis quam in posterum percipiendis, realiter satisfaciendum teneri, et ad id etiam sententiis, censuris, et pœnis Ecclesiasticis, ac etiam pecuniariis, omnibusq; aliis opportunis, juris et facti, remediis cogi, et compelli posse.

[Decretum irritans.]

6. Sicque in præmissis omnibus et singulis per quoscunque Judices, et Commissarios, quavis auctoritate fungentes, etiam causarum Palatii Apostolici Auditores, et ipsius Ro-

manæ Ecclesiæ Cardinales, ac eorum Collegium in quavis causa, et instantia, sublata eis, et eorum cuilibet quavis aliter judicandi, et interpretandi auctoritate, et facultate, judicari, et diffiniri debere ac si secus super his a quoquam quavis auctoritate, scienter vel ignoranter contigerit attentari, irritum et inane decernimus.

[Clausulæ derogatoriæ.]

7. Non obstantibus constitutionibus, et Ordinationibus Apostolicis, cæterisq; contrariis quibuscunque. Nulli ergo, &c. Si quis, &c.

Dat. Romæ apud Sanctum Marcum, anno incarnationis Dominicæ, 1555. Pridie idus Julii, Pont. nostri Anno primo.

[D. P. An. 1. die 12. Julii.]

II.—*A Letter of Queen Katherine's to King Henry, upon the Defeat of James the IVth, King of Scotland.*—*An Original.*

[Vespasian. F. 3. P. 15.]

SIR,

My Lord Howard hath sent me a Letter open to your Grace within oon of myn, by the whiche ye shall see at length the grete Victorye that our Lord hath sent your Subjects in your absence: And for this Cause it is noo nede herin to trouble your Grace with long Writing; but to my thinking this Batell hath been to your Grace and al your Realme the grettest Honor that coude bee, and more than ye shuld wyn al the Crown of Fraunce: Thankend bee God of it, and I am suer your Grace forgeteth not to doe this, which shal be cause to sende you many more suche grete Victoryes, as trust he shal doe. My Husband, for hastynesse with Rogecrosse, I coude not send your Grace the Peese of the King of Scotts Cote, which John Clyn now bringeth, in this your Grace shall see, how I can kepe my Promys: Sending you for your Baners a Kings Cote. I thought to send himself unto you, but our Englishe Mens Harts wold not suffer it: It shuld have been better for hym to have been in Peas than to have this Rewarde, al that God sendeth is for the best. My Lord of Surroy, My Henry, wold fayne knowe your Pleasure in the Buryeing of the King of Scotts Body, for he hath written to me soo, with the next Messenger your Grace Pleasure may bee herin knowen; and with this I make an ende, praying God to sende you Home shortly: For without this no Joye here can be accomplished: And for the same I pray and now go to our Lady at Walsingham, that I promised soe longe agoe to see, at Woborne the xvj Day of September.

I send your Grace herin a Bill founde in a Scottyshe Mans Purse, of suche Things as the Frensche King sent to the said King of Scotts to make Warre against you: Beseeching you to send Mathewe Heder assone this Messenger cometh to bringe me Tydings from your Grace.

Your humble Wife and true Servant
Katherine.

III.—*A Letter of Cardinal Wolsey's to King Henry, with a Copy of his Book for the Pope.*

An Original.

[Paper-Office.]

SIR,

THESE shall be onely to advertise your Grace that at this presant Tyme I do sende Mr. Tate unto your Highnes with the Booke bounden and dressed, which ye purpose to send to the Popes Holynes, with a Memoriall of such other, as be allso to be sent by him with his autentique Bulles to all other Princes and Universities. And albeit Sr this Booke is right honorable pleasant and fair, yet I assure your Grace, that which Hall hath written (which within 4 Days wolbe parfit) is ferre more excellent and princely: And shall long contynue for your perpetuall Memory whereof your Grace shall be more plearlye Informed by the said Mr. Tate. I do send also unto your Highnes the Choyse of certeyne Versis to be written in the Booke to be sent to the Pope of your owne Hande: With the Subscription of your Name to remain in *Archivis Ecclie ad perpetuam et Immortalem vestre Magestatis gloriam Laudem et memoriam*, by your

Most humble Chaplain

T. Car^{lis}. Ebor.

IV.—*A Letter of Cardinal Wolsey's to King Henry, about Foreign News; and concerning Luther's Answer to the King's Book.*

An Original.

SIR,

AFTER my most humble and lowly recommendations, these shall be to advertise your Highness, that as yet our Lord be thanked, there is not commen any Confirmation either from Rome, Venice, Italy, France, or Flanders, of the late Newes, which was sent from the Archeduke to the Lady Margaret: whereof, by many other Letters, I advertised your Grace. So that now the said News be generally reputed and taken but as frasks; and the braging avaunts of the Spaniards be so accalm'd, that they not only account such Money as they have hitherto layde upon the said News to be thereby Lost, but also they dare not nowe aventure fyve, foure, or thre for a hundred. Howbeit, Sir, I do not Lytel marvyle that sinnes the seventh Day of the last Month in the which it was wrytten that the feate against the Venetians should be doon, there be more Letters commen either from France, Rome, Venyse, or Italy. It is bruted in Flanders that Pavy by Dedition should be delivered to the said Venetians hands, which, if it be true, your Grace shall shortly here of the Spaniards total extermination out of Italy.

I forbere, Sir, to dispech your Letters to the Cardinal of Magunce and the Duke George of Saxe: because I have not as yet neyther Luthers original Letters, which were very

necessary to be sent to the Popes Holiness, nor also any Copy thereof, which must nede be sent with your Answer to the said Cardinal and Duke. It may be your Pleasure to take Orders that the said Original Letter or Copy thereof may be sent unto me with Diligence. Other News I have none to signify unto your Highness at this present tyme, but as other shall occurr I shall not fail to advertise your Grace of the same accordingly. At your Grace mannor of Hampton Court the fourth Day of August by your

most humble Chapleyn

T. Car^{lis}. Ebor.

To the Kings most Noble Grace, Defender of the Faith.

V.—*A Letter of Cardinal Wolsey's to King Henry, sent with Letters that the King was to write to the Emperor.—An Original.*

[Paper-Office.]

AND forasmuch as at my commyng to your Town of Calais, I suppose I shall be greatly pressed to repair to the Emperors presence, which to do without your Letters written with your owne hand I cannot conveniently do, Therfor I have divided two short Letters, the one to the said Emperor, and the other to my Lar'y, beseechng your grace to take the payne to write and sende the same unto me by this berer; whom I perposely sende at this tyme to your grace, surely to bring the same unto me with diligence. And albeit I shall have your said Letters in redyness, yet I shall never the rather advance my Jorney towards hym till such tyme as I shall see oportunitie: so that I have takyn some convenient order, with the Ambassadors of France for voidyng of all Jelousie and Suspition: and as I shall proceed with the Ambassadors on both parties, and fynde them disposed, so shall I advertise your grace with all diligence from tyme to tyme. And thus Heauen preserue your most noble and roiall astate. At Dover the first day of August by your

most humble Chapleyn

T. Car^{lis}. Ebor.

To the Kings grace.

VI.—*A Letter of Cardinal Wolsey's to the King, concerning the Emperor's Firmness to him.*

An Original.

[Paper-Office.]

SIR,

THESE wrytten with my owne hand shall be onely to Advvertise your Grace, what I do perceyve and be in the Emperors owne parson, wich I assure your Grace for hys Age is very wyse and wel understanding hys afferys: rygth colde and temperat in spech, with assury'd maner towchng hys words, rygth wel and to good purpose when he doth speke: and undowgtydly by all appearance he shall

prove a very wyse Man, gretly inclyned to trewghth and observance of his promyse ; determynd not onely fastly holly and entirely for ever, from hens forth to be joynd with your Grace, leving all other practyse and intellygens apart : but also in all his afferys to take and folowe your counsell and advise : And nothing to do without the same, And lyke as your Grace hath your singuler affyance in me, puttyng the Burdeyn of your offycys on all my shulders, though I knowleg my self farr unmeet for the same ; so he ys determynd to do for his part. And hereunto he hath not onely bowndyn him sylf to me apart, twys or thrys by hys feyth and trowth givyn in my hande ; but also he hath to every one of your Privy Counsell in most constant wyse declary'd the same, in suche maner and fashion as we all may perceyve that the same procedyth of his harte, without coloure, dissimulation or fashion. Wherfor, Syr, ye have cause to give thanks to Almighty God, wich hath given you grace so to ordy and commen your afferys, that ye be not only the ruler of thys your Realme, wich ys in an angle of the Worlde ; but also by your wisdom and counsell Spayne, Italy, Almayne, and thes Lowe Cowntytes, wich ys the grettest parte of Chrystendome, shall be ruled and governed. And as for France, thys knot now beynge assurdyly knit, shall not fayle to do as your grace shall commande. What honour thys is to your highnes I dought not but that your grace of your high wysdom can rygh well consider : giveyng most hartly thanks to almighty God for the same accordingly, beseechyng your grace most humbly so to do, whereby thys thyng thus honorably commensyd shall not fayle to your great exultation, to come to the desyryd ende : to the atteyning wherof I shal empley my poore parson wyt expensyons, sub stance and Blood. From Grevelynge the 28th day of August, with the rude hand of your

Most humble Chapleyn

T. Car^{lis}. Ebor.

To the Kings grace ys owne hands onely.

VII.—*The First Letter of Cardinal Wolsey to King Henry, about his Election to the Popedom upon Adrian's Death.*

From the Originals lent me by Sir William Cook.

SIR,

It may like your Highnesse to understand I have this Houre received Letter's from yqr Orator's Resident in the Court of Rome, mentioning how the xivth Day of this Instant Moneth It pleased Almighty God to call the Popes Holynesse to his Mercy, whose Soul our Lord Pardon. And in what trayn the Matters there were at that Time for Election of the future Pope, your Highnesse shall perceive by the Letters of your said Orator's, which I send unto the same at this Time, whereby appeareth that mine Absence from

thence shall be the onely Obstacle (if any be) in the Election of me to that Dignity ; albeit there is no great Semblance that the College of Cardinals shall consent upon any being there present, because of the sundry Factions that be among themselves, for which Cause, tho afore God, I repute myself right unmeet and unable to so high and great Dignity, desiring much rather to demure, continue and end my Life with your Grace, for doing of such Service as may be to your Honour and Wealth of this your Realm, than to be X Popes ; yet neverthelesse, remembring what Mind and Opinion your Grace was of, at the last Vacation, to have me preferred therunto, thinking that it should be to the Honour, Benefit, and Advancement of your Affaires in Time coming : And supposing verily that your Highnesse persisteth in the same Mind and Intent, I shall devise such Instructions Commissions and other Writings, as the last Time was delivered to Mr. Pace for that purpose : And the same I shall send to your Grace by the next Post, whom it may like to do farther therein as shall stand with your gracious Pleasure, whereunto I shall always conform myself accordingly. And to the Intent it may appear farther to your Grace what Mind and Determination they be of, towards mine Advancement, which as your Orators wrote, have now at this present Time the Principal Authority and Chief Stroke in the Election of the Pope, making in manner *Triumviratum*, I send unto your Highnesse their several Letters to me addressed in that behalf, beseeching our Lord that such One may be chosen as may be to the Honour of God, the Weal of Christ's Church, and the Benefit of all Christendom. And thus Jesu preserve your most Noble and Royal Estate : At the More the last Day of September, by

Your most humble Chaplain

T. Car^{lis}. Ebor.

VIII.—*The Second Letter of Cardinal Wolsey to the King, about the Succession to the Popedom.*

SIR,

It may like your Grace to understand that ensuing the Tenor of Letter sent unto your Highnesse yesterday, I have devised such Commissions and Letters to be sent unto your Counsellors, the Bishop of Bath, Mr. Richard Pace, and Mr. Thomas Hanibal, jointly and severally, as at the last Time of Vacation of the Papall Dignity were delivered unto the said Mr. Richard Pace ; for the Preferment either of me, or that failing of the Cardinal de Medici unto the same, which Letters and Commissions, if it stand with your gracious Pleasure to have that Matter set forth, It may like your Highnesse of your Benign Grace and Goodness to signe, so to be sent to the Court of Rome, in such diligence as

the Importance of the same, with the Brevity of the Time doth necessarily require. And to th' Intent also that the Emperor may the more effectually and speedily concurre with your Highnesse for the furtherance hereof, Albeit, I suppose verily that ensuing the Conference and Communications which he hath had with your Grace in that behalf, he hath not prætermitted before this Time to advance the same, yet neverthesse for the more acceleration of this Furtherance to be given thereunto, I have also devised a familiar Letter in the Name of your Grace, to be directed unto his Majesty, which if it may please your Highnesse to take the Payne for to write with your own Hand, putting thereunto your secret Sign and Mark, being between your Grace and the said Emperor, shall undoubtedly do singular Benefit and Furtherance to your gracious Intent, and vertuous Purpose in that behalf. Beseeching Almighty God that such Effect may ensue thereof, as may be to his Pleasure, the Contentation of your Highnesse, the Weal and Exaltation of your most Royal Estate, Realm and Affaires, And howsoever the Matter shall chance, I shall no lesse knowledge my self obliged and bounden farr above any my Deserts unto your Highnesse, then if I had attained the same, whereunto I would never in Thought aspire, but to do Honour Good and Service unto your Noble Person, and this your Realm. And thus Jesu preserve your most Noble and Royal Estate, At the More the First Day of October, by

Your most humble Chaplayn
T. Carlls. Ebor.

IX.—*The Third Letter of Cardinal Wolsey, giving an Account of the Election of Cardinal Medici to be Pope.*

SIR,

AFTER my most humble and lowly Recommendations, This shall be onely to advertise your Highnesse, that after great and long Altercations and Contrariety which hath depended between the Cardinall's in the Conclave, they at the last fully resolved and determined (the Faction of France abandoned) to elect and choose either my Lord Cardinal de Medici or Me, which Deliberation coming to the Knowledge of the Nobles and Citizens of Rome, they alledging that the Affairs of Italy being in the Trayn as they then were, It should be to the extreme Danger thereof to choose a Person absent, which could not ne might in time come to put Remedy unto the same, made sundry great Exclamations at the Conclave-Window, whereby the Cardinall's being in fear not only of the Inconvenience like to ensue unto Italy, but also of their own Person's, Albeit they were in manner principally bent upon me, yet for eschewing of the said Danger and Murmur, by Inspiration of the Holy Ghost, without further

Difficulty or Businesse, the xirth Day of the last Moneth in the morning, elected and chose the said Cardinal de Medici, who immediately was published Pope, and hath taken the Name Of Clement VII. of which Good and Fortunate New's, Sir, your Highnesse hath much Cause to thank Almighty God: Forasmuch as not onely he is a perfect and faithful Friend to the same, but that also much the rather by your Mean's, he hath attained to this Dignity. And for my Part, as I take God to Record, I am more joyous thereof, than if it had fortunèd upon my Person, knowing his excellent Qualitys, most meet for the same; And how great and sure a Friend your Grace and the Emperor be like to have of him, and I so good a Father, by whose Assumption unto that Dignity, not only your and the said Emperor's Affairs, but also of all Christendom shall undoubtedly come to much better and more prosperous perfection: Like as upon the First Knowledge thereof the Frenchmen be clearly departed from Milan, and passed a River towards France called Ticino, Trusting that the next New's which shall come from thence shall be of their Arrival at Rome, wherein as I shall have further Knowledge, so I shall Advertise your Highnesse thereof accordingly. And thus Jesu preserve your most Noble and Royal Estate. At my poor House besides Westminster, the vith Day of December, by
Your most humble Chaplayn
T. Carlls. Ebor.

X.—*A Remarkable Passage in Sir T. More's Utopia, left out in the latter Editions.*

CETERUM Theologus quidam frater hoc dicto in Sacerdotes ac Monachos adeo est exhilaratus, ut jam ipse quoque cæperit ludere, homo alioqui prope ad torvitamentum gravis. At ne sic quidem, inquit, extricaberis a mendiciis, nisi nobis quoque prospexeris fratribus. Atqui, inquit, parasitus, hoc jam curatum est. Nam Cardinalis egregie prospexit vobis, quum statueret de coercentiis, atque opere exercendis erroribus. Nam vos estis erronei maximi. Hoc quoque dictum, quum coniectis in Cardinale oculis, eum viderent non abnuere, cæperunt omnes non illibenter arripere, excepto fratre. Nam is (neque equidem miror) tali perfusus aceto, sic indignatus est, atque incanduit, ut nec a conviciis quidem potuerit temperare: Cominem vocavit nebulonem, detractorem, susurronem, et filium perditionis, minas interim terribiles citans e scriptura sacra. Jam scurra serio scurrari cæpit. Et erat plane in sua Palæstra. Noli, inquit, irasci bone frater, scriptum est, in patientia vestra possidebitis animas vestras. Rursum frater (referam enim ipsius verba) non irascor, inquit, furcifer, vel saltem non pecco. Nam Psalmista dicit, Irascimini et nolite peccare. Admonitus deinde frater a Cardinale suaviter, ut suos affectus compesceret. Non domine,

inquit, ego loquor nisi ex bono zelo, unde dicitur, zelus domus tuæ comedit me. Et canitur in ecclesiis, Irrisores Helizei, dum ascendit domum dei, zelum calui sentiunt, sicut fortasse sentiet iste derisor, scurra, ribaldus. Facis inquit Cardinalis, bono fortassis affectu, sed mihi videris facturus, nescio an sanctius, certe sapientius, si te ita compares, ne cum homine stulto et ridiculo, ridiculum tibi certamen instituas. Non domine inquit, non facerem sapientius nam Solomon ipse Sapientissimus dicit: Responde stulto secundum stultitiam ejus, sicut ego nunc facio, et demonstro ei foveam in quam cadet, nisi bene præcaveat. Nam si multi irrisores Helizei, qui erat tantum unus caluus, senserunt zelum calui, quanto magis sentiet unus derisor multorum fratrum, in quibus sunt multi calui? Et etiam habemus bullam Papalem, per quam omnes qui derident nos, sunt excommunicati.

XI.—*A Letter of the Pope's upon his Captivity, to Cardinal Wolsey.—An Original.*

[Cotton Library, Vitellius, B. 9.]

DILECTE fili noster Calamitas nostra cum a nobis digne explicari nequeat tuæ Circumspectioni per dilectum filium Equitem Castalium referretur qui interfuit ipse omnibus, et filium nobis amantem exhibens quam essent grata ejus in nos officia ad extremum ostendat. Nos in tanto constituti dolore et luctu unicum solamen ac spem in tuæ Circumspectionis apud illum Serenissimum Regem auctoritate et ipsius Regis erga nos et S. Ecclesiam pietate reponimus; ut pro vestra consuetudine et bonitate S. Ecclesiam tam indigne afflictam commendatam suscipiatis: sicut ex eodem Equite atque ex Nuntio nostro omni alio presidio quam tuæ benignitatis spoliato intelliget. Datum in Arce S. Angeli sexta Junii 1527. J.

XII.—*A Part of Cardinal Wolsey's Letter to the King concerning his Marriage:*

Taken from the Original.

[Cotton Library, Vitellius, B. 9. P. 146.]

We dayly and howlerly musing and thinking on your Gracs gret and secrete Affayre, and howe the same may come to good Effecte and desired Ende, aswel for the Deliverance of your Grace out of the thrauld pensif and dolorous Lif that the same is in, as for the Continuance of your Helth and the Suertie of your Realme and Succession, considering also that the Popes consent, or his Holines decteyned in Captivite, the Auctorite of the Cardinalls now to be convoked into France equivalent thereunto, must concurre for Approbation of such Processe as I shal make in that behauff; and that if the Quene shal fortune, which it is to be supposed she will doe, eyther appele or utterly decline from my Ju-

risdiction (one of the said Auctorites is also necessarily requisite) I have noon other thought nestudy but howe in avaylable maner the same may be attayned. And after long discussion and debating with my self, I finally am reduced and resolved to two Points; the oon is that the Popes consent cannot be obteyned and had in this case, oonles his Delyveraunce out of Captivite be first procured: the other is that the Cardinalls canne nothing doe in this behalfe, oonless there be by them Consultation and Order taken, what shall be doon in Administration rerum Ecclesiasticarum durante dicta captivitate summi Pontificis.

As touching the Restitution of the Pope to Libertie the State of the present Affaires considered the most prompte sure and redy waye is, by conclusion of the Peace betwixt the Emperour and the French King: for the advancement and setting forward whereof I shall put my self in extreme devour, and by al possible meanes induce and persuaide the said French King to strayne himself and condescende to asmuch of the Emperours Demands as may stande with Reason and Suertie of his and your Gracs Affayres; moving him further, that forasmuch as the Emperour taketh your Highnes as a Mediator making fayre demonstration in Words, that he wil at your Contemplation and Arbitre, not oonly declare the botom of his Mynde concerning his Demaund, but also remitte and relent in the same, he wil be contented that your Grace forbering the Intimation of Hostilite maye in the managing of the said Peace and inducyng the Emperour to reasonable Conditions, be so taken and reputed of him, without any outward declaration to the contrary untill such tyme as the conducing of the said Peace shalbe clerely desperate: Whereby if the said French King canne be induced thereunto, maye in the meane season use the benefit of their Entercourse in the Emperours Lowe-Countries: not omitting nevertheles for the tyme of solliciting the said Peace, the diligent Zeal and effectual Execution of the Sworde by Monseur de Lautrek in the Parties of Italy: wherby your Gracs said Mediation shal be the more set by and regarded.

And in case the said Peace cannot be by these means brought to effecte, wherupon might ensue the Popes delyverance, by whose auctorite and consent your Gracs affayre shuld take most sure honourable effectual and substantiall ende, and who I doubte not considering your Gracs gratitude, wold facilly be induced to doe all things therin that might be to your Graces good satisfaction and purpose, thenne and in that case there is noone other remedy but the Convocation of the said Cardinalls; who as I am enforced will not nor canne conveniently convene in any other Place but at Avinion, where the Administration of the Ecclesiastical Jurisdiction hath been in semblable Cases heretofore exercised. To the which Place if the said Cardinalls canne be induced to come, your Highnes being soo con-

tented, I purpose also to repare, not sparing any labour travayl or payne in my body charges or expense, to doe service unto your Grace in that behalfe; according to my most bounden Dutie and hartie Desyre, there to consulte and devise with them for the Governance and Administration of the Auctorite of the Church during the said Captivity: which shall be a good Grounde and Fundament for the effectual execution of your Graces secreete Affayre.

And for asmuch as thus repaireing to Avinion I shall be nere to the Emperours Confinnes, and within an hundred Myles of Perpinian which is a commodious and convenient Place to commen and treat with the Emperours Personne, I think in my poor Opinion that the conducing of Peace by your Graces Mediation not being desperate, nor Intimation of Hostilite made on your behalfe, it should much conferre aswell for the Delyverance of the Poope, as for concluding of the Peace between the French King and the Emperor, if his Majestie canne be soe contented that a meating might be between him, my Lady the French Kinges Modre, and Me at the said Perpinian; to the which —

This is all in the Copy written in Cardinal Wolsey's Hand.

XIII.—*A Letter written by King Henry VIII. to Cardinal Wolsey, recalling him Home.*

[Among S. W. Cook's Papers.]

MY Lord this shall be to thank you of your great paines and travaile which you have sustained since your departure hence, for our busynesse and causes: wherein you have done to us no little honour, pleasure and profit, and to our Realm an infinite goodnesse; which Service cannot be by a kind Master forgotten, of which fault I trust I shall never be accused, specially to youward which so laboriously do serve me. Furthermore because as yet since the Popes Captivity we never sent to salute him, nor have no Man resident there to advertize us of the Affaires there; and also lest the Queene should prevent us by the Emperour's means in our great Matter; We think it meet to send this Bearer thither, of whose Truth and Sincerity we have had long proof, praying you to give him such Instructions and Commissions as shall be for our Affairs there Requisite: and that with convenient diligence, to the intent our Affairs there may have some stay. No more at this time, but that greatly I desire your Return home, for here we have great Lac of you, and that you give full Credence to my Secretary this Bearer; Written with the Hand of your loving Sovereign Lord and Friend.

HENRY R.

XIV.—*A Letter from Rome by Gardiner to King Henry, setting forth the Pope's Artifices An Original.*

[Paper-Office.]

PLEASETH it your Majestie to be advertised that endeavoring our selfs to the best of our Powers al joyntely and I my self aparte applying al my poore Wit and Lerynyng to attayne at the Popes hande sum parte of the accomplyshement of your Highnes desires, finally have nothing prevayled: but now see it called in Question whether the Auctorite geven to the Legats there shulde be revoked or noe. The circumstance wherof and what hath been doon and said therein, your Highnes shall understande by our commen Letters which we have written to my Lorde Legats Grace, but to saye as I conjecture I think that Matier was moved but for a stop of our other Suts, and that it is not earnestly ment: And albeit there is mencion of the Queen in that Matier as thowe she should have a Procter for the same, yet the Pope two dayes before, in an other Communication said that the Emperour had advertised him, how the Queen wolde do nothing in this Matier, in saying nor speaking to any Man for the let delaye or hindrance of this Matier, but as your Highnes shal wil and command her to doe: And that the Emperour said, he would therfore more earnestly looke unto the Cause himself. I marvelled much when the Pope said this, and me thought he spoke it as though he wolde we shuld signifie the same unto your Highnes, and I noted it the more, for because your Highnes had commanded me to enquire out who shuld be here the Queens Proctor: and it seemed spoken for the nones, as to put me out of doubt therof. But whither the Pope hath this written out of Spayne or out of Englande, I wot not what to saye. But it seemed strange to us to rede in Cardinal Campegnis's Letters, that neyther he nor Campanus, made on the Pope's Behalf, any Promyse to your Highnes, but only in general Terms, considering that upon these special Terms *de plenitudine potestatis*, and trust that the Pope wolde use that in your Highnes Cause, I was sent hither, like as in my Instructions is conteyned: Which failing, your Highnes I doubt not right well remembreth how Master Wolman, Mr. Bell, and I showed your Highnes such Things as wer to be required, not to be impetrable: My Trust is that your Highnes wil accept in good Part my true Harte and good Will, which according to my most bounden Duty shall never want, but be holly applied where your Highnes shall command without respect or regard of any other lyving Creature, being very sory to see your Highnes Cause handled in this sorte. But your Highnes hath so much vertue in you, wherof God is to be thanked, as may suffice to converte other Mens Faults into Goodnesse, to your Highnes gret Glory, Renowne, and Immortal Fame: which is all that canne be said after my poor Witt herin,

considering that your Highnes hath been not well handled, nor according to your Merits by the Pope, or sum other: it becometh not me to arrecte the Blame certaynly to any Man. And the Pope shewith Cardinal Campegnis Letters for his Discharge, which Thing your Highnes shall much better judge and consider by your high Wisdom thenne I canne write, most humbly desiring your Highnes that being in these Termes with the Popes Holyness, we may know of your Highness what to say further.

As touching the Bulles to be here impe-
tracte for your Highness, I have spoken with
the Popes Holynes, and he is content in all
Points to grant as I required him, saving in
that matier de animadversione in Clericos, to
the which he wolde not absolutely assent,
but said he wold with the Cardinal *Sanctorum*
quatuor divide that shuld be to your Highnes
Satisfactione: wishing then that he might
grante as easely our other Petitions, which
he knoweth your Highnes to have more to
Harte, as he may these, adding by and by
that he would for the Welth of Christendom,
the Queen wer in her Grave: and as he
thought the Emperour wolde be thereof most
glad of al: saying also that he thought like
as the Emperour hath destroyed the Tempe-
raltis of the Church, soe shall she be the
Cause of the Destruction of the Spiritualties.
Making exclamation of his Misfortune in
whose Personne these two Adversites shuld
chance, and upon the Occasion of that Fa-
mylie. Whenne we speak with him we think
we shuld have all Things, and in the Ende
his Counsaill denyeth all: By reason the Car-
dinall *Sanctorum quatuor* hath been sick, and
is every other Day sikely, and for the most
parte when the Cardinall is hol the Pope is
sike, we have yet no expedition of the said
Bulles, trusting that your Highnes will have
Consideration of these Letts, accordingly pray-
ing Almighty God to preserve your most Noble
and Royall Estate. From Rome the 4th Daye
of Maye,

Your Highnes most Humble
Subject Servant and dayly Orator,
Steven Gardynr.

XV.—*The Pope's Promise in the King's Affair.*

[Cotton Library, Vitellius B. 12.]

Cum nos Clemens Domina providentia il-
lius nominis papa septimus modernus justi-
tiam ejus causæ pendentes quam charissimus
in Christo Filius noster Henricus Octavus
Angliæ Rex illustris Fidei Defensor et do-
minus Hiberniæ, de ejus Matrimonii nullitate
tanquam Notorium Publicum et famosum,
apud nos exposuit, quod cum charissima in
Christo Filia nostra Catharina claræ memo-
riæ Ferdinandi Hispaniarum regis catholici
Filia nulliter et de facto contraxisse et con-
sumasse affirmati leges tam dominas quam
per humanas in ea parte notorie transgredi-

endo, prout revera sic transgrediebat. Ad
dilectos nobis in Christo Filios Thomam et
Laurentium miseratione divina sancta Cecilia
et sanctæ Mariæ transtiberim respective titu-
lorum nostri et sedis Aplicæ in Regno Angliæ
predicto legatos de latere commissionem sub
certa tunc expressa forma, quam pro hic in-
serta et expressa haberi volumus et habemus;
emiserimus, ac eosdem nostros in ea parte
vicegerentes ac competentes Judices deputa-
verimus, prout sic etiam tenore presentium
effectualiter et plenissime conjunctim et divi-
sim committimus et deputamus, quo animi
nostri eidem Henrico Regi in justicia illa
quam celerime administranda propensionem
certius et clarius attestemur securioremque
reddamus de judiciorum labyrintho longo va-
riorque ambitu in causis (ut nunc sunt mores)
justissimis non una forte ætate explicabili,
denique ut processus per eosdem deputatos
nostros nuper et secundum tenorem dictæ
commissionis habitus et factus fiendusve aut
habendus validus et firmus ac inconcussus
maneant, promittimus et in verbo Romani Pon-
tificis pollicemur, quod ad nullius preces re-
quisitionem instantiam merove motu aut ali-
ter, ullas unquam literas, brevias, bullas; aut
rescripta aliave quecunque per modum vel
justitiæ vel gratiæ aut aliter, quæ materiam
emissarum ante hac in causa predicta com-
missionum commissionisve predictæ proces-
susve per hujusmodi deputatos nostros nu-
per et secundum tenorem dictarum commis-
sionum commissionisve predictæ habitus et
factus habendive aut fiendi, inhibitoria, revo-
catoria, aut quovismodo prejudicialia qua-
cunque ratione contineant atque ut dictarum
commissionum vel commissionis processus
vero hujusmodi plenam perfectam finalem et
effectualement executionem remorentur, impe-
diant, aut in aliquo contrariantur, illave aut
eorum aliqua revocentur, aut eisdem vel eo-
rum aliquibus in toto vel in aliqua parte eorun-
dem prejudicent, concedemus: sed datas a
nobis eisdem deputatis nostris commissiones
et commissionum hujusmodi processum quæ
per hujusmodi deputatos nostros juxta et
secundum tenorem dictarum commissionum
commissionisve predictæ habitum et factum,
habendum qua et fiendum sua plenissima vi
auctoritatum robore et efficacia realiter et cum
effectu confirmabimus, ratihabemus, tenehi-
mus et defendemus. Denique omnes tales li-
teras brevias, bullas, aut rescripta aliave quæ
dictarum commissionum commissionisve hu-
jusmodi processusve antedicti executionem
aut ejusdem virtute decreta, definita, et pro-
nuntiata per eosdem deputatos nostros, con-
firmare possint aut valent absque mora recu-
satione, difficultate, quacunque de tempore
in tempus realiter et cum effectu valida et
efficaria, dabimus et concedemus. Et insuper
promittimus et in verbo Romani pontificis
pollicemur quod præmissa vel eorum aliqua
nullatenus infringemus nec aliquid contra ea
vel eorum aliqua directe vel indirecte tacite
vel expresse, principaliter vel incidenter, quo-

vis quesito colore vel ingenio, nisi vi vel metu coacti, vel dolo aut fraude ad hoc inducti, attemptabimus aut faciemus : sed ea omnia et singula firma valida inconcussa et inviolabilia patiemur et permittemus. Ac insuper si (quod absit) aliquid contra premissa vel eorum aliqua quovismodo faciemus aut attemptemus, illud pro casso irritum inani et vacuo omnino haberi volumus et habemus : ac nunc prout ex tunc, et ex tunc pro nunc, cassamus annullamus et reprobamus, nulliusque roboris aut efficaciam fore vel esse debere pronunciamus decrevimus et declaramus. Datum Viterbie Die xxiii July Millēssimo Quingentissimo Vigesimo Octavo Pontificatus nostri Anno Quinto.

Ita est Clemens Papa Septimus Antedictus.

XVI.—*Some Account of the Proceedings of the University, in the Case of the Divorce, from Dr. Buckmaster's Book M. S. C. C. C.*

Quod hodie studia vestra interpellaverim, Doctissimi Senatores, ac Viri gravissimi, Voluntas Regia in Causa est, cui pro insigni bonitate sua, ac summo quem erga nos et studia nostra gerit amore, tum etiam pro aliis forsitan negotiis, in quibus vestras prudentias consulere decrevit sua Majestas, visum est placuitque literis suis vos omnes salutare, quas si diligenter auscultare velitis, a me statim per legente audietis.

To our Trusty and Well-beloved the Vice-chancellor, Doctors, and other Regents and Non-Regents of our Universitie of Cambridge.

By the King.

Trusty and Well-beloved, we grete you well. And whereas in the Matter of Matrimony had with the Quene, uppon Consultation had with the gretest Clerks of Christendom, as well without this our Realme, as within the same, thei have in a grete Nombre affermed unto us in writing, and therunto subscribed their Names, that, *Ducere uxorem Fratris mortui sine liberis sit prohibitum jure Divino et naturali*, which is the chefe and principall Point in our Cause. We therefore desire to knowe and understand your Myndes and Opynyons in that behalf, and nothinge dowtinge, but like as ye have always founde us to you and that our Universitie, favourable, benevolent, and glad to extend our auctoritie for your wealth and benefite, whan ye have required the same, ye will now likewise not omytt to doo any thyng wherby ye shulde mynistrer unto us gratuite and pleasour, and specially in declaration of the Truth, in a Cause so near touching us your Prince and Sovereaine Lorde, our Soule, the Wealth also and Benefite of this our Realm, have sent hither purely for that our Purpose, our Trusty and Right Well-beloved Clerks and Counsailors, Mayster Doctor Gardyner our Secretary, and Mayster Fox, who shall on our behalf

further open and declare unto you the Circumstances of the Premiss : Wherefore we Will and Require you, not oonly to gyve ferme credence unto them, but also to advertise us by the same under the Comen Seale of that our Universitie of such Oppynion in the Proposition afore sayd, as shall be ther concluded, and by the consent of lerned Men shall be agreed upon. In doing wherof, ye shall deserve our especial Thanks, and gyve us Cause to encrease our Favour towards you, as we shall not faile to do accordingly. Yeven under our Signet at York's Place the 16th Daye of February.

Acceptistis modo quod postulat a vobis Regia Majestas, Intelligitis quæ sit ejusdem voluntas, nimirum nihil aliud, nisi ut veritas cujusdam Conclusionis agnoscatur atque inter nos determinetur, quam ut sua refert plurimum scire, ita et nos pro studio illo ac amore quem omnes gerere debemus in Principem nostrum alioque Clementissimum, benignissimum et de nobis omnibus ac Achademia nostra optime meritum, omne studium ac diligentiam adhibere debemus, ut quod tam rationabiliter postulaverit, id impetrata nobis. Si de veritate quæstio aliquando emergat, ubi potius aut melius investigaretur, quam inter ipsos veritatis Professores, si veritas perquiri debeat, ubi melius quam in ipsa Achademia, ubi et bona semper vigent studia, solida judicia, ac mentes ab omni ambitione sunt alienæ. Verum ego prudentias vestras prolixiori oratione non detinebo, vobis ac vestro judicio ista relinquam. Est cuique suus animus liber ac ingenuus. Dictet cuique in hac Causa Conscientia sua, Quod melius expedire viderit. Ego quod ad officium meum spectat, perficiam sedulo, nempe ut primi consulantur seniores, quid melius in hoc negotio putent faciendum, deinde et vestras scrutabitur sententias atque suffragia postulabimus.

Dixi.

The Forme of the Grace that was axed and graunted in the Accomplishment of the Kyng's Requeste.

PLACET vobis ut Vicecancellarius, Doctores, Salcot, Watson, Reps, Thomson de Collegio Michaelis, Venetus, Edmonds, Downes, Wygan, Crome, Boston, et Magistri, Mydleton, Heynes, Mylsente, Shaxton, Latymer, Symon, Mathew, Longforthe, Thyxtell, Nycols, Hutton, Skyp, Goodricke, Hethe, Hadway, Deye, et Bayne, una cum Procuratoribus, habeant plenam facultatem et auctoritatem nomine totius Universitatis, respondendi literis, Regiæ Majestatis in hac Congregatione lectis, ac nomine totius Universitatis definendi et determinandi quæstionem in eisdem literis propositam : Ita quod quicquid duæ partes eorum presentium inter se decreverint respondendum dictis literis, et definierint ac determinaverint super quæstione proposita in eisdem, habeatur et reputetur pro responsione, definitione et determinatione totius

Universitatis. Et quod liceat Vicecancellario, Procuratoribus, Scrutatoribus, literis super dictarum duarum partium responsione, definitione, et determinatione, concipiendis, sigillum Commune Universitatis apponere: Sic quod publice disputetur, et antea legantur coram Universitate absque ulteriori gratia, desuper obtinenda aut petenda.

9. die Martii.

Haudquaquam vos fugit (opinor) Clariss. Viri ac Senatores gravissimi, ut nuper Excellentissimi Principis nostri literas acceperitis, quibus cum super quadam questione inter illum ac Illustrissimam Reginam Controversa, nostram sententiam desideraret, flagitaret impense, nos (ut nos decuit) tanti Principis petitioni haudquaquam inique morem gerere volentes, tandem in illam omnium (presertim Seniorum) suffragiis convenimus sententiam, ut selectis quibusdam Sacre Theologie tum Professoribus tum Bachalauriis ac aliis Magistris, tantam questionem examinandi, determinandi, ac definiendi. nomine totius Universitatis Provincia delegaretur. Illi (inter quos et ego minimus a vobis selectus) tantæ rei curam demandatam agentes, omni consultatione, deliberatione, diligentia, ac sacre Scripturæ locorum conferentia tum etiam Interpretum, denique publica disputatione præmissis, tandem ad illius questionis determinationem ac definitionem devenerunt. Super qua ut nullus est vestrum (quibus ea provincia commissa est) qui aut ambigere aut refragari possit: Ita et vobis omnibus (quod et Gratia a vobis concessa postulat) eandem compertam esse Volumus. Accipite igitur ac amplectimini, quod vestra Causa, vestrisque nominibus, a Fratribus vestris, per ingentes labores, ac summam industriam exantlatum est. Determinatio in hiis scriptis comprehensa sic habet.

Nos Universitas studentiam Academicæ Cantabrigiensi, omnibus infra scripta lecturis auditurive salutem. Cum occasione causæ Matrimonialis, inter Invictissimum et Potentissimum Principem et Dominum nostrum Henricum octavum Dei gratia Angliæ Franciæque Regem, Fidei Defensorem, ac Dominum Hiberniæ, et Illustrissimam Dominam Catharinam Reginam controversæ, de illa questione nostra rogaretur sententia: videlicet, An sit jure Divino et naturali prohibitum, ne Frater ducat ut uxorem Relictam fratris mortui sine liberis? Nos de ea re deliberaturi more solito convenientes; atque communicatis consiliis, Matura consultatione tractantes quomodo, quo ordine ad investigationem veritatis certius procederetur, ac omnium tandem suffragiis, selectis quibusdam ex doctissimis Sacre Theologiæ Professoribus, Bachalauriis, ac aliis Magistris ea cura demandata, ut scrutatis diligentissime Sacre Scripturæ locis, illisque collatis referrent ac renunciarent, quid ipsi dictæ questionis respondendum putarent. Quoniam auditis, perpensis, ac post publicam super dicta questione disputationem matura deliberatione discussis

hiis, quæ in questione prædicta alterutram partem statuere et convellere possint; Illa nobis probabiliora, validiora, veriora, etiam et certiora, ac genuinum et syncerum Sacre Scripturæ intellectum præ se ferentia, Interpretum etiam sententiis magis consona visa sunt, quæ confirmant et probant, jure divino et naturali prohibitum esse, ne Frater uxorem fratris mortui sine liberis accipiat in conjugem: Illis igitur persuasi, et in unam opinionem convenientes, ad Questionem prædictam ita respondendum decrevimus, et in hiis scriptis, nomine totius universitatis respondemus, ac pro Conclusionem nobis solidissimis rationibus et validissimis argumentis comprobata affirmamus, quod ducere uxorem Fratris mortui sine liberis, cognitam a priori viro per Carnalem copulam, nobis Christianis hodie est prohibitum Jure Divino ac naturali. Atque in fidem et testimonium hujusmodi nostræ responsionis et affirmationis, hiis Literis sigillum nostrum commune curavimus apponi. Dat. Congregatione nostra Cantebrigiæ, die nono Martii Anno Domini Millesimo quingentesimo vicesimo nono. Dominica 2. Quadragesimæ Anno Domini 1529. in Wyndesor.

Delivered by me W. B. Vicechancellor in the Chambre of Presence, post vespas.

Your Universitie of Cambridge have them most humbly commended unto your Grace, and here thei have sent unto your Highness their Letters. Than kisse them and so deliver them.

Furthermore as touching your Request expressed in your Letters dyrected unto them by Mr. Secretary and Mr. Fox your most wyse Counsaillers in th' accomplishing of the same, they have don their Devors, and here in Writing under their Comon Seale, thei have sent unto your Grace ther Sentence, desyring the same to accept, and to take it in parte and good worthe. And if thei had any thing ellys to gratify your Grace wythall, their Lettres and their Studies, your Highness shuld be suer therof to the uttermost of their Powers.

M. S. C. C. C. Given to the College by
Dr. Geron, Master.

To the Right Worshipfull Master Doctor Edmonds, Vicar of Alborne in Wiltshire.

My Duty remembred, I hartily commend me unto you, and I let you understand, that Dominica Secunda at Afternoon, I came to Wyndesor, and also to Part of Mr. Latymer's Sermon, and after the end of the same, I spake with Mr. Secretary, and also with Mr. Provost, and so after Even-Song, I delivered our Letters in the Chamber of Presence, all the Court beholding. The King with Mr. Secretary did there read them, but not the Letters of Determination, notwithstanding that I did there also deliver them, with a Proposition. His Highness gave me there great Thank, and talked with me a good while.

He much landed our Wisedomes and good Conveyance in the Matter, with the great Quietness in the same. He shewed me also what he had in his Hands for our University, according unto that, that Mr. Secretary did express unto us, &c. So he departed. But by and by, he greatly praised Mr. Latimer's Sermon, and in so praising sayd on this wise, This displeaseth greatly, Mr. Vicechancellour yonder. Yon same, sayd he unto the Duke of Norfolk, is Mr. Vicechancellour of Cambridge, and so pointed unto me. Then he spake secretly unto the said Duke, which after the King's Departure came unto me, and wellcomed me, saying amongst other Things, that the King would speak with me on the next day; and here is the first Act. On the next day, I waited untill it was Dinner time; and so at the last Dr. Butt came unto me, and brought a Reward, twenty Nobles for me, and five Marks for the younger Procter, which was with me; saying that I should take that for a resolute Answer, and that I might depart from the Court, when I would. Then came Mr. Provost, and when I had shewed him of the Answer, he said, I should speak with the King at after Dinner for all that, and so brought me into a privy place, where as he would have me to wait at after Dinner. I came thither and he both, and by One of the Clock, the King entred in. It was in a Gallery. There were Mr. Secretary, Mr. Provost, Mr. Latimer, Mr. Procter, and I, and no more: The King there talked with us, untill Six of the Clock. I assure you, he was scarce contented with Mr. Secretary and Mr. Provost, that this was not also determined, *An Papa possit dispensare*, &c. I made the best, and confirmed the same that they had shewed his Grace before, and how it would never have been so obtained. He opened his Minde, saying, that he would have it determined at after Ester, and of the same was counsailed a while.

I pray you therefore study for us, for our Business is not yet at an end, *An Papa potest dispensare cum Jure Divino*, &c. Much other Communication we had, which were too long here to recite. Thus his Highness departed, casting a little Holy Water of the Court: And I shortly after toke my Leave of Mr. Secretary and Mr. Provost, with whom I did not drink, ne yet was bidden, and on the Morrow departed from thence, thinking more than I did say, and being glad that I was out of the Court, where many Men, as I did both hear and perceive, did wonder at me. And here shall be an end for this time of this Fable.

All the World almost crieth out of Cambridge for this Act, and specially on me, but I must bear it as well as I may. I have lost a Benefice by it, which I should have had within these ten Dayes. For there hath one false in Mr. Throckmorton's Gift, which he hath faithfully promised unto me many a time, but now his Mind is turned and alienate from me. If ye go to the Court at after Ester, I

pray you have me in remembrance there, as ye shall think best. But of this no more.—Mr. Latymer preacheth still, *Quod amuli ejus graviter ferunt*. I am informed, that Oxford had now elected certain Persons to determine the King's Question. I hear say also, that Mr. Provost was there in great Jeopardy. Other Tidings I have none at this time, but that all the Company be in good Health, and heartily saluteth you. And thus fare you heartily well. At Cambridge, in *Crastino Dominic. Palmarum*.

Your own to his Power.

William Buckmaster.

The King willed me to send unto you, and to give you word of his Pleasure in the said Question.

M. S. C. C. C. Miscellan. P.

XVII.—Three Letters written by K. Henry to the University of Oxford, for their Opinion in the Cause of his Marriage.

[Ex MS. D. Kennet.]

Letter I.—By the King.

TRUSTY and well beloved Subjects we greet you well. And whereas we have for an high and weighty Cause of ours, not only consulted many and substantial well learn'd Men within our Realm and without, for certaine Considerations our Conscience moving, we think it also very convenient to feel the Minds of you amongst you in our University of Oxford, which be erudite in the Faculty of Divinity, to the intent we may perceive of what Conformity ye be with the others, which marvelously both wisely and substantially have declared to us their intent and mind: Not doubting but that ye for the Allegiance and Fidelity that ye are bound unto us in, will as sincerely and truly without any Abuse declare your Minds and Conscience in this behalf, as any of the other have done. Wherefore we will and command you, that ye not leaning to wilfull and sinister Opinions of your own several Minds, not giving Credence to Misreports and sinister Opinions or Perswasions, considering we be your Sovereigne Leige Lord, totally giving your true Mind and Affection to the true Overture of Divine Learning in this behalf, do shew and declare your true and just Learning in the said Cause, like as ye will abide by; wherein ye shall not only please Almighty God, but also us your Leige Lord. And we for your so doing shall be to you and our University there so Good and Gracious a Sovereigne Lord for the same, as ye shall perceive it well imploy'd to your well Fortune to come; In case you do not uprightly according to Divine Learning hand your selves herein, ye may be assured, that we not without great Cause, shall so quickly and sharply look to your unnaturall Misdemeanour herein, that it shall not be to your Quietness and Ease hereafter. Wherefore we heartily pray you, that according both to Duty to God and

your Prince, you sett apart all untrue and sinister Informations, and accommodate your selves to the meer Truth as it becommeth true Subjects to do; assuring you that those that do, shall be esteemed and set forth, and the contrary neglected and little set by: Trusting that now you know our Mind and Pleasure, we shall see some Conformitie among you, that we shall hereof take great Consolation and Comfort, to the great Allegement of our Conscience: willing and commanding you among you to give perfect Credence to my Lord of Lincolne our Confessour in this behalfe and matter; and in all things which he shall declare unto you or cause to be declared in our behalfe, to make unto us either by him or the Authentick Letters full Answers and Resolution, which your Duty's well remembred, We doubt not but that it shall be our high Contentation and Pleasure. Given under, &c.

LETTER II.—By the King.

TRUSTY and Well-beloved, We greet you well. And of late being informed, to our no little Marvell and Discontentation, that a great Part of the Youth of that our University with contentious Factions and Manner, daily combineing together, neither regarding their Duty to Us their Sovereigne Lord, nor yet conforming themselves to the Opinions and Orders of the vertuous, wise, sage, and profound learned Men of that University, wilfully to stick upon the Opinion to have a great Number of Regents and Non-Regents to be associate unto the Doctors, Proctors, and Batchelors of Divinity, for the Determination of our Question; which we believe hath not been often seen, that such a Number of right small Learning in regard to the other, should be join'd with so famous a Sort, or in a manner stay their Seniors in so weighty a Cause: which as we think should be no small Dishonour to our University there, but most especially to you the Seniors and Rulers of the same, assuring you that this their unnatural and unkind Demeanour is not only right much to our Displeasure, but much to be marvelled of, upon what Ground and Occasion they being our meere Subjects, should shewe themselves more unkind and wilfull in this Matter, than all other Universities, both in this and all other Regions do. Finally, We trusting in the Dexterity and Wisdom of you and other the said Discreet and Substantial Learned Men of that University, be in perfect Hope, that ye will conduce and frame the said young Persons unto good Order and Conformity, as it becommeth you to do. Wherefore we be desirous to hear with incontinent Diligence, and doubt you not we shall regard the Demeanour of every one of the University, according to their Merits and Deserts. And if the Youth of the University will play Masteries, as they begin to do. We doubt not but that they shall well perceive, that *non est bonum irritare Crabrones*. Given under, &c.

LETTER III.

To our Trusty and Well-beloved, the Commissary-Regents, and Non-Regents of our University of Oxon.

TRUSTY and Well-beloved, We greet you well. And whereas by sundry our Letters, sent and delivered at sundry times by the Hands of our Counsellors unto you, with Credence declared unto you by the same, we have only required and made instance unto you, for the obtaining of that, which at the least Desire of any Christian Man ye be bound and oblig'd to do; that is to say, to declare and shew your Opinions and Sentence in such a Doubt, as upon the Dissolution and Determination whereof, dependeth the Tranquility, Repose, and Quiet of our Conscience, we cannot a little marvell that you neither having respect to our Estate, being your Prince and Sovereigne Lord; nor yet remembering such Gratuites and Benefits as we have always shew'd unto you, as well to the particular Wealth of Diverse as to the Common Body of that our University, without any correspondency shew'd on their Behalfe againe, have hitherto delay'd and deferr'd not only to send us your Determination and Resolution to our Demand and Question, but also refused to take Order, or enter into any Way or Meane, whereby you might declare or shew unto us, that ye be of Mind and Determination to endeavour your selfe for an Accomplishment of our Desire in that Behalfe. And so much the more marvell we at this your Manner of Delayes, that our University of Cambridge hath within far shorter Time not only agreed upon the Fashion and Manner to make Answers unto us effectually, and with Diligence following the same; but hath also 8 Days since sent unto us their Answers under Common Seale, plainly determining, *Prohibitionem esse Divini et naturalis Juris, nē frater Uxorem fratris etiam mortui sine liberis ducat Uxorem*. For the searching of the Truth in which Matter, if ye had before this time condescended upon the Manner and Fashion convenient in that Behalf, we could then have taken any Delay afterward, upon any other cold Pretence made, but in good Part: Whereas now the refusing to agree upon any such Order, and denying to do that which should be but the Entrie into the Matter for declaration of your Forwardness, Good Will, and Diligence: We can't otherwise think of you, but that you neither behave your selves towards Us, as our Merits towards you have deserved, as good Subjects to a kind Prince and Sovereigne Lord; as by the Learning ye professe, ye be obliged and bound. Wherefore revolving this in our Mind, and yet nevertheless considering you to be there by our Authority and Grant, as a Body Politique, in the ruling whereof in Things to be done in the Name of the Whole, the Number of the Private Suffrages doth prevaile, and being loth to shewe our Displeasure, whereof we

have so great Cause ministred unto us, unto the Whole in general; whereas the Fault perchance consisteth and remaineth but in light and willfull Heads; for the tender Consideration we bear to Learned Men, and the great desire we have to nourish, maintaine, and favour those that are Good; have thought convenient to send unto you these Letters by our Trusty and Right Well-beloved Clarke and Counsellor, Mr. Edwarde Fox, trusting verily that ye which be Heads and Rulers there, well considering and weighing your Dutyes in the Accomplishment of our Request, for the searching the Truth in such a Cause, as touching your Prince and Sovereigne Lord, our Soul, and the Wealth of this our Realme: and your great Lack and Blame with just Cause of High Displeasure to be worthily conceiv'd by us in the denyall and slack doing thereof, will so order and accomodate the Fashion and passing such Things as should proceed from that University in this Case, as the Number of the private Suffrages given without reason, prevaile not against the Heads, Rulers, said Sage Fathers, to the Detriment, Hindrance, and Inconvenience of the Whole. But so to examine, try, and weigh the Opinions and Minds of the Multitude, as the Importance of the Matter doth require: Wherein we doubt not but your Body is established in such wise, that there be left waies and means to the Heads and Rulers how to eschew and avoid such Inconveniences, when they shall chance: As we trust ye that be Heads and Rulers for the comprobation and declaration of particular good Minds, ye will not faile to do accordingly, and so by your Diligence to be shew'd hereafter, to redeem the Errors and Delaies past. The Favour we beare to the Maintenance of Learning, we would be very glad, as our said well-beloved Councillour can shew unto you on our Behalfe; unto whom we will you give firme credence: Given under our Signet at our Castle of Windsor.

XVIII.—*Copie of the King's Letters to the Bishop of Rome.*

[Ex MSS. Rymeri.]

ETSI videamus vel temporum vel Hominum iniquitate fieri, ut postulata nostra, quantumvis equa ac naturali ratione subnixa, parum expediantur, nihil etiam proficere, in causa nostra justissima, Charissimi fratris et Consanguinei ac perpetui Confederati nostri, Christianissimi Regis Amicissimas preces; Nobilium autem nostrorum intercessionem non modo contemni, sed etiam derideri, quod eos equo animo non laturos existimamus. Denique re ipsa nihil prestari quod nos afflictos atque vexatos sublevet; hæc omnia, licet apertius cernamus quam velimus, tum autem ex Oratoribus nostris quos apud vos habemus, tum a vestro istic Oratore cognoscamus; est tamen spei opinionisque nostræ

tam diversus exitus ut subinde cogitantibus nobis ac memoria repentinis omnes causæ nostræ circumstantias, porro autem singula Conferentibus que precesserunt queque secuta sunt, fidem factorum, dictorum atque responsorum vestræ Sanctit. in hac causa nostra quam aliqui certam et firmam, fide dignorum Oratorum et vestrorum et nostrorum relatio constituit, ipsa ratio Communis labefactet atque convellat; atque in re certissima tam dubium reddit ut certo interdum non credamus Sanct. vest. fecisse que fecisse cognoscimus quum ea facere non debuisset intelligamus. Nam ut omitteremus ea quæ longius precesserunt, quod nuperime efflagitavimus de dandis in Anglia Judicibus, quis Credidisset Sanctitatem vestram negare voluisse; longe aliter superabamus nos. Aliter certe credidit Christianissimus Rex qui nobiscum una id petiit: Aliter crediderunt sui Consiliarii, quorum suasu id fecit: Secus crediderunt nobiles nostri omnes, et omnes omnium ordinum primi viri. Qui ad nostra postulata suas literas adjunxerunt, et quem non ad id adigerit ratio ut crederet Sanctitatem vestram facturam Dei respectu quod debuisset, et in principum gratiam quod inculpatè potuisset: debuisset certe permittere sacrosanctis olim Consiliis id definientibus, ut controversia illic terminetur ubi primum nata est. Illic enim Judices et propius vident et cernunt certius: Ut Gloriosissimo Martyri Cypriano placuit. Et Divus Barnardus ad Eugenium scribit bene facis tu quod appellationum negato Suffragio remittis negotia ad cognoscentes et qui noscere citius possunt: ubi enim certior et facilius notio, ibi decisio tutior et expeditior esse potest: potuisset autem Sanctitas vestra: nam olim se potuisse ostendit cum Judices ad nos in Angliam mitteret quos postea revocavit. Quod si debuisset quidem quod negari non poterit, et potuisset etiam ut quidem factis antea suis de consilio suorum declaravit, quis dubitaret de voluntate siquidem ut deberet ipsam liberam rectam et certam teneat Sanctitas vestra, non ad aliena arbitria accomodatam ac humanis respectibus inservientem quod res ita se habet ut habet fuerunt aliquando vices nostri, nunc ut videmus aliorum sunt; Non in Lege Domini, sed in rerum vicissitudine meditandum est, ut de vestræ Sanctitatis Manu aliquod auxilii expectemus, sed auxilium nostrum a Domino certum est, et in Domino sperantes non infirmabimur. Nam in conspectu omnium, acta probant voluntatem Sanctitatis vestræ totam Cæsari addictam esse: Illius nutu flecti, ad illius arbitrium attemperari. Si quid petimus, si quid rogamus, quod officii vestri esset, prima ratio est, ut ne quid Cæsari displiceat. Quem etiamsi amicum habeamus, tamen dominantem in illo naturæ affectum ut improbare omnino non possumus, ita in hac causa nostra iniquiorem nobis non sine causa refugere debemus et recte gravissimam nobis injuriam factam et vestro officio indignissimum dedecus admissum videmus, ut cum Cæsar se in

hac causa interposuerit, etiam cum se opposuerit definitioni appellatione interposita, cum se partem publice professus sit, vestra Sanctitas tamen eundem semper consultorem adhibeat : ad illius imperium figat, ac refingat, differat, proroget, mutet et statuatur quodcumque temporis rationi opportunum videatur. Et si quid ab adverso dicatur statim creditur : Si quid nos proposuerimus omnino rejicitur, scilicet creditur nunc Regina Regnum nostrum Angliæ non esse tutum locum in quo causa judicetur : Et creditur unicæ allegationi sine testibus contra tam preclara et aperta documenta quæ nos in diversum edidimus non verbis et assertionibus quæ fingi possunt, sed rebus ipsis et factis quæ non mentiantur. Nos enim quanta cum libertate atque impunitate audivimus omnes in nos, liberius etiam quam oportuit, quod videbatur proferentes, nemini unquam aliam opinionem extorsimus, quam quæ animo videretur suo : diversum a nobis sentientes etiam in cæteris, favore et prosequimur et prosecuti sumus. Et tamen, post tot argumenta securitatis, et cum nullum signum adhuc apparuerit cur timere quisquam a nobis merito deberet, credit vestra Sanctitas nudam Regina allegationem in diversum. Quo tempore dubitari potuit qualiter essemus laturi quod ageretur et quanta cum equanimitate passuri quod fieret, si quid contra nos fieret. Missi sunt ad nos Iudices in Angliam, a Sanctitate vestra, nunc vero cum id amplius factitari non potest, non modo dubitatur sed creditur diversum ejus, quod nos probavimus. Probavimus autem nos Regnum nostrum locum esse tutum in quo causa nostra judicetur viz. cum hactenus summam omnibus dicendi libertatem permiserimus. Regina vero tantum allegat diversum, et si quas probationes attulerit, vanæ sint oportet et falsæ nec verisimiles. Quæ quum ita sint, aliud tamen cur Iudices non dederit, non respondit Sanctitas vestra, nisi quod Regina allegavit locum suspectum. Et quis crederet Sanctitatem vestram ista nobis respondisse, nec aliud dixisse ne Iudices daret in partibus : certe referendum credulitatem, exigit res vero ipsa negat. Si sequamur quod antea diximus eam persuasionem ut credamus Sanctitatem vestram voluntatem suam ita Cæsari addixisse, ut non ex animi vestri summa prudentia præditi sententia sed ex Cæsaris affectu respondere contendant. Quæ res facit ut iterum atque iterum repetitis literis Sanctitatem vestram adeamus, expressuri nimirum si quid aliud moverit Sanctitatem vestram cur nostris ultimis desideriis non annuerit cupidi etiam literis vestris intelligere cui causæ potissimum, denegando innixa sit. Sic enim expressius et certius mentes invicem et animi nostri sententias communicabimus : Si in causis hiisce gravioribus et postulata et responsa scriptis mandaverimus. Itaque petimus denovo hiis literis a Sanctitate vestra ut causam nostram in Anglia datis Iudicibus, illis quos inter oratores tanquam indifferentes et equi-

simos nominabimus, decidi patiat, atque permittat. De Iudicibus autem nullam ut accipimus facit difficultatem Sanctitas vestra, tantum de loco Questio fuit, quum sacra Consilia jam definierunt et Sanctus etiam Cyprianus et Divus Bernardus ut prædiximus, utique convenientissimum affirmant, ut in eo loco causa terminetur ubi primum nata est. Durum certe esset probare nudam Regina allegationem de loco suspecto, contra ea Argumenta quæ nos ostendimus. Et facile videt prudentia vestra non levem nobis notam inuri, ut ea infamia aspergamur, quasi in causa tanti Sacramenti suspecti haberemur, ne eam ex equo et bono Divinarum legum præscripto intra Regni nostri limitem terminari patemur : Suspicio talis crimen esset etiam in infimo homuncione famosum, in principe viro tanto magis angetur facinoris atrocitas, quanto sublimius consurgit fastigium dignitatis : Nec possumus certe pati, nedum equanimiter ferre, ut de suspicionem tam gravi immerito accusemur, ac sine teste etiam a vestra Sanctitate inique condemnemur. Quæ si communis Patris et Boni pastoris officio fungeretur, in eo potius laboraret ne quid temere cuiquam fiat, et ne sine omni sua culpa ledatur nec immerito notetur. Atque hoc nimirum est Christi vices in Terris gerere, conservandæ Charitatis exempla prebere, ita suum vindicare ne quid alteri detrahatur, ex equo et bono omnia disceptare, plane, simpliciter, et aperte agere, promissa prestare non obliquo ductu, alio tendere quam quo cursum aperte institueras. Hac omnia non ascribimus Sanctitati vestræ, nec de occultis Sacræ Literæ permittunt judicare, et nos semper temeraria judicia fugimus, nec in alium libenter admittimus quod in nos ipsos fieri equanimiter non ferremus. Sed si vestræ Sanctit. oratores, si vestri nuncii, vestri Magistratus, auctore Sanctitate vestra faciunt quod faciunt, cuius Rei certum iudicium Conscientiæ vestræ sit, clara certe verisimilitudo interim elucet : sed si Auctor est vestra Sanctitas. si Conscientia est, si facta probat, immo si non improbat aperte, non corrigit : Graviora sunt his cuius supra memoravimus quæ in Sanctitatem vestram dici possunt, nam quum Sanctitas vestra omnibus modis primum conata est impedire ne quis in Causa nostra suam sententiam libere proferret, ac deinde post multas longas et varias preces, Justitiæ Administrandæ necessitate adacta, ut suum cuique liberum iudicium permitteret, scribendi et dicendi quod suæ Conscientiæ videretur, literis tandem in publicum missis permiserit, omnibus liberam in Causa nostra scribendi facultatem : Magistratus interea vestri, vestro etiam nomine multis gravissimè minati sunt, si quid scripserint in Potestatem vestram. Hoc Bononiæ et aliis in locis permultis factum scimus. Cæsaris vero Oratores ubique in Italia, ac vestris præsertim ditionibus, contempto vestræ Sanctitatis edicto, indies non cessant Terrores, Minas, et cætera quæque Terramenta inculcare ; sciente et volente vel saltem non impediante

sed connivente Sanctitate vestra, his qui in Causa nostra scripserunt ac scriberent, ni revocent atque recantent. Et, qua Conspiratione nescimus, effectum est, ut Literarum nostrarum nec liber sit commeatus nec tutus. Christianissimus verò Rex nobis significavit, quomodo Orator vester qui apud illum est, de Causa nostra etiam nomine Sanctitatis vestræ, ut quidem asseruit, in verba pronuntiavit; nec veritus est tanto Principi audacter et impudenter mentiri; ut diceret Causam nostram contra omne jus et fas intendi, nullo jure aut ratione niti. Quæ verba, si ex animi vestri sententia protulit, non semper ex animi sui sententia, et scripsit et locuta est Sanctitas vestra, quæ Causam nostram aliquando justissimam appellavit. Quod si temeritas illius hominis a Sanctitatis vestræ sinceritate remota est, quod libentius vellemus, tamen quum eo munere fungatur, in quo ad mandatorum præscripta agere videatur, saltem aliqua ratione diluenda suspitio est: sicque illis agendum, quos Splendor Dignitatis reddit conspicuos; ne ullam scandali occasionem præsent, his quos in obsequio et amicitia continere cupiant. Nobiscum autem ita agat Sanctitas vestra, ut Naturæ Præcepta non transiliat; si suum sibi integrum servari cupiat, ne nostrum attingat, ne recipiat appellationes ad se in Causa nostra: Et si quas receperit, ne contra justitiam eas tueri studeat; sed secundum justitiam, eas in Regnum remittat; ne exercere conetur inhibitiones suas, in hac Causa contra nos, aut subditos nostros, quos illis modis non convenit deterreri. Sinat Leges et Prerogativas nostras Regni nostri Angliæ, nec tempore, nec auctoritate vestris cedentes, sua vi procedere: Inhibitiones istas, si quas fecerit, quod non credimus, maturiori Consilio revocet quæ factæ sunt, et cum alieni juris præjudicio, ne deinceps emittat. Summatim autem quod petitur; hoc est, ut ne ad se, neve ad Curiam Romanam, Causæ illius Cognitionem deferri patiatur, quæ intra Regni nostri Limites debet terminari. Nec credat Sanctitas vestra, ut cum Leges certas et fixas habeat hoc Regnum nostrum Angliæ, ne Causæ quæcumq; Regiam Personam, aut Rempublicam quoquomodo tangentes, extra Regni Limites Judiciis tractentur; vel permissuros nos eas nobis regnantibus infringi et violari; vel passuros Regni nostri Nobiles, tam grave præjudicium huic Regno inferri. Breviter site nil moveat Persona rogantis, moveat saltem Causa rogandi. Rogamus enim nos, quia Naturæ et Rationi consonum est, ut quod nostrum est nobis illibatum conservare studeamus. Rogamus autem Auctoribus Sacrosanctis Consiliis, hoc est, vestris Legibus; viz. ut in sua cujusque Provincia Causa terminetur. Rogamus ex sententia Divorum Cypriani et Bernardi, quibus hoc, ut supradiximus, equum visum est. Denique rogamus, quod Leges nostræ diversum non patiantur, et nos à Contentionibus abhorremus. His certè non annuere non potest Sanctitas vestra, si illum

Charitatis fervorem habeat, quem et Titulus Dignitatis præ se fert, et nos etiam habemus. Veruntamen, si hæ Causæ Rogandi Sanctitatem vestram moverint, ut concedat quod justum est, eatenus tamen apud nos valebunt, ne de Sanctitatis vestræ manu patiamur quod injustum est: Nec quisque facile patitur auferri, quod suum est. Et nos etiam in aliena illibenter irruimus, sed à Contentione non abest detrimentum: Et nullius ferè compendio semel natæ Controversiæ transiguntur. Quid animi habeat Sanctitas vestra, quid autem nobis respondere decreverit, rogamus ut per Literas velit significare.

XIX.—*A Letter of Gr. Cassali from Compiègne.—An Original.*

[Cotton Library, Vitellius B. 13.]

SERENISSIME et Invictissime Domine mi Supreme, Salutem. Compendium Regem Christianissimum, quemadmodum sibi placere ipse mihi dixerat, sum subsequutus. Cum ejus Majestati duo adhuc agenda supererant: Primum, quia meorum Literis certior factus sum, brevi Pontificem cum Cæsare conventurum, Literæ ad duos Cardinales, qui Parisiis sunt, ab hoc Rege Christianissimo conscribendæ videbantur; quibus illis mandaret, quo celerius poterint magnis itineribus in Italiam festinent. Itaque veluti à Rege postulavi, ut hujusmodi Literæ exarentur. Deinde valde existimabam necessarium, cum hoc Principe agere, ut duobus Cardinalibus daret in mandatis, ut ante omnes Cardinalis de Monte meminissent. Eique Pensionem annuam, saltem trium millium aureorum, ex quadraginta millibus, quæ mihi dixerat velle in Cardinales distribuere assignarent. Et Rex quidem hoc etiam scribi ad duos Cardinales jussit Secretario Vitandri: Quicum ego postmodo super iis Pensionibus Sermonem habui, cognovique sic in animo Regem habere, ut duo Cardinales quum Romæ fuerint, videant, qui potissimum digni hac Regia sint Liberalitate, in eosque, quum quid in Regno Galliæ Ecclesiasticum vacare contigerit, ex meritis unius cujusque Pensiones conferantur. Tunc autem nihil in promptu haberi, quod Cardinali de Monte dari possit: Verum Regis nomine illi de futuro esse promittendum, quod mihi certe summopere displicuit; et Secretario Vitandri non reticui, ostendens Pollicitationes hujusmodi centies, jam Cardinali de Monte factas fuisse; et modo si iterum fiant nihil aliud effecturas, nisi ut illius Viri quasi ulcera pertractent id quod Vitandri verum esse fatebatur, pollicitusq; est se, quum Rex à Venatu rediisset, velle ei suadere, ut Cardinalem de Monte aliqua præsent Pensione prosequatur; qua quidem te nihil conducibilis aut oportunius fieri posset.

Illud autem novi, quod meorum Literis ex urbe significatur, ad Guronum perscribi. Et D. Benettum ad Dominum Ducem Norfolciæ scribere arbitror his Literis, quæ hic mihi

reddita sunt, et cum præsentibus mitto. Quod autem et Rege Christianissimo cognovi illud est. Constituisse Cæsarem, superioribus diebus, relinquere Ferdinando Fratri viginti millia Peditum, Equitum decem millia; ita ut ipse solveret de suo Stipendia sex millibus Boemorum, et duobus millibus Militum navallium: Quatuor vero millibus Germanorum darentur Stipendia à liberis Germaniæ Civitatibus. At reliquis qui Itolorum erant octo millia, nihil certi Stipendij decernebat; credens illos, quemadmodum in Italia plerumque evenire consuevit, aut exigua re, aut ad summum dimidio Stipendio acquieturos. Ex decem Equitum millibus, duo millia ex Flammings, Ordinibus relinquebant. In cæteris Stipendium à Pontifice, ut in illam diem factum fuerat, statuebat. Sed enim Itali Milites, male se tractari existimantes, tumultu facto Italiam versus abierunt; quod quum reliqui cognovissent, alij alio domos suas omnes discesserunt. Hujus autem seditionis Crimen in Petrum Mariam Rubeum Comitem Sancti Secundi collatum fuit: Idque quoniam discedentes milites ipsius comitit nomen clamantes ingeminabant: Illum igitur Cæsar comprehendijussit: Et Cardinalem Medices quoque legatum ut ejusdem affinem culpæ detineri, ac paulo post dimitti imperavit: qui primo quoque tempore per equos dispositos abiens Venetias se contulit: Atque hanc quidem rem Pontifex, ut debuit, iniquo animo tulisse dicitur; et de adeo insigni contumelia cum Cæsarianis omnibus est conquestus. Verum, illi quibus modis potuerunt, Cæsarem excusarunt, rogaruntq; ut placato sit animo donec Cæsarem ipsum audiat, qui ostendet quicquid fecit in ipsius Pontificis, beneficium fecisse. De conventu Pontificis Cæsarisq; pro certo ferme habetur Bononiæ futurum: Et ut ex litteris colligi potest, jam nunc Cæsar Italiam cum duodecim millibus peditum ingressus est: Et Pontifex ab urbe Bononiæ versus discedet, Romam enim venerat Petrus Cona Cæsaris legatus ad Pontificem deducendum: Qua de re quum hic certior factus essem, ad Franciscum fratrem meum, qui Romæ est, scripsi, ut Cardinalem de Monte, et alterum amicum nostrum adiret, rogaretque velint cum Pontifice agere, ut quoniam ita festinanter Bononiam contendit, neque ipsos secum ducere potest, promittat se nihil antequam Romam redierit in causa Majestatis vestræ facturum, quum præsertim absque ipsis nihil recte in tanto negotio confici possit. Præterea fratri meo ut idem nonnullis alijs Cardinalibus diceret mandavi: quod si viderit non posse id a Pontifice impetrari, ab ipsis contendet ut Pontificem omnino sequantur, neque ætas decrepita illos moretur, sed quoquo modo sese deferri faciant: Neque velit Cardinalis de Monte, quemadmodum alias fecit, absente Pontifice legatus in urbe remanere, præsertim si, quod firme ab omnibus creditur, Pontifex Bononiæ usque in mensem Martium aut Aprillem est commoraturus. Sed nunc quod scribam omittendum non est.

Quum Caletio discedens equum consedissem, Secretarius qui illic erat Nuntii Pontificii, si litteras habere à Nontio mihi dixit, quibus respondebat ad quandam partem suarum litterarum, quæ illi meis verbis significarat, velle se omnino ad Pontificem scribere, ne quicquam in causa Majestatis vestræ ante reditum meum ageret, ea enim me allaturum, quæ sibi rationabiliter placere possent, dummodo nihil super causa factum fuisset. Responsum autem Nuntii illud erat, se in eam sententiam ad Pontificem scripsisse, et de ea ita scripsisse, ut mihi polliceretur, nihil antequam ego redierim in Majestatis vestræ causa innovatum fore: enimvero me rogavit ut aliquid boni, et quod nostris placere posset afferem, ne ipse mentitus esse videretur.

Sed de pensione in Cardinalem de Monte conferenda, quoniam postmodo Rex Christianissimus quemadmodum mihi promiserat scribere recusavit, et me rogavit ut adventum magni magistri expectarem, quid sequutum sit Majestas vestra ex Domino Wintoniensi cognosceret, ad quem de hac re abunde scripsi. Felix sit et optime valeat Majestas vestra. Compendii Die xvj. Novemb. M. D. xxxij.

Regia Majestatis.

XX.—*A Representation made by the Convocation to the King before the Submission.*

[Cotton Library, Cleop. F. 1.]

FIRST, as concerning such Constitutions and Ordinances Provincial as be to be made hereafter by us your most humble Subjects, we having our especial Trust and Confidence in your most Excellent Wisdom, and your Princely Goodness and fervent Zeal to the Promotion of Gods Honour and Christen Religion, and specially in your incomparable Learning farr exceeding in our Judgments the Learning of all other Kings and Princes that we have redde of, and doubting nothing but that the same shall still continue and daily increase in your Majestie, do offer and promise hereunto the same that from henceforth during your Highness natural Life which we most hertily beseech Almighty God long to perserve, we shall forbear to enact promulge or put in Execution, any such Constitution or Ordinance so by us to be made in time coming, unless your Highness by your Royal Assent shall license us to make promulge and execute such Constitutions, and the same so made shall approve by your Highnes Authority.

Secounde, Whereas your Highness Honorable Commons do pretend that diverse of the Constitutions Provincial, which have ben heretofore enacted be not only much prejudicial to your Highness Prerogative Royal, but also overmuch onerous to your said Commons, we your most humble Subjects for the Considerations aforesaid, be contented to referr and commit all and singular the said Constitutions to the Examination and Judgment of

your Grace only: And which soever of the same shall finally be found thought and judged by your Graces most high Wisdom prejudiciall and overmuch onerous as is pretended, we offer and promise your Highness to moderate or utterly to abrogate and annull the same, according to the Judgment of your Grace. Saving to us allwaie all such Immunities and Liberties of this Church of England, as hath been granted unto the same by the Goodness and Benignite of your Highness, and of others your most noble Progenitors, with all such Constitutions Provincial as do stand with the Laws of Almighty God and Holy Church, and of your Realm heretofore made, which we most humbly beseech your Grace to ratifie and approve by your Royal Assent, for the better Execution of the same in Times to come, amongst your Graces People. Providing also that until your Highness Pleasure herein shall be further declared unto us, all manner of Ordinaries may execute their Jurisdictions in like manner and form as they have used the same in Times past.

XXI.—*A Letter by Magnus to Cromwell, concerning the Convocation of York.*

Taken from the Original.

[Cleop. E. 6. p. 252.]

AFTER full due Recommendation unto your good Mastership, like it the same to wete, that yesterdaie was here with me Mr. Doctor Lee, and shewed unto me the Kings most gracious Pleasure and your Advertisements for my going Northwards to the Convocation at York. So it is, as I doubt not the said Mr. Doctor Lee knoweth and conceiveth, that I have not a little been sik and diseased, but greatly grieved with a Rewme in myn Hed, and a Catarr fallen into my Stomake, by reason whereof, I have had, and yet have a continuall great Cough, I am in truste that my Diseases and Sicknes is in Declination, supposing thereby the sooner to have Recovery, and this Daye have sent for my Horses into Nottingham shir, and truste with the Helpe of God to be at York soone after the Begynning of the said Convocation. Many yeres afore-passed, I have ever been redy to go when I have been commanded, and yet I have as good a Will as ever I had, but myn old Body is now soe ofte cloggod with Infirmitie and Unweildenes, that it woll not aunswer to the Effect of my Desire and good mynde, yet nevertheles with the good Helpe and Counsell also of Mr. Bartlot, I shall doe as much as I may to make me soe strong as it woll be, and have had Communcation at large with the said Mr. Doctor Lee, touching our intended Business. I am very glad that he shall be at York at this Season, for at the laste Convocation where as was graunted unto the Kings Highness the great Some of Mony to be paide in Five Yeres, with the

recognising his Grace to be *supremum Caput*, &c. I had very litle Helpe, but my self albeit the Kings Highness said that he wolde have sent other Bookes after me, which came not: soe that therefore the Kinges Causes were the longer in treating and reasonyng or they came to good Effect and Conclusion; the Prelates and Clergie there woll not in any wise give firme Credence to reporte of any Acts that be paste here, onles the same be shewed unto them authentically, either under Seale, or otherwise, or the Kings most honourable Letters addressed accordingly, these two things in myn Oppynnyon, must both be done, for without the same, the Prelats and Clergie of the North Parties being farre from Knowledge of the Kings most high Pleasure, woll not for any Credence, be hasty to proceed to any straining Acts, but woll esteem their Reasons and Lernyng, to be as effectuell as others be. I write the more at large unto you herryne, bycause, as it shall please you, and as ye shall seem good, the Matters that now be intended, may be put in order. Glad I would have been to have comen nowe unto you myself, but I assure you, I dare not as yet come into the open Ayer, soe soone as I may, it shall be my firste Pilgrimage by the Grace of God, who ever preserve you myn one good Master. At Maribone this Monday the xxth Daye of Aprill.

Your own Preiste

and Bedeman

T. Magnus.

XXII.—*A Protestation made by Warham, Archbishop of Canterbury, against all the Acts pass'd in the Parliament to the Prejudice of the Church.*

[1531. P. 120.]

Protestatio Archiepiscopi Cantuar.

IN Dei Nomine. Amen. Per præsens publicum instrumentum cunctis appareat evidenter et sit notum, quòd Anno Domini secundum Cursum et Computationem Ecclesiæ Anglicanæ Millesimo Quingentesimo xxxi^o. Indictione Quintâ, Pontificatûs Reverendissimi in Christo Patris et Domini nostri, Domini Clementis Divinâ Providentiâ illius Nominis Papæ Septimi, Anno Nono, Mensis verò Februarii die vigesimo quarto: In quodam superiori Cubiculo sive Camerâ infra Manerium Reverendissimi in Christo Patris et Domini, Domini Wilhelmi Permissione Divinâ Cant' Archiepiscopi, totius Angliæ Primatis, et Apostolicæ Sedis legati, de Lambithe Winton' Dioc. situatum in nostrorum Notariorum Publicorum Subscriptorum, ac Testium inferioris Nominatorum præsentiâ constitutus personaliter idem Reverendissimus in Christo Pater, quandam Protestationem, in scriptis redactam, fecit, et interposuit, ac palam et publicè Protestatus est, ceterâque fecit et exercuit prout, et quemadmodum quâdam Papii Schedulâ, quam manibus suis tunc tenens

publicè legebat, plenius continebatur; cujus quidem Schemulæ tenor sequitur, et est talis.

In Dei Nomine. Amen. Nos *Wilhelmus* permissione divinâ Cant. Arch. totius Angliæ Primas, et Apostolicæ sedis legatus, Protestamur publicè et expressè, pro nobis, et sanctâ Ecclesiâ nostrâ Metropolitâ Cantuariensi, quod nolumus, nec intendimus, sicuti neque sana Conscientiâ possumus, *Alicui statuto* in præsentî Parlamento apud Fratres Prædicatores London tertio die mensis Novembris Anno Dom' 1529. et Anno Regni Regis Henrici Octavi xxi. inchoat,' et abinde usq; ad Westm' prorogat,' et ibidem huc usque continuat,' edito, seu deinceps edendo, quatenus statuta hujusmodi, seu eorum aliquod, in derogationem *Romani Pontificis*, aut *Sedis Apostolicæ*; vel damnum Præjudicium, sive Restrictionem *Ecclesiasticæ Potestatis*; aut in Subversionem, Enervationem, seu Derogationem, vel Diminutionem, *Jurium, Consuetudinum, Privilegiorum, Prærogativarum, Præ-eminenti- arum*, seu *Libertatis Ecclesiæ nostræ Metropoliticæ Christi Cant'* prædict' tendere dignoscuntur, quomodolibet consentire; sed ad omnem Juris effectum qui exinde sequi poterit aut debebit, eisdem Dissentire, Reclamare, Contradicere; ac Dissentimus, Reclamamus et Contradicimus in his scriptis. Super quibus omnibus, et singulis præmissis, idem Reverendissimus Pater nos Notarios publicos subscriptos sibi unum, vel plura, publicum seu publica, Instrumentum sive Instrumenta, exinde conficere debetè et instanter requisivit et rogavit.

Acta sunt hæc omnia et singula prout supra scribuntur et recitantur sub Anno Domini, Indictione, Pontificatu, Mense, Die, et loco prædictis; Præsentibus tunc ibidem venerabilibus, et probis Viris, Magistris Johanne Cocks, legum Doctore: Rogero Harman Theologiæ Baccalaureo: Ingelramno Bedill, Clerico: Et Wilhelmo Waren Literato, Testibus ad præmissa vocatis specialiter et rogatis.

Istud Instrumentum similiter erat subscriptum manibus prædictorum trium Notariorum, with the foregoing Instrument; which was that of the Submission of the Clergy. They were

William Potkyn, John Hering,
and Thomas Argal.

This was copied out of a MS. in my Lord Longvill's Library.

XXIII.—*To the King. From Edmund Bonner at Marselles.*

A Letter of Bonner's upon his reading the King's Appeal to the Pope.

An Original.

[Cotton Library, Vitellius, B. 14. Fol. 75.]

PLEASETH it your Highness to be advertised, that sythen my last Letters sent unto the same of the ivth of this present by Tha-

deus the Curror wherein I declared in what Termes were the Proceedings here, I was commaunded by my Lord of Winchester and other your Highnes Ambassadors here, to intimate unto the Popes Person, if the same were possible to do, all suche Provocations and Appelles which your Highnes heretofore had made unto the Generall Councell, and sent hither to be intimated accordinglye. Whereupon desiring Mr. Penyston to take the Pains with me unto the Popes Palace for the Expeditions of an Acte concernyng your Highnes, and he right glad and very well content to do the same: I repayred with hym thither the vith of this present, in the Mornyng, and albeit that at the Begynnyng some Resistance and Contradiction was made that we shold not come unto the Pope, which as then was in manner full readye to come unto the Consistorie; And therefore not accustomed with other Business to be interrupted, yet in Conclusion we came to that Chamber where the Pope stode bytwene two Cardinales, de Medices and Lorayne, redie apperelled with his Stole towards the Consistorie. And incontinently upon my comyng thither, the Pope, whos Sight is incredulous quick, eyed me, and that divers tymes, making a good Cawse in one place, in which tyme I desired the Datary to advertise his Holines that I desired to speke with him. And albeit the Datarie made no litle Difficultie therein thinking the Tyme and Place not most convenient, yet perceyvyn that upon refusal I wool have goon furthwith to the Pope, he advertised the Pope of my said Desire. And his Holynes dismyssing as then the said Cardinals, and letting his Vesture fall went to a Wyndowe in the said Chamber calling me unto him, at what tyme (doynge Reverence accustomed) I shew'd unto his Holynes how that your Highness had given me expresse and straye Commandment to intimate unto hym, how that your Grace had first solomly provoked and also after that appealed unto the Generall Councell, submitting your self to the Tuicion and Defence thereof, which Provocation and Appelles I said I had under authentike Writinges then with me to shewe for that Purpose. Declaring that your Highnes was moved thus to doo upon reasonable Causes and Grounds expressed in the said Provocation and Appelles, and yet nevertheless soo tempering your Doynge that beyng a good and Catholike Prince, and proceeding thereafter, your Grace mynded not any thing to say, doo, or goo about agaynst the Holie Catholique and Apostolique Church, or the Authority of the See, otherwise then was the Office of a good Catholike Prince, and chausing soo to doo indeed intended in Tyme and Place according, Catholiquely to reforme and await the same. And herewithall I drew out the said Writing, shewing his said Holynes that I brought the same for Proof of the Premises and that his Holynes might see and perceive all the same, adding hereunto that

your Highnes used these Remedies not in any Contempt either of the Church, the See, or of his Holynes, but only upon Causes expressed in the said Writings. Desiring also his Holynes that although in tymes passed it liked hym to shewe unto me much Benevolence and Kyndnes wherbie I must and did accompte my self greatly bounden unto the same, yet considering the Obligations a Subject must and doth of Right beare chiefly unto his Sovereyn Lord, he woud take al my Doyngs in good parte, and not to ascribe any Unkyndnes unto me in this behalfe, but only to consider that a Subject and Servant must do his Masters Commandement. The Pope havng this for a Brekefast, only pulled downe his Head to his Shoulders after the Italian Fashion, and said that because he was as then fully ready to goe to the Consistorie he would not tarye to hear or see the said Writings; but willed me to come at after noone and he would gladly giffe Audience to all the same, and other things that I would propose or do, whereupon his Holynes departing streyght to the Consistorie, I returned to your said Ambassadors, telling them what I had doon, and what Answer I had. That after noone I and Mr. Penyston (whom I entended aswel in the Popes Answers, as also in other my Doinge, to use as a Wittnes if the Cause should soe require,) repayred to the Palace, and bycause that Audience was assigned unto many, and among others unto the Ambassador of Millan, I tarried there the Space of an Howre and Halfe, and finally was called into the Pope's Secret Chamber, where (taking with me Mr. Penyston) I founde his Holines having only with hym Godsadyn of Bononie; The Pope perceyving that I had brought one with me, looked much upon hym, and a great deale the more, in my Opinion, bycause that in the Morning I did speak with his Holines alone, Mr. Penyston albeit beyng in the said Chamber, and saying what I did, yet not resorting nye unto his said Holines. And to put the Pope out of this Fantasie, and somewhat to colour my Entent, I tolde his Holynes that the said Mr. Penyston was the Gentilman that had brought unto me Commission and Letters from your Highnes, to intimate unto his Holynes the Provocation and Appeal forsaid; the Pope percease not fully herewith satisfied, and supposing that I would (as I indede entended) have recorde upon my Doyngs, said, that it were good for him to have his Datarie, and also other of his Counsell, to hear and see what were done in that Behalfe, and thereupon called for his Datarie, *Symonetta*, and *Capisuchi*. In the mean whyle, they beyng absent, and sent for, his Holynes leaning in his Wyndow towards the West syde, after a little Pawse turned unto me, and asked me of my Lord of Winchester how he did, and likewise afterward of Mr. Brian; but after that sort that we thought he would make me believe that he knew not of his

being here, saying thos Words; How doth Mr. Brian, is he here now: and after that I had answered hereunto, his Holynes not a little seeming to lament the Death of Mr. Doctor Bennet, whom he said was a Faithfull and Good True Servant unto your Highnes, enquired of me whether I was present at the Time of his Death, and falling out of that, and marvelling, as he said, that your Highness would use his Holyness after such sorte, as it appears ye did: I said that your Highnes no less did marveyll that his Holynes havng found so much Benevolence and Kyndnes at your Handes in all Tymes passed, would for acquittal shewe such unkyndnes as of late he did, as well in not admitting your Excusator with your lawfull Defences, as alsoe pronouncing against your Highnes; and here we entered in Communication upon two Poyntes, oon was that his Holynes having committed in Tymes passed, and in moost ample Forme, the Cause into the Realm, promising not to revoke the said Commission, and over that to confirm the Processe and Sentence of the Commisaries, beyng Two Cardinales and Legates of his See, should not especially at the Poynt of Sentence, have advoked the Cause from their Hands, reteyning it at Rome, but at the lest, he should have committed the same to some other indifferent Judges within your Realme, making herein that it could not be retayned at Rome: This Argument was Either his Holynes would have the Matter examyned and ended, or he would not: If he would, then either he would have it examined and ended in a Place whither your Highness might personally come, and ellse bende to send your Proctor; or else in that Place whither your Highnes nother couod or ought personally to come unto; Ne yet bounde to sende a Proctor: if he intended in a Place whither your Highnes might personally come, and elles bound to send a Proctor he intended well and ought to have provided accordingly. If he entended that the Matter shuld be examyned and ended in that Place wher your Highnes neither could nor ought personally to come, nor yet bounde to send a Proctor then his Holynes did not well and justly. Saying that ether your Highness shuld therbie be compelled to make a Proctor in Matter of such Importance against your Will; or enforced to a Thing unto you impossible, or elles to be left without Defence, having just Cause of Absence. And for as much as Rome was a Place whither your Highnes could not ne yet ought personally come unto, and alsoe was not bound to send thither your Proctor. I said therefore that his Holynes justly shuld not have retayned the Matter at Rome. The Second Point was that your Highnes Cause beyng in the Opinion of the best Learned Men in Christendome approved Good and Just, and so many wayes known unto his Holynes; the same shuld not soe long have retayned it in his Hands without Judgment: His Holynes

answering to the same, as touching the First Poynt, said that if the Quene (meanyng the late Wife of Prince Arthure, calling her always in his conversation, the Queen) had not given an oath *perhorrescentia et quod non sperabat consequi Justitia complementum impartibus*, refusing the Judges as suspect, he would not have advoked the Matter at all, but been content it shuld have been examyned and ended in your Realm; but seeing she gave that Othe and refused the Judges as suspect, appealing also to his Courte, he said he might and ought to hear her, his Promise made to your Highnes, which was qualified, notwithstanding. And as touching the Second Poynt, his Holynes said that your Highnes only was the Defaut thereof, bycause ye woulde not send a Proxie unto the Cause, without which he said the same coude not be determynd. And albeit I replied aswell against his Answer to the First Poynt, saying that his Holynes cou'd ne yet thereupon retaine the Matter at Rome, and proceed against your Highnes there, and likewise against the Seconde Poynt, saying that your Highnes was not bound to sende any Proxie, yet his Holynes seeing that the Datarie was come in upon this last conclusion, said only that al these Matters had been oft, and many Tymes fully talked upon at Rome, and therefore willed me to omitte further communication thereupon, and to proceede to the Declaration, and doing of such Things, that I was specially sent for: Whereupon making Protestation of your Highnes Mynde and Intent towardes the Church, and See Apostolique, not intending any Thing to doe in contempt of the same, I exhibited unto his Holynes the Commission which your Highnes had sent unto me under your private Seale (the other sent by Frances the Curror not beyng then come) desiring and asking according to the Tenour thereof, and his Holynes delivering it to the Datarie commanded hym to rede it, and hereing in the same thes Wordes, *Gravaminibus et injuriis nobis ab eodem sanctissimo Patre illatis et comminatis*, began to loke up after a new sorte and said, *O questo et multo vero*, this is much true, meanyng that it was not true indeede. And verily sure not only in this but also in many Partes of the said Commission as they were red he shewed hymself grevouslie offended: insomuch that when those Wordes, *Ad sacro-sanctum concilium generale proxime jam futurum legitimum et in loco congruenti celebrandum*, were read, he fell in a marvelous great Cholere and Rage, not only declaring the same by his Gesture and Manner, but also by Wordes: speaking with great Vehemence, and saying, Why did not the King (meaning your Majestie) when I wrote to my Nuncio this you passed to speke, unto hym for this Generall Councell, giff no Answer unto my said Nuncio, but referred hym for Answer therein to the French King; at what Tyme he might perceive by my doying (he said) that I was very well disposed and much spake

for it: the thing so standing, now to speke of a General Councel, O Good Lord. But well! his Commission, and all other his Writings cannot be but welcome unto me, he said, whiche last Wordes we thought he spake willing to hide his Choler, and make me byleve that he was nothing angrie with this Doynge, where in very dede I perceived by many Arguments that it was otherwise: and one among another was taken here for Unfallible with them that knoweth the Pope's Conditions, that he was continually folding up and unwynding of his Handkercheffe, which he never doth but when he is tykled to the very Hert with great Choler. And albeit he was lothe to leave Conversation of this Generall Councel to ease his Stomack, yet at the last he commanded the Datarie to rede further: which he did. And by and by, upon the reding of thoos Clauses, *si oportet Rever. Patribus, &c. and post* and his Holynes eftsones chafed greatly; finally saying, *Questo e buon fiatto*, this is but well doon. And what tyme that Clause *Protestando, &c.* and also that oother, *Nos ad ea Juris et facti remedia*, was red by the Datarie, he caused hym to rede theym again; which doon, his Holynes not a litle chafyng with hymself asked what I had moore. And then I repeting my Protestation, did exhibit unto hym your Highnes Provocation, which incontinently he delivered to the Datarie to rede, and in this also he founde hymself much greived, notyng in the Begynnyng not oonly those Wordes *Archiepiscopo Eboracensi*, but also thus, *Citra tum renocat. quorum cumque procuratorum*: at which he made good pawse, conjectering therebie as I toke it, that ther were Proctors made which might exercise and appear in your Name if your Highnes had ther with be contented. The Datarie reding further and comyng to those Words *quod non est nostre intentionis, &c.* his Holynes with great Vehemence says, that though your Highnes in your Protestation had respect to the Church and Authorite of the See Apostolique, yet you had noon to hym at al; whereunto I answered and said it was not soe, as his Holynes should perceyve in the other Writings. But of truth say what I say wooled ther was in Mauor never a Clause in the said Provocation that so pleased hym, but he woold wrynge and whrist it to the worst Sense; as in Annotations upon the Margynes aswell of Provocation as alsoe Appellations, I shall fully declare unto your Highnes; which yet nevertheles at this time bycause it cannot be perfect at the Departure of this Byrer I doo not send it to your Highnes. As the Detarie was reding this Provocation, came in *Symoneta*, and even at those Words, *Sed deinde publico eantur judicio*. Wherein the Pope snarling and sayeing that *publicum*, *Symoneta* said no such was never had. *Symoneta* said, now syne they spake of that Archbishop, I suppose, that made that good Processe, the Cause depending afore your Holynes in the Consistorie. A said the Pope a worshipful

Procèsse and Judgment. And as he was chafing hereupon, ther came oon of his Chamber to tell hym that the French King did comme to speke with his Holynes: And incontenently hereupon the Pope made great hast to mete hym; and even at the very Door they mette together, the French King making very lowe Curtisie, putting of his Bonet, and keping it of, till he came to a Table in the Popes Chamber. And albeit I much dout not that the French King knew right well what Doyngs was in hand, advertised thereof by oon Nicolas his Secretarie and also of the Popes Pryvey Chamber, yet his Grace asked of the Pope what his Holynes did. And the same gave answer and said, *Questi signori Inglesi sono stati qua per intimare certi provocationi et appellationi e di fare altre cose*, Theis Gentlemen of England be here to intimate certeyn Provocations and Appelles and to do other things. Whereupon they two secretly did fall in Conversation; but what it was I cannot tell: the French Kinge his Back was against me, and I understood not what he said. Trough it is, when the French King had spoke a long tyme and made ende of his Tale, the Pope said those Wordes, *Questa e per la bonta vostra*, This is of your Goodnes. Proceeding farther in Conversation and laughing meryly together they so talked the Space of three Quarters of an Hower, it beyng then after Six of the Clock in the Nyght, and in Conclusion the French Kinge making great Reverence toke his leave, but the Pope went with him to the Chamber Dorre, and albeit the French King would not have suffered hym further to have goon, yet his Holynes following hym out of the Doore toke hym by the Hande and brought hym to the Doore of the Seconde Chamber, where making great Ceremonies the oon to the other, they departed, the Pope returnyng to his Chamber, and seying me stands at Doore, willed me to enter with hym. And so I did havyn with me Mr. Penyston. And then and ther the Datarie red out the rest of the Provocation: interrupted yet many tymes by the Pope, which ofte for the Easement of his Mynde made his Interpretations and Notes, especially if it touched the Mariage which of late your Highnes made with the Quene that now is, or the Prosesse made by the Arch-bishoppe of Canturburie.

The Provocations red, with muche a doo, I under Protestations forsaide did intimate unto him the two Appelles; made also by your Highnes to the Generall Councell afor my Lord of Winchester, which his Holynes delyvered to his Datarie commanding hym to rede theym. Notyng and marking well all Manner and Contentes thereof: and noo lesse offended therbie then he was with the oother. In the reding whereof came in the Cardinal de Medices, whiche stode bare headed contynually during the reding thereof, casting down his Hede to the Grounde, and not a litle marvelling, as it appered unto me, that the Pope was so troubled and mourned. When this was doon,

his Holynes said that forasmuch as this was a Matter of great Weyght and Importance, towching alsoe the Cardinalls, he wold consulte and deliberate with them hereupon in the Consistorie, and afterwarde gif me Answer therein. I contented therewith, desired farther his Holynes that forasmuch as he had hard all the Provocations and Appelles, seying also the Original Writings thereupon, that I might have thym again; bycause I said I must aswell to the Cardinales as alsoe to other Judges and Persons havyn Interest, make Intimation accordingly. His Holynes in the Begynnyn was precise that I should in noe wise have thym; but they to remain with hym. Nevertheles afterward perceyvyn that I much stode upon it, he answered and said that like wise as concernyng the Provocations and Appelles with my Petition concernyng the same, he intended to gif me Answer after that he had consulted with the Cardinales in the Consistorie, so alsoe he intended to doo accordyng redelyvering of the said Writings. And hereupon departed from him about Eight of the Clocke in the Nyght, havyn remayned afar mor than three Howers, I repayed to my Lord of Winchester and other your Highnes Ambassadors here, telling them what I had doon, and what Answer also was giffen unto me.

On the Morowe following which was Saatterday, albeit ther was Consistorie yet the same was extraordinarie, chiefly for the Declaration of the newe Cardinales, the Bishop of Beziers, the Bishop of Langres, the great Maysters Nevew, and the Duke of Albanie his Brother. And in the said Consistorie as far as I could learn ther was nothing specially spoken or determyned concernyng the said Provocations and Appelles, or Answer to be given unto the same. Upon Sonday the ixth of this present at after noone havyn the said Mr. Penyston with me I repayed to the Palace, and spake ther with the Datarie to knowe when I should have Answer of the Pope, and he told me that the Day following shuld be the Consistorie, and that the Pope after the same would gif me Answer, and albeit that the said Datarie thus said unto me, yet willing to be sure, I induced on Carol de Blanchis my great Acquaintance and one of the chieff Cameraries with the Pope, to enquire of his Holynes when I should receive and have Answer to the Provocations and Appelles, with other things purposed afor by me unto his Holynes. And his Holynes gave unto hym to be declared unto me the self same Answer that the Datarie afor had gyven unto me, whereupon I departed for that Day.

Apon Monday the xth of this was ordinary Consistorie, and thider I, having with me the said Mr. Penyston, repayed. Tarieng ther alsoo unto the Tyme that all were commaunded furth, sayng the Cardinals: And understanding then eftsones by the Datarie that I must come agayne at Afternoone for Answer, I did for that Tyme departe, resorting at Afternoon unto the Place, and after that I had taried

ther ij Howers, in the Chamber next unto the Pope, which all that Tyme continually was occupied in Blessing of Bedes, Giving his Blessing, and suffering the Ladies and Nobles of the Court to kiss his Foot: I was called in unto hym, ther beyng ther only in the Chamber Cardinal Salviati and the Datarie. At my comyng he said unto me, *Domine Doctor quid vultis?* And I told his Holynes that I loked for Answer acording as his Holynes had promised me afor. And then he said that his Mynde towards your Highnes alwayes hath been to mynister Justice, and do Pleasure unto you, albeit it hath not been so taken. And he never injustly grieved your Grace that he knoweth, nor entendeth hereafter to doo. And as concernyng the Appellations made by your Highnes unto the General Counsel, he said that forasmuche as ther was a Constitution of Pope Pius his Predecessor, that did condemne and reprove all such Appelles, he therfor did reject your Grace Appeales as frivolous, forbidden, and unlawful. And as touching the Generall Counsel, he would doo his best Deligence therein that it should take Effect; repeting agayn how in Tymes passed he had used alwayes Diligence for that Purpose, writing therein to all Christen Princes, your Highnes yet not answering thereunto, but remitting his Nuncio to the French King. Which notwithstanding he saith he wool yet do his Duty, and procure the best he can that it shall succede, nevertheles adding that he thought when it were well considered, that the King of England ought not, nor had Autoritie to call any General Counsel, but that the Convoking thereof apperteyned unto his Holynes. Finally concluding, that for his Part he woold alwayes do his Dutie as apperteyned. And as concernyng the Restitution of the Publique Writings made upon the Provocation and Appelles forsaid, he said he woold not restore them, but woold kepe theym, and that safely. Saying therewithal, that I might have them when I woold, *ab Episcopo Vintonensi*, and other afor whom they were made, as many as I woold. And albeit that I shewed hym his own Lawe to be, that he coued not detainne them, yet he saying that it was but *de Lana Caprina*, and refusing to make Redeliverie therof, commanded the Datarie only to gife me the Answer in Writinge, and soo bade me fare well.

Goyng with the Datarie to his Chamber for that Purpose, I perceyved ther that the Answer was alredy writ, howbeit that it was not touching so many Thinges as the Pope had by Mouth afor declared unto me, ne yet subscribed with the Dataries Hande, acording to the accustomed maner. And requyng the Datarie to make it perfect, and delyver it unto me subscribed with his Hande; He willed me to come the Day folowyng early in the Mornyng, and I shuld have it. Whereapon I departed, and came in the Mornyng to the Dataries Chamber in the Palace, but

he was goon afor to the Pope. Wherefor repaying to the Popes Chamber and synding him ther, I requyred the said Answer in Writinge. And he goyng with me to his Chamber, delyvered me for Answer the self-same that was written the Day befor, adding only in the Ende these Words, *Et hæc ad præsens, salvo Jure, latius et particularius si videbimus respondendi*; Subscribing the same with his own Hande, keping one other Copie with hymself, Which had, without hope of any other as then, I repaired to my Lord of Winchester, and other your Highnes Ambassadors, to shew theym al the same.

And by this your Highnes may now perceyve, whether that the Pope will staye Process upon any your Provocations or Appelles, howsomever they be made, or after what Sorte they be intymated unto hym, and also whether that unto such Tyme he receive Inhibition from the General Counsel, his Process shall be taken in Lawe as nought. I feare that at his Returne to Rome, he will doo much Displeasure, if by some good Policy he be not stay'd. The Original Answer delivered unto me by the Datary, forsaid I doe at this Tyme send unto your Highnes, only retayning with me the Copie thereof.

And syne albeit your Graces Commandement, declared by your Letters dated at Chat-ham the xth of August last passed, sent unto me seemed to be, that Devysing some Busyness of my own, I shuld folowe alwayes and be present where the Pope resorteth, still residing and demouring, noting, marking and enserching what is doon, and gyving your Highnes diligent Advertisement thereof, as the Case and Importance of the Mater shuld require; yet for as much as in this late Congress, ther was nothing in maner doon by the Pope at the Contemplation of any in your Highnes Favour, and that the Appellations and Provocations of your Highnes being intimated, it is not like any thing of great Moment to be loked for, especially all Things standing as they do; I not knowyng your Highnes further determinat Pleasure, and thinking that by reason of the Premisses, your Highnes woold not that I shuld further interprise in that behalf, have therfor (the Pope beyng goon towards Rome from hence the twelfth of this present) taken my Journey towards Lyons the thirteenth of the same, your Highnes Ambassadors by reason of the Departure of the French Kinges soe alsoe doyng: And from thence I intend towards your Graces Realme, unless I receive your Commands to the contrarie.

To declare unto your Highnes, in what Perplexitie and Anxietie of Mynde I was in until that this Intimation was made, what Zele and Affection I have born therein, how glad I woold have been such Things might have comen to pass, which your Highnes so much hath desired, and generally of all my Doyngs here, without Fear or Displeasure of any Man, it shall not be needful. Partely bycause

I trust your Highnes dowlth not thereof, and partly bycause the Bearer hereof, untill Mr. Brian, to whom I moost accompte my self much bounden unto, will I suppose at large declare all the same, with other things here doing; of whom your Highnes I doute not shall perceyve that although the Frenchmen were made pryvey of our Doyngs concerning the Intimation, and in Maner willing the same, two or three Dayes afor the Popes Departure, yet now for Excuse they saye that all their Matters and yours also be destroyed therby. And thus most humbly I recommend me unto your Highnes, beseeching Almighty God to conserve the same in Felicity many Yeares.

From Marselles, the xiiith of Novembre, 1533.

Your Highnes moost bounde Subject
and poore Servant,
Edmond Boner.

XXIV.—*Cranmer's Letter, for an Appeal to be made in his Name.—An Original.*

[Cotton Library, Cleop. E. 6. P. 234.]

In my right hartly maner I commend me to you. So it is (as ye know right well) I stande in drede, lest our Holy Father the Pope, do entende to make some maner of prejudicial processe against me and my Church, and therefore having probable Conjectures therof, I have provoked from his Holyness to the General Counsell, accordingly as the King's Highness and his Counsell have advised me to do; which my Provocation and a Procuracie under my Seale, I do send unto you herewith, desiering you right hartly to have me commended to my Lord of Winchester, and with his Advise and Counsell to intimate the said Provocation, after the best maner that his Lordship and you shall think most expedient for me. I am the bolder thus to write unto you, because the King's Highnes commanded me thus to do, as ye shall (I trust) further perceve by his Graces Letters, nothing doubting in your Goodness, but at this myne owne desier ye will be contented to take this Peynes, tho' his Highnes shall percase forget to write unto you therin: which your Peynes and Kindness (if it shall lye in me in tyme to come to recompense) I will not forget it with God's Grace, who presearve you as my self. From Lambeth, the xxijd Day of November.

Thomas Cantuar.

XXV.—*A Minute of a Letter sent by the King to his Ambassador at Rome.*

[Ex MS. Rymeri.]

Trusty and Right-welbeloved, we grete youe wel. And for asmuch as not only by the Relacion and Reapporte of our Trusty Chaplain Maister Doctor Boner, but also by certayne Letters writtyn by Sir Gregory, afore

the Dispeche of Doctor Bonor, uppon the lyvely Communications had by the Pope to the Emperor, in Justification and Favour of our Cause; by wch it appereth unto us, that his Holyness faving the Justice of our Great Cause, maketh Countenance and Demonstration now to shew himself more propense and redy to the Administration of Justice to our Contentation therin, thenne he hath been accustomed in tymes past: Discending for Demonstration herof as you take it to those Particularities folowyng, whyche Sir Gregory hath also sent by way of Instructions to Boner; that is to say, that in case we will be content to sende a Mandate requiring the Remission of our Cause into an indifferent Place, He wold be content to appoint *Locum indifferenter*, and a Legate and Two Auditors from thence, *ad formand' Processum*, reservng always the Jugement therof to himself; or else if we will consent and be agreeable, inducing also our good Brother and perpetual Allye the French King, to be also content to conclude and establish for iii or iiij Yeres, a General Truix; that then the Popes Holiness is pleased, if we and our said good Brother wol agree therunto, to indicts with al celeritie a General Counsail, wherunto his Holynes would remyt our Cause to be finished and determyned. Which Overtures being also proponed and declared unto us by the Popes Nuncio here, be set forth by him, and also in a Letter to hym, as though they had been by the said Sir Gregory in our Name desired of the Popes Holyness, and by him assented to, for our Contentacion and Satisfaction, in that Behaulf: wherof we doo not a litle marvayl, considering that we of late never gave unto the said Sir Gregory or any other, any suche Commission or Instructions for that purpose, but fully to the contrary. Nevertheless forasmuch as bothe by the Relation of our said Chaplain and by the Purporte and Effecte of the fore said Letters, Instructions, and also by the Behaviour of the Popes Ambassadors here, and by such Overtures as he on the Popes behalfe hath made unto us, We nowe considering the Benevolent and towarde Mynde of his said Holines expressed and declared in the same, have moche Cause to conceyve in our Mynd, as we doo indede, good Hope, that he depely pondering the Justnes of our said Cause, wil now take more respecte to put us in more Quietnes therein, thenne we had any Expectation heretofore: And therfor our Pleasure is that you discretly relating to his Holynes in what goode parte we doo accepte and take his Overtures and Persuasions, doo gyve unto him our right hartly Thanks for the same, adding thereunto that we veraylie trust and be now of that Opinion that his Holynes calling to his Remembrance the manifold Commodities, Profitts, and Gratuities heretofore shewed by us, to him, and the See Apostolique, demanding nothing for Reciprocation of Friendship and mutual Amytie to be shewed at his Hand, but

only Justice in our great Matior, according to the Lawes of God, and the Ordenances of the Holy Counsailes, for the Encrease of Vertue, Extirpation of Vice, and Quiet of al Christendom, established by our Forfathers, wil now in Discharge of his Duetie towards God, shewing unto us Correspondence of Frendship according to our Deserts, putting aparte all Shadowes of Delayeres, more benivolently extende his good Wil and Gratuities towards us in the Acceleration and speedye finishing of our said Cause, thenne those Overtures doo purporte, whyche if it come so to pass, hys Holines maye be wel assured to have us and our Realme as benevolent and loving towards him and the See Apostolique as hath at any Tyme hertofores been accustomed. And as concernyng the General Truix for three or four Yeres, albeit we do inwardly conside the greate good therof, and be of our oune Nature asmoche inclyned therunto as any Prince Christened, and on thother Side asmoche desirous to avoyde Contencion, wherupon many Tymes ensueth Extremitye, to the Hurte of many; yet nevertheless two things at this Tyme enforceland us to absteyne and forbere sodenly to consent to the same; One is, that we being afflicted, troubeled, and encombered in our oune Conscience, and our Realme thereby greatly perplexed, cannot sodenly resolve our self to innovate or renewe any perfite Establishment of Peax with other, tyl we may be satisfied and have pure and syncere Peax in our own Harte: to cause seying that it is wonly wyll and unkynd Stubernes with Oblivion of former Kyndnes, whyche occasions the Lette of the Spede finishyng of our Cause, whyche ye may say that hys Holynes yf it please hym may soon redres, havynge so good Gronds for our part as he haveth, yf he wyl hartely therto applye hym, and then summe good Effecte myght happen to come therof. An other Cause there is also that we being moost perfite by an indissoluble Amyte and Leage unite and knyt unto our good Brother and perpetual Allye the French King, maye not in any wise, nor wil put our Consent to any such Request without the Knowledge and Assent of our said good Brother, and other our and hys Confederates: and notwithstanding yf hys Holynes thynketh that myne Endeavour and Labour herin may do hym any Gratyte and Pleasure, or confer to hys Purpose in any thyng, he advertesynge us therof, shall well persayve that there shall lack no goode Diligens in us, to set forth suche thyngs as may stonde with our Honour, and be also pleasant to hym, he shewyng to us some Correspondens of Kyndnes in thys our Just and Wayghte Cause. And as touching our Consent to the Indiction of a General Counsaile, though sundry Respects and Considerations at the Tyme nowe present, move us to thinke it not necessary, and that we nothing doubt but our Cause being remytted to the same, we shuld withal convenient celeritie, that begonne have

our desired End therein; yet we being nowe in veray good Hope that the Popes Holynes at the last digesting thoroughly the Justness of our Cause, wil so use us in the same that according to Trough and Equitie good and speedye Successe therof shal folowe in other admytting the Excusatory, or else in remytting bothe the Knowledge of the Fact and finall Discision of the Cause into thys Realme where it was begon, accordyng to the olde Sanctions of Generall Concilles and divers of his Predecessours Assent, and as he hymself confesseth in hys Commyssion giffyn unto the Cardinall for thys Pourpose; We have now also suspended therfor our Assent and Consent thereunto uppon two Respects, whereof the first requireth a necessary Suspencion of our said Consent, forasmuch as the same dependeth upon the Assent of our said good Brother and other our Confederates, and that the oon of us without the other canne ne will in any wise consent to any Acte of such highe Importance as this is, which toucheth the hole Bodye of Christendome. The Seconde is, that in our Opinion, which our Pleasure is ye with good Dexteritye declare unto hys Holynes the good Respects had of the State of the Worlde, and of the Time present; It were not expedient for the Pope himself to consent therunto, considering that Themperour is in maner compelled by the Importunitye of the Germaines and the Lutheran Secte to cause the Pope to indict the said Council. And howe the said Germaines be mynded towards him and the See Apostolique, we doubt not but his Holynes dothe depely pondre and conside. But ye shal saye unto the Popes Holynes on our behaulf, that finding him towards us good and kinde, briefly expedyteyng our Cause as affore is rehersy'd, wherof we now perceyve some lightlywood, and perceyvyn him to contynue and persever earnestly mynding the spedy Ende and Determynation therof, for our Satisfaction, we canne do no lesse for Reacquital therof, thenne to procure and practise by al Wayes and Meanes, aswell with our said good Brother as with al other our Allyes, Confederates and Friends, to do all thyngs that maye be moost for the Surety of his Holines and the Commodities of the See Apostolique, whyche we shall not faylle to do, yf he wyl dysclose to us the Menyngs how far. As touching the sending of a Mandate to require that the Cause might be harde in an indifferent Place, with Reservation of the Sentence to himself, ye shall signifie unto hys Holynes that albeit we well considering hys towarde Mynde for the spedy finishing of our said Cause, if we were a private Person wold nothing mistrust to consent to his said Overtures, ne the good Effects that might ensue of the same; yet nevertheless this Persuasion soo toucheth contrarye to Generall Concilles, to the Libertie, Regalitie, and Jurisdiction of all Prynces, and most especially to our Prerogatyffe Royall, Privi-

leages of our Realme, wherof we be Hed and Sovereign; within the whiche, by the Ancient Lawes of the same, al Causes of Matrymonye ther bygon and solemnized, cummyng after in Question, ought to have their Original Commencement, and fynall Dis-cusse and Discition by the English Church. Whyche Thyngs well consideryd, he havynge also Regarde to hys Othe, in the Resayte of hys Dyngnitie, whych he ther actually gyf-feth for Observance both of the General Con-selles, and the Antique Lauys of the Faders of the Chyrch; Consideryng also with him-self, how we at the Tyme of our Coronation, be likewyse obligyd by Othe, to Support and Maintayne, the Immunities and Pryncely Li-berties of our Realme and Croone, whych to contrary, I make my self sure hys Holynes well informyd, will never requyre, syns it is prohibyte bothe by Gods Precept, and Lawe of Nature, by these Words, *Quod tibi non vis fieri, alteri ne facias*. Wherefore we firmly trust, that hys Holynes, ponderyng and wayng in the Balance of hys Just Hart and Equal Judgement, these most urgent both Resons and Causes, with respect of hys Duty to God, in Minystryng Justice and Equitie; And con-sideryng also the Obligation, whych we as King thought not wordy, but by his Election, be bonde to our Realme, *Scilicet defendere Privilegias Coronæ et Regni*, wyll not at thys Tyme Thynk any Unkindnes in us, thought that thys hys Request, *scilicet*, to send a Man-date, or to have it in any other Place than in thys Realme determynyd by us, at thys Tyme be not acceptyd. For surly it so hyghtly touchy: the Prerogatyffe Riall of thys Realme, that thought I wer myndyd to do it, yett must abstayne without the Assent of our Court of Parliament, whyche I thynke verely wyll never condescent to it. Nevertheless, ye may shew unto hys Holines, that for thys Offerre, we ascribe non Unkindnes to hym, but rather take it in good Part; consideryng that by hys Ambassadour wee doo persayve, that hys Mynde was to gratify and do Pleasure herin to us, thys Overture procedyng oppon Gregory's Motion, werin to speke of that Sort, I ensure you of us he had non Commis-sion, but rather to the contrary. And so we wyll ye shew the Pope; assuring further hys Holynes, that we be ryght sory that thys Overture was no more resonable, or conso-nant to our Honour. For surly in all reson-able Thyngs, we wold gladly shew our selfe benivolent to hym, as long as we persayve any manner of Gratuities in him. More ye may say, that we thynke that we nor our Realme have hytherto gyven any Occasion to his Holynes, wherby he shuld be moved at the Contemplacion of any privie Person, to attempte the Violation of the Immunities and Liberties of thys our Realme, or to bring the same in any publike Contention, wherby he may compell us in the Mayntenance of them, to shew and declare meny Thyngs per-aventure it unknowne prejudiciall and hurtfull

to the Papall Dyngnitie, as it is now usyd, whych not compellyd we intende not to do. Yet an other gret Reson as we thynk you may shew hys Holines, gederyd owght of his own Law, whych is thys: I beyng a Com-mune Parson, am not bondyn *in re ardua*, as thys is to appere in hys Court, and I beyng not bonde to appere, am not bonde to sende a Proxtour. Wherefore his owne Law shew-yth evidently, that this Mater owght not to be determynyd by hys Court, but *per Angli-canam Ecclesiam*: For yf hys Court were Juge, I shuld be obligyd to appere there. And ye shal further understand, that we have con-ceyved by certain Lettres lately sent unto us by the said Sir Gregory de Cassalis, that the Popes Holynes, amongs other Persuasions, in the Furtheraunce of our Cause shewed unto hym, that the Laweis being of the con-trary Part of our Cause, doo agree, that the Pope in our Cause may not Dispen-ce, without an Urgent Cause. Which Opinion hys Holynes thinketh moche more dothe avaunce the Goodnes of our Matier, thenne the General Opinion of the Devynes and Lawyers on our Parte, which doo affirm, that the Pope in noo wise maye Dispen-ce. Whiche Matier being also persuaded by his Holynes to Them-perour, who declared, that at the Tyme of the Dispensation, there was extreme Warres betwene our Derest Father of Noble Memo-ry, whose Soule God pardon, and King Fer-dinando, Father to the Quene. And for Pa-cifieng therof the said Dispensation was ob-teyned; wherupon the Mariage ensued: Which bereth a Visage of an urgent Cause, if it were true, as it is not. And therefore, as well for the Satisfaction of the Pope's Holy-nes in that Behaulf, as for a clere Resolution of the Doubte by his Holynes proponed, whether the Quene were *Cognita* by our Brother Prince Arthure, or noo; Our Pleasure is, that ye shal signifie to his Holynes, that in the League betwene our said Derest Father, and the said Ferdinando, Renoveled and Concluded, Sealed and Signed with the said King Ferdinando, and the Quene his Wief Hands, wherupon the Dispensation for the Mariage betwene us and the Quene was ob-teyned, appereth no maner of Cause. But playnly declaring the said two Princes to be thenne and afor more perfetely Established, Unyted, and Confederate in Frenship and Amytie, thenne eny other Prince of Chris-tendom, setteth forth the Cause of the Dis-pensation and Agrement for the said Ma-riage, to be only for Contynuaunce and Aug-mentation of their said Amytie, and for the Vertuose Modestie and other Qualities of the Quene. In which League is also playnly mencyoned and expressed in two places ther-of, that the Mariage betwene our said Bro-ther and Her, was solemnized and perfetely consummate; wherby, and by the Deposi-tions of a great Number of Noble and Ho-norable Personages, which hertofoe by ther Othes have been examyned upon the same,

manifestly and playnly appereth to al indifferent Herers, without Doubt thereof, that the Quene was Carnally Known by our said Brother Prince Arthur; and the same Dispensation soo proceeding, without urgent Cause to be reputed *invalida*. The Transumpt of which League autentiquely transumed, we sende unto youe herewith, to thintent ye may the better perceyve theeffecte of the same. And finally, ye shall firther signifie to his Holynes, that of the Good Success of this our Cause, dependeth the Suretie of our Succession, and therupon ensueth the Rest, Peax, and Tranquillitie of al our Realme, and by the protracting thereof many perilous Daungers maye and is like to ensue to the same, which above all Things, we and our Realme ought to have Respect unto. Wherefor it is more convenient, and consonant to Reason and Equitie, that this our said Cause shuld be determynd by them, to whose Dammage or Commoditie the Success of the Cause may ensue, and not by his Holynes, which canne have no certain Knowledge of the State of the same. And yet nevertheless, if his Holynes remytting the final Discusse of the principal Cause to our English Church, as apperteineth, will after that, of his Gratuitie ratifie and confirme suche Sentence as they shal determyne in the same, shal therby not only acquire Christen Obedience of us and our People, moche to his Commoditie and Contentacion, and also profitable to the See Apostolique, but also pacifie the Contradiction, to the Rest and Quietnes of all Christendom. Willing you by thise and other discrete Persuasions, as ye can with al Diligence and Dexteritie to allure his Holynes, being now sumwhat attemperd and disposed to do us good, to condescend to more benivolent Gratuities, than as yet is set forth by the said Overtures; and to ascertain us with all Diligence and Celeritie, what Towardnes ye shal perceyve in him in this Behaulf, not mynding that ye shal declare this as our resolute Answer. But upon other and further Overtures, and after more Deliberation and Consultation upon these weighty Causes, we wil study and enserche, by al Honourable Wayes and Meanes that we canne, to concurre with the towardly Minde of his Holynes, if he earnestly wil applie himself, and persever in suche Opinion, as may be for the Acceleration of thende of our said Cause: Willing you, with all Diligence and Dexteritie, to put your good Endeavour to the same; and likewise to procure the said Sir Gregory, according to our Expectation in that Behaulfe.

XXVI.—*The Judgment of the Convocation of the Province of York, rejecting the Pope's Authority.*

ILLUSTRISSIMO et Excellentissimo Principi et Domino Domino Henrico VIII. Dei Gratiâ,

Angliæ et Franciæ Regi, Fidei Defensori, et Domino Hiberniæ. Edwardus, Permissioe Divinâ, Eboracensis Archiepiscopus, Angliæ Primas et Metropolitanus, Salutem in eo, per quem Reges regnant, et Principes dominantur. Vestræ Regiæ Celsitudini, Tenore Præsentium, innotescimus et significamus, Quod, cum juxta vestræ Regiæ Majestatis Mandatum, coram Prælatis et Clero Eboracensi, Provinciæ in Sacra Synodo Provinciali, sive Convocatione Prælatorum et Cleri ejusdem Provinciæ Eboracensis, in Domo Capitulari Ecclesiæ Metropolitice Eborum, quinto Die Mensis Majj, Anno Domini m. d. xxxiv. jam instanti, celebrata, et de Diebus indies continuata congregatis proposita fuit sequens Conclusio, Quod Episcopus Romanus, in Sacris Scripturis, non habet aliquam majorem Jurisdictionem in Regno Angliæ, quam quivis alius extraneus Episcopus. Ac insuper, ex Parte Præsidentium in eadem Synodo, per Nos deputatorum memorati Prælati et Clerus, rogati et requisiti ut illam Conclusionem suo Consensu confirmarent et corroborarent, sit illam Veritati consonam, et Sacris Scripturis non repugnantem, existimarent aut judicarent. Tandem dicti Prælati, et Clerus Eboracensis Provinciæ antedictæ, post diligentem Tractatum in ea Parte habitum, ac maturam Deliberationem, unanimiter et concorditer, nemine eorum discrepante, prædictam Conclusionem fuisse et esse veram affirmarunt, et eidem concorditer consenserunt.

Quæ omnia et singula vestræ Regiæ Celsitudini, Tenore Præsentium, intimamus et significamus.

In quorum omnium et singulorum Fidem et Testimonium, Sigillum nostrum apponi fecimus. Dat. in Manerio nostro de Cawodd, Primo Die Mensis Junij, Anno Domini, m. d. xxxiv. et nostræ Consecrationis Anno Tertio.

XXVII.—*The Judgment of the University of Oxford, rejecting the Pope's Authority.*

In a Book, stiled, Registrum, sive Epistolæ Regum et Magnatum ad Academiam Oxon. Unâ cum Responsis. MS. Archiv. A. 117. ad An. 1534. P. 127.

Part of the King's Letter to the University.

OUR Pleasure and Commandement is, that ye, as shall beseem Men of Vertue and profound Literature, diligently Intreating, Examining, and Discussing a certaine Question sent from Us to you, concerning the Power and Primacie of the Bishop of Rome; send again to Us in Writing under your Common Seale, with convenient Speed and Celeritie, your Mind, Sentence, and Assertion of the Question, according to the meere and sincere Truth of the same: Willing you to give Credence to our trusty and well-beloved, this Bringer, your Commissarie, as well touching our further Pleasure in the Premises, as for

other Matters, &c. Yeven under our Signett, at our Mannor of Greenwich, the Eighteenth Day of May.

The University's Answer to the King.

UNIVERSIS Sanctæ Matris Ecclesiæ Filiis, ad quos præsentis Literæ pervenerint, Johannes, Permissione Divina, Lincolnensis Episcopus, Almæ Universitatis Oxon. Cancellarius: Nec non universos Doctorum ac Magistrorum, Regentium et non Regentium in eadem Cœtus, Salutem in Auctore Salutis. Quum Illustrissimus simul ac Potentissimus Princeps et Dominus noster Henricus Octavus, Dei Gratia, Angliæ et Franciæ Rex, Fidei Defensor, et Dominus Hiberniæ, assiduus Petitionibus et Querelis Subditorum suorum in summo suo Parlamento, super intolerabilibus Exterarum Potestatum, Exactionibus nuper Propositis, Controversiisque quibusdam habitis, super Potestate ac Jurisdictione Romani Episcopi, variisque et urgentibus Causis, contra eundem Episcopum tunc ibidem expositis et declaratis, aditus atque rogatus fuerit, ut commodis suorum Subditorum in hac parte consulere, et Querelis satisfaceret: Ipse tanquam prudentissimus Solomon, sollicitè curans quæ suorum sunt Subditorum, quibus in hoc Regno, divina disponente Clementia, præest, altiusque secum considerans, quo Pacto commodissimas Regno suo sanciret Leges denique ante omnia præcavens, ne contra Sacram Scripturam aliquid statuatur, (quam vel ad Sanguinem usq; defendere semper fuit, eritque paratissimus) solerti suo Ingenio, sagaciq; Industria, quandam Questionem ad hanc ejus Academiam Oxon. publicè et solenniter, per Doctores et Magistros ejusdem disputandam transmisit: Viz. *An Romanus Episcopus habeat majorem aliquam Jurisdictionem, sibi à Deo collatam in Sacra Scriptura, in hoc Regno Angliæ, quàm alius quisvis externus Episcopus?* Mandavitque, ut habita super hac Questionem matura Deliberatione, et Examinatione diligenti, quid Sacræ Literæ in hac Parte nostro Judicio statuunt, eundem certiorum facere suo Instrumento, Sigillo communi Universitatis, communito et firmato curaremus. Nos igitur Cancellarius, Doctores ac Magistri prædicti, sæpe reminiscens, ac penitus apud nos pensitantes, quanta sit Virtus, Sanctitas, ac nostræ Professioni quam consona res, et debita Submissioni, Obedientiæ, Reverentiæ, ac Charitati congrua, præmonstrare viam Justitiæ ac Veritatis cupientibus, Sacrarum Literarum Vestigiis * inserere, securiorique et tranquilliori Conscientia, in Lege Dei sacram, ut aiunt, suam Anchoram reponere; non potuimus non invigilare, sedulo quin in Petitione tam justa ac honesta, tanto Principi (cui velut auspiciatissimo nostro Supremo Moderatori obtemperare tenemur) modis omnibus satisfaceremus. Post susceptam

itaque per nos Questionem antedictam, cum omni Humilitate, Devotione, ac debita Reverentia, convocatis undique dictæ nostræ Academiæ Theologis, habitoque complurium dierum spatio, ac deliberandi tempore satis amplo, quo interim cum omni qua potuimus Diligentia, Justitiæ Zelo, Religione et Conscientia incorrupta, perscrutaremur tam Sacræ Scripturæ Libros, quam super eisdem approbatissimos Interpretes, et eos quidem sæpe ac sæpius à nobis evolutos, et exactissimè collatos, repetitos et examinatos; deinde et Disputationibus solennibus, palam et publicè habitis et celebratis, tandem in hanc Sententiam unanimiter omnes convenimus, ac concordem fuimus; Viz. Romanum Episcopum majorem aliquam Jurisdictionem non habere, sibi à Deo collatam in Sacra Scriptura, in hoc Regno Angliæ, quam alium quemvis externum Episcopum. Quam nostram Assertionem, Sententiam, sive Determinationem, sic ex Deliberatione discussam, ac juxta Exigentiam Statutorum et Ordinationum, hujus nostræ Universitatis per nos conclusam, publicè totius Academiæ Nomine, tanquam veram, certam, Sacræq; Scripturæ consonam, affirmamus (et) testificamur per Præsentes. In quorum omnium et * Fidem et Testimonium has Literas fieri, et Sigillo nostræ Universitatis communi, roborari fecimus. Dat. in Domo Congregationis nostræ, 27. Die Mensis Junij, Anno à Christo nato M. D. XXXIV.

XXVIII.—*The Judgment of the Prior and Chapter of Worcester, concerning the Pope's Authority.*

Ordo quidam observandus erga Dominum Regem Henricum Octavum, &c. Et in quali estimatione habebimus Episcopum Romanum.

Copied out of the Register of Worcester.

QUUM ea sit non solum Christianæ Religionis et Pietatis Ratio, sed nostræ etiam Obedientiæ Regula, Domino Regi nostro Henrico Octavo, (cui uni et soli, post Christum Jesum Servatorem nostrum, debemus Universam), non modo omnimodam in Christo, et eandem sinceram, integram, perpetuamque Animi Devotionem, Fidem et Observantiam, Honorem, Cultum, Reverentiam, præstemus; sed etiam de eadem Fide et Observantia nostra Rationem quotiescunque postulabitur, reddamus, et palam omnibus, si res poscat libentissimè testemur. Noverint universi ad quos Scriptum præsens pervenerit, Quod nos Willielmus, Prior Ecclesiæ Cathedralis, sive Monasterii Beatæ Mariæ Wigorn' Ordinis Sancti Benedicti et ejusdem Loci Conventus sive Capitulum Wigorn' Dioc' uno Ore et Voce, atque unanimi omnium Consensu et Assensu, hoc Scripto nostro sub Sigillo nostro communi, in Domo nostra Capitulari dato, pro

* Leg. insistere.

* Not legible; but it seems, it was singulorum.

Nobis et successoribus nostris, omnibus et singulis in perpetuum profiteamur, testamur, ac fideliter promittimus et spondemus, nos dictos Priorem et Conventum, sive Capitulum, et Successores nostros omnes et singulos, integram, inviolatam, sinceram, perpetuamque Fidem, Observantiam et Obedientiam, semper præstaturos, erga Dominum Regem nostrum Henricum Octavum, et erga Annam Reginam, Uxorem ejusdem, et erga Sobolem ejus ex eadem Anna legitimè tam progenitam, quam progenerandam. Et quod hæc eadem Populo notificabimus, prædicabimus, et suadebimus, ubicunque dabitur Locus et Occasio. Item, quod confirmatum ratumque habemus, semperque et perpetuo habituri sumus, quod prædictus Rex noster Henricus, est Caput Ecclesiæ Anglicanæ. Item, quod Episcopus Romanus, qui in suis Bullis Papæ nomen, usurpat, et summi Pontificis Principatum sibi arrogat, non habet Majorem aliqua Jurisdictionem à Deo sibi collatam, in hoc Regno Angliæ, quam quisvis alius externus Episcopus. Item, quod nullus nostrum, in ulla Sacra Concione, privatim vel publicè habenda, eundem Episcopum Romanum appellabit Nomine Papæ, aut summi Pontificis, sed Nomine Episcopi Romani, vel Ecclesiæ Romanæ: Et quod nullus nostrum orabit pro eo tanquam Papa, sed tanquam Episcopo Romano. Item, quod soli dicto Domino Regi et Successoribus suis adhærebimus et ejus Leges ac Decreta manutenebimus. Episcopi Romani Legibus, Decretis et Canonibus, qui contra Legem Divinam, et Sacram Scripturam, aut contra Jura hujus Regni esse inveniuntur, in perpetuum renunciantes. Item, quod nullus nostrum omnium, in ulla, vel privata vel publica Concione, quicquam ex Sacris Scripturis desumptum ad alienum Sensus detorquere præsumat: Sed quisque Christum, ejusque Verba et Facta, simpliciter, apertè, sincerè, et ad Normam seu Regulam Sacrarum Scripturarum, et verè Catholicorum et Orthodoxorum Doctorum, prædicabit catholicè et orthodoxè. Item, quod unusquisque nostrum, in suis Orationibus et Comprecationibus, de more faciendis, primum omnium Regem, tanquam Supremum Caput Ecclesiæ Anglicanæ, Deo et Populi Precibus commendabit; deinde Reginam Annam, cum sua Sobole; tum demum Archiepiscopos Cantuariensem et Eboracensem, cum cæteris Cleri Ordinibus prout videbitur. Item, quod omnes et singuli prædicti Prior et Conventus, sive Capitulum, et Successores nostri, Conscientia et Jurisjurandi Sacramento, nosmet firmiter obligamus, quod omnia et Singula Prædicta, fideliter, in perpetuum observabimus. In cujus Rei Testimonium, huic Scripto nostro, commune Sigillum nostrum appendimus, et nostra Nomina Propria quisque Manu Scripsimus. Dat. in Domo nostra Capitulari, xvii Die Mensis August, Anno Regni Regis nostri Henrici Octavi, Vicessimmo Sexto.

Then follows an Oath made to King Henry the VIIIth, agreeing exactly with that, Book II. Vol. I. (1534) of The History of the Reformation: except, that the Words alone in the Second Line, and damage at the Close of that Oath, are wanting.

ILLUSTRISSIMO et Potentissimo in Christo Principi et Domino nostro, Henrico Octavo, Dei Gratia Angliæ et Franciæ Regi, Defensori Fidei, Domino Hiberniæ, in Terris Supremo Ecclesiæ Anglicanæ, sub Christo, Capiti; Vestri humiles Subditi, et devotissimi Oratores, Henricus Holbecke, Prior Ecclesiæ Cathedralis Wigorn' et ejusdem Loci Conventus, Ordinis Sancti Benedicti Wigorniensis Dioceseos, Reverentiam et Obedientiam, tam Excellenti et Præpotenti Principi debitas et condignas, cum omni Subjectionis Honore. Noverit Majestas Vestra Regia, Quod nos Prior et Conventus memorati, non Vi aut Metu coacti, Dolo, aut aliqua alia sinistra Machinatione ad hoc inducti, sive seducti, sed ex nostris certis Scientiis, Animis deliberatis, merisque et spontaneis Voluntatibus, pure, sponte et absolute, profiteamur, spondemus, ac ad Sancta Dei Evangelia, per nos corporaliter tacta, juramus, illustrissimæ veræ Regiæ Majestati, Singulari et Summo Domino nostro et Patrono, Henrico Octavo, Dei Gratia, Angliæ et Franciæ Regi, Fidei Defensori, Domino Hiberniæ, ac in Terris Ecclesiæ Anglicanæ Supremo immediate sub Christo Capiti; quod posthac nullo externo Imperatori Regi Principi aut Prælato nec Romano Pontifici (quem Papam vocant) Fidelitatem aut Obedientiam, Verbo vel Scripto simpliciter, vel sub juramento, promittimus aut dabimus, vel dari curabimus, sed omni tempore Casu et Conditione Partes vestræ regis Majestatis ac Successorum vestrorum sequemur et Observabimus, et pro viribus Defendemus, contra omnem Hominem quem vestræ Majestati aut Successoribus vestris adversarium cognoscemus vel suspicabimur. Solique vestræ Regiæ Majestati velut Supremo nostro Principi quem etiam Supremum in Terris Ecclesiæ Anglicanæ sub Christo Caput agnoscimus et acceptamus, et Successoribus vestris Fidelitatem et Obedientiam sincere et ex animo præstabimus. Papatum Romanum non esse a Deo in Sacris Literis Ordinatam profiteamur. Sed Humanitus traditum constanter affirmamus, et palam declaramus et declarabimus, et ut alii sic publicent diligenter curabimus. Nec tractatum cum quocunque mortalium privatim aut publicè inibimus, quod Episcopus Romanus aliquam Auctoritatem vel Jurisdictionem amplius hic habeat aut exerceat, vel ad ullum posthac restituatur, ipsumque Romanum Episcopum modernum aut ejus in illo Episcopatu Successorum quemcunque non Papam, non summum Pontificem, non Universalem Episcopum, nec Sanctissimum Dominum, sed solum Romanum Episcopum vel Pontificem (ut priscis mos erat) scienter publicè asseremus. Juraque et Statuta hujus Regni pro extirpa-

tione et sublatione Papatus ac Auctoritatis et Jurisdictionis ejusdem Romani Episcopi quandocunque edita sive sancita pro viribus scientia et ingeniolis nostris ipsi firmiter Observabimus ac pro ab aliis quantum in nobis fuerit sic observari curabimus atque efficiemus: nec posthac ad dictum Romanum Episcopum appellabimus ad appellari consentiemus; nec in ejus curia pro Jure aut Justitia agemus aut agenti Respondebimus, nec ibidem Accusatoris aut Rei Personam Sustinebimus. Et si quid dictus Episcopus per Nuncium vel per Literas significaverit, quaecunque id fuerit, illud quam citissime commodum poterimus, aut vestræ Regiæ Majestati et vestris à Secreti, Consiliariis, vestrisve Successoribus aut eorum à Secretis Consiliariis significabimus aut significari faciemus. Nosque Literas aut Nuncium ad eundem Romanum Episcopum, vel ejus curiam nec mittemus, nec mitti faciemus, nisi vestra Majestate conscia et consentiente aut vestro Successore quod dictæ Literæ vel Nuncius ad illum deferentur; Bullas, Brevia, aut rescripta quæcunque pro nobis vel aliis, ab Episcopo Romano vel ejus curia non impetrabimus, vel ut talia à quovis impetrentur non consulemus. Et si talia pro nobis insciis aut Ignorantibus generaliter, vel specialiter impetrabuntur vel alio quomodolibet concedentur, eis Renunciabimus et non Consentiemus: nec utemur iisdem ullo pacto seu modo. At eas vestræ Majestati et Successoribus vestris tradi curabimus, omnibusque dicti Romani Episcopi Concessionibus, Privilegiis, largitionibus et indultis cujuscunque Naturæ seu qualitatis existant, ac sub quocunque Verborum tenore concessæ fuerint, à dicta sede Romana directe vel indirecte, mediate vel immediate aut alias qualitercunque dicti Romani Episcopi Auctoritate largitis sive consensu quibuscunque publicè et expresse in his Scriptis renunciavimus, easque irritas et inanes esse Volumus. Et soli vestræ Regiæ Majestati velut Supremo nostro Principi et Ecclesiæ Anglicanæ Capiti et Successoribus vestris nos subditos et subjectos fore profitemur et nos ac Successores nostros subjicimus: Et solummodo subditos fore spondemus. Nos eidem Romano Episcopo vel ejus Nunciis Oratoribus, Collectoribus aut Legatis ullam procuracionem, pensionem, portionem censum aut quamcunque aliam Pecuniarum Summam quocunque nomine appelletur, per nos aut interpositam Personam vel Personas solvemus nec solvi faciemus. Statutumque de Successione vestra Regia in Parlamento vestro tento apud Westmon' Anno Regni vestri 28 ac omnia et singula in eodem contenta juxta vim formam et effectum ejusdem fideliter Observabimus. Præterea in Vim Pacti profitemur et spondemus ac sub Fidelitate vestræ Majestati debita, et nostra coram Deo Conscientia, promitemus quod contra hanc nostram professionem et sponsionem, nulla dispensatione, nulla exceptione, nulla appellatione aut provocatione;

nulloque juris aut facti remedio, nos tuebimur: et si quam protestationem in præjudicium hujus nostræ Professionis faciemus, eam in præsens et in omne tempus futurum revocamus et eidem renunciavimus per præsentem Literas; quibus propriis manibus nomina nostra subscripsimus, ac eas sigilli nostri communis appensione et Notarii Publici Subscripti signo et Subscriptione communiri fecimus et curavimus. Dat. et act. in Domo nostra Capitulari xxvi Die Mensis Augusti, Anno Domini Millessimo Quingentissimo Tricesimo Sexto, Anno Regni vestræ Regiæ Majestatis Vicessimo Octavo. Præsentibus tunc ibidem discretis Viris Johanne Tyson, Olivero Lloyd, et Rogero Hughes, in legibus et decretis respective Baccalaureis, et Riccardo Bedle Notario Publico testibus ad præmissa specialiter vocatis et requisitis.

XXIX.—*An Order for Preaching, and bidding of the Beades in all Sermons to be made within this Realme. 1535.*

[Cotton Library, Cleop. E. 5. P. 286.]

FIRST, whosoever shall preache in the Presence of the King's Highness, and the Queen's Grace, shall in the bidding of the Beades, pray for the Hole Catholike Church of Crist, aswell Quick as Ded, and speycallie for the Catholike Church of this Realme; And First as we be most bounden for our Soverigne Lord King Henry the VIIth, being ymedyately next unto God, the onelie and Supreme Hed of this Catholike Churche of England, and for the most Gracious Lady Queen Anne his Wife; and for the Lady Elizabeth, Daughter and Heire to them both, our Pryncesse, and no farther.

Item, The Preacher in all other Placs of this Realme then in the Presence of the King's saide Highnes, and the Queen's Grace, shall in the bidding of the Beades, pray First in Manner and Form, and Worde for Worde as is above ordeyned and lymtyd; adding thereunto in the Seconde Parte, for all Archbishops and Bishops, and for all the hole Clergie of this Realme; and speciallie for suche as shall please the Preacher to name of his Devotion; and Thirdly for all Dukes, Earles, Marques, and for all the hole Temporaltee of this Realme; and speciallie for suche as the Preacher shall Name of Devocyon: And fygynallie for the Soules of all them that be Ded, and speciallie of such as it shall please the Preacher to Name.

Item, It is Ordeyned that every Preacher shall Preach ones in the Presence of the greatist Audience against the usurped Power of the Bishop of Rome, and so after at his Lybertee: And that no Man shal be suffered to defend, or mayntene the foresaid usurped Power: Ferthermore to keep Unyte and Quyetnes in this Realme, it is ordeyned that no Preachers shall contende openly in Pulpit one against another, nor uncharytable deprave one another in open Audience; but if

any of them be greved one with another, let them Complayne to the King's Highnes; or to the Archbishops, or Bishops of the Dioces where such Chaunce shall happen, and there to be remedied if there be Cause why; and if the Complaynt be not trew, the Complayner to be punished.

Item, Also to forfende that no Preachers for a Year, shall Preach neyther with, nor against Purgatory, honouring of Saynts, that Priests may have Wives: that Faith onelie justifieth; to go on Pilgrimages; to forge Miracles; considering these Things have caused Discension amongst the Subjects of this Realme already, which thanked be God is now well pacified.

Item, That from henceforth all Preachers shall purelie, syncerelie, and justlie preache the Scripture, and Worde of Christe, and not myxe them with Man's Institutions, nor make Men believe that the Force of Goddes Law, and Man's Law is like; nor that any Man is able, or hath Power to dispenche with Godes Law.

Item, It is also ordered that the Declaration of the Sentence which hath ben used in the Church Four Tymes in the Yeaere, shall not from henceforth, neyther be published, nor esteemed in any Point contrary to the Præmynce and Jurisdiction Royall of our King and his Realme, or Laws and Liberties of the same; and any so doing to be competently punished by the Bishop of that Dioces where it shall Fortune him to be, or inhabit: And this throughout the Realme and Domynions of our Sovereigne, shortlie the Bishops to sett Order in.

Item, It is also ordered that the Colects for the Preservation of the King and Queen by Name, be from henceforth comunely and usuallie used and sayed in every Cathedral Church, Religious House, and Peroche Church, in all their High Masses thorough out all the Realme and Domynions of our King and Sovereigne.

Item, It is further ordeyned that wheresoever the King's just Cause of Matrimony hath eyther been detracted, and the incestuous and injuste set fourth, or in Placs where as it hath not been dilated, that in all those Placs till the People be fully satisfied and justlie instructe, all manner of Preachers whatsoever they be, happenning to come into any such Parte of the Realme, shall from henceforth open and declare the mere veryte and justnes of this later Matrimony, as nigh as their Learning can serve them, and according to the trew Determyacions of a greate Number of the most Famous and Esteemed Universities of Christendom; according also to the just Resolution and Diffinicion of both the Convocations of this Realme, concurring also in the same Opynyon, by the Hole Assent of Parliament, our Prynce, the Lords Spiritual and Temporal, and Commones of this Realme; wherefore now they must declare this Matier, neyther

doubtful nor disputable, but to be a Thing of mere Veryte, and so to be allowed in all Men's Opynyons.

Item, It is further ordeyned that the foresaid Preachers shall also declare the false and injuste Handeling of the Bishop of Rome, pretending to have Jurisdiction to Judge this Cause at Rome; which in the First Hering thereof did both declare and confesse in Word and Writing the Justnes thereof to be upon our Sovereignes side, insomuch as by a Decretall delyvered to the Legate here then sitting for the same Cause, he did clearly determyn that if Prince Arthur was our Princes Brother, and then of competent Age allowed in the Law when he Married the Lady Katharine, she being so likewise, and that as far as Presumptions can prove Carnall-Copulation ensued between them; that these proved, before the said Cardinales and Legates (which in dede were accordingly to the Lawes justlie proved) that then the unjust Copulation between our Sovereigne and the said Lady Katheryn, was neyther Lawfull, nor ought to be suffered, and so, *eo facto*, pronounced in the foresaide Decretall, the nullite, invaldite, and unlawfulness of their pretended Matrimony, which was by his Law sufficient Judgement of the Cause; which Decretall by his Commandment, after and because he would not have the Effect thereof to ensue, was, after the Sight thereof, imbesiled by the foresaid Cardinalls; and one which then was here his Cubicular, contrary to all Justnes and Equytee, wherein he hath done our Sovereigne most extreme Wrong.

Secondly, Contrary to all Equite and Determination of Generall Counsailes, he hath called the Cause (which ought to be determyned here) to Rome, where our Sovereigne is neyther bounde to appere, nor send Proctor: And yet hath he deteyned wrongfully the Cause there these Three or Four Yeaers at the Instance of the other Partie, which sued to have it there, because they knowe he durst not displease the Emperor, who maketh himself a Partie in it, as by the Sequele it doth evydentlie appere, and so could our Prince gett no Justice at his Hande, but was wrongfully delayed to no small hinderance, both to his Succession, and this his Realme, emynente Daunger.

Thirdlie, Where it is a naturall Defence that the Subject ought, and may Defende his naturall Sovereigne, or Master, both in Word and Deed, and ought thereto to be admytted, this forsaid Bishop of Rome, contrary to this Equite in Nature, hath rejected our Sovereigns Excusator, contrary both to his own Lawes (which he most sitteth by) and also Gods Law, which he ought to prefer. Upon which Cause, and other great Injuries, our Sovereigne did Appeale to the General Counsaile; notwithstanding the which, he hath contrary to all Justice proceded, *ad ultiora*, wherein by a General Counsaile he is dampned as an Heretick; yet thus injurious-

He from the begynnyng hitherto, he hath handled our Princes Cause and Matier there.

Fourthely, The said Bishope of Rome syns our Princes Appeal, hering of the Laws, and Acts of Parliament which we then went about, and that our King having just ground (the Premises considered) would provide according to his bounden Duetie, both for the Suretie of his Succession and Realme, gave out a Sentence in Maner of Excommunication and Interdiction of him and his Realme, in which when he was spoken to for the Iniquitie and Unjustnes therof by our Princes Agents, he and his Counsaile could nor did otherwise excuse them (the Facte being so contrary to all Lawes and Right) but that the Faulte was in a New Officer late come to the Court, which for his lew'd doing should grevouslie be punyshed, and the Processe to cesse. This they promised our Princes Agents, which notwithstanding, was set up in Flanders to the great Injurie of our Prynce, and for parcialite to the other Parte, as it may well appear by the forsaide Sentence.

Fyvetheilie, The said Bishope of Rome sought all the Ways possible with fair Words and Promises both by his Ambassadors and our Sovereigns owne, which by any Meanes could be invented, to have abused our Prynce and Sovereigne; which when he saw that by none of his Crafts our Prince would be no longer abused with them, then sewed he to the French King, to be a Mediator between our Sovereigne and him: Declaring to him and his Counsaile that he would gladly do for our Sovereigne, allowing the Justnes of his Cause; so that they would fynd the Means that our Sovereigne would not proceed in his Acts and Lawes till that were proved. And that he would meet with him at Merceles for the fynishing thereof, for at Rome he durst not do it for fear of the Emperor. The good French King admonyshed our Prince hereof, offering to him to do all Pleasure and Kyndnes that lay in him in this Cause, trusting that if the Bishop of Rome came ones to Marcelles, he should give Sentence for our Sovereigne in his just Cause, and therefore prayed our Prince to be content with that Meting, in which he would labor for it effectuously, and so he did: To which our Prince answered, that touching the Meting he was content, but touching the forbering of making Lawes, he prayed his good Brother to hold him excused, for he knew well ynough both the Crafte and Delays of the Bishop of Rome; by which from thencforth he would never be abused: And that likewise he fered that he would abuse his good Brother, which so indeede after followed; for after he had gotten the Maryage of the Duke of Orleance, he then promised the French King to give Judgment for our Maister, so he would send a Proxie, which the said Bishop of Rome knew well before, that he neyther would, nor was bound to do; yet notwithstanding his subtil ymagynacions, his Promise was to the

French King, that our Prynce sending a Proctor, should there before his Departure have Judgment for him in the Principall Cause; for he openly confessed fether, that our Maister had the Right: But because our Prince and Maister would not prejudicate for his Jurisdictione, and uphold his usurped Power by sending a Proctor, ye may evydentlie here see that this was onelie the Cause why the Judgment of the Bishop of Rome was not given in his Favour; whereby it may appere that there lacked not any Justnes in our Princes Cause, but that Ambition, Vaine-Glory, and to much mundanytee, weare the Letts thereof: Wherefore, Good People, I exhorte you to stick to the Trueth, and our Prince according to our bounden Dueties, and Dispipe thes noughtie Doings of this Bishop of Rome; and charytably pray that he and all others, abusers of Christs Worde and Workes may have Grace to amend.

XXX.—*Instructions given by the Kinges Highnes, to his Trusty and Well-beloved Servant William Pagett, one of the Clearkes of his Signet, whom his Highnes sendeth at this Tyme unto the Kinge of Pole, the Dukes of Pomeray and of Pruce; and to the Cities of Dantiske, Stetin, and Connynburgh, for the Purposes enseinge.—An Original.*

[Cotton Libr. Vitell. B. 14. Fol. 66.]

HENRY R.

FIRST the said Pagett takeinge with him the Kinges Highnes Letters of Credence to the Princes aforesaide, with the Coppies of certeine other Bookes and Writeings prepared for his Dispatch, shall with all Diligence, takeing his Journey from hence, repaire unto the said Princes, as to his Wisdome shall be thought best for the Expedition of his Journey most convenient. After his Arrival there, takeing the best Opportunity he can for his Audience, and deliverie of the Kinges Highnes said Letters, with his Highnes most hartly Recommendations: The said Pagett shall say that the Kinges Highnes consideringe not only the Olde Love, and Perfect Friendship, which hath now of long Tyme been contracted, and by mutual Offices of Amity, established between his Highnes and the said Princes; But also the singular Affection, and entire Zeal, which his Highnes by sondry and manifold Arguments, hath and doth daily perceive to be in them, to the searchinge, furtheringe, defence, and mainteininge, of the Sincere Truth, and Right Understanding of Gods Word, and the Justice of his Lawes, and the Extirpacion of such inveterate, old, and corrupt Errors, Customes, and Abusiones, whereby Christes People have bin nowe of longe Tyme seduced, and kept more bound, thrall'd, and captive under the Yoke of the Bishops of Rome, then ever the Jewish People were under the Ceremonies of Moses Lawe; his Highnes hath

sent nowe presently the said Pagett unto the said Princes, and to every one of them severally, as aforesaid, to open and declare on his Highnes Behalf the great Desire which his Highnes hath, to do all Things for his Part; whereby not only the Friendship may be nourished and encreased, but alsoe the Common Cause of all Christend Men may be reduced to such Ende as shall be agreeable to the due Order of Christs Faith and his Precepts, and Lawes given unto us by his Worde and Spirit, and expressed in his Gospell. And for as much as the Chiefe Pointe, and the greatest Demonstration of true Friendship, is Friendes to communicate and breake Friendly each to other, *Et deponere in sinum Amici*, the whoal Estate of their Causes, and what Things be pleasaunt and acceptable unto them, or contrary, wherein they find themselves grieved, wronged, or injured; the said Pagett shall further say that the Kings Highnes hath given him in Commandment to open and declare unto the same severally the whoall Progresse of his great and weighty Cause of Matrimony, with the intollerable Wrongs and Injuries donn unto his Highnes in the same by the Bishop of Rome, called the Pope: And in what Termes the same nowe consisteth. And finally by what Waies and Means his Highnes purposeth and intendeth nowe to defende his said most just and right wise Cause, and to resist the Malicious Attemptats of the said Bishop of Rome.

And for his Entry into the Matter, the said Pagett shall note and regarde Two principall and speciall Pointes; that is to say, the Justice of the King's Cause, and the order and Processe which hath binn used therein. And as concerninge the first Pointe, the said Pagett shall shewe howe the King's Highnes hath so used himself, as no Man may lawefully complaine of the same. For as touching the Justice of his Highnes Cause, that is to say, the Declaration of his Marriadge with the Princesse Dowager to be nought, of noe Moment nor Effecte; but against the Lawe of God's Nature and Man, and therefore indispensable by the Pope, and in no wise available; The said Paget shall shewe, howe the King's Highnes hath don therein as much as becometh a Cristian Prince to doe for Discharge of his Conscience: and hath founde so certaine, soe evident, soe manifest, soe oppen and soe approved Trueth therein, as whereunto he ought of Necessity to give place, and to allowe and receive the same; not as a Matter doubtfull and disputable, but as a plaine and discussed Verity, of the true Understandinge of God's Worde and Lawe, which all Cristian Men must follow and obey, and to all worldly Respecte preferre and execute. In attaininge the Knowledge whereof, if his Highnes had used his owne particular Judgment and Sentence, or the Mind only and Opinion of his own Naturall Subjecte, altho' the same might in his

owne Conscience have sufficed, yet his Highnes would not have much repugned, if some other had made Difficulty to assent in the same, untill further Discussion had bin made thereuppon. But now, for as much as beside the King's owne certeine Understandinge, and the Agreement of the wholl Clergie of both Provinces of his Realme, unto the same; His Highnes hath alsoe for him the Determinations of the most Famous Universities of Christendom, which be indifferent to pronounce and give Sentence in this his Cause, and therewith alsoe the evident Wordes of God's Lawe; his Highnes hath thought himself, in Honour and Duty to the Obligation of God's Commandements, obliged necessarily to imbrace and receive the same; and there, by the Consent of his Nobles Spirituall and Temporall, and with the singuler Contentation, Rejoice and Comforte, of all his Commons and Subjecte. And finally, by the Judgement and Decree of the Archbischoppe of Canterbury, most solemply and autently passed in that Behalf, hath now, for the Discharge of his owne Conscience, which was before merveileously grieved and offended with the Opinion of Incest Matrimony, and for the avoideinge of extreame Dangers of his Succession, and the Ruine of his Realms, which was by reason thereof imyent and manifestly apparant to issue, divorced and sepeparated himself from the Yoake and Bande of that unlawfull Marriadge, which was of longe time usurped and continued betweene his Highnes and the said Princesse Dowager, and hath espoused and married to his lawfull Wife, the Noble Lady, Dame Ann Marques of Pembroke, whose approved and excellent Vertues, that is to say, the Purity of her Life, her constant Verginity, her maidenly and womanly Pudicity, her Sobernes, her Chastenes, her Meekenes, her Wisdome, her Discent of Ancient Right Noble and Highe Parentage, her Education in all good and lawefull Shewes and Manners, her Aptnes to Procreation of Children, with her other infinite good Qualities, more to be regarded and esteemed then the only Progeny, be of such approved Excellency, as cannot be but most acceptable unto Almighty God, and deserve his highe Grace and Favour to the singular Weale and Benefitte of the King's Realme and Subjects. Albeit in caise any Objection shal be made hereunto by the said Princes, or any of their Councill, *de Ratione Scandali*, by reason that the King's Highnes hath not observ'd in all Pointes the common order and Manner of the Pope's Lawes, the said Paget shall, thereunto replying and answering, founde themselves first uppon the most stedfast Grounds of Scripture, viz. *Quia justo Lex non est posita; sed ubi Spiritus Dei, ibi Libertas est: Et si Spiritu Dei ducimini, non estis sub Lege. Hoc est, Spiritus Sancti et Conscientia motum sequentes, sub Lege primaque privata cedere debet, nequam sinitus constituti. In prohibitis autem Lege Divina, parendum est Conscientia, in aliis*

vero Ecclesiæ: Et qui Lege privatâ ducitur, nulla ratio exigit ut Lege publica constringatur. And thereupon the said Paget shall inferre, that although in the Lawe, every Man's private Conscience be but a private Court, yet it is the Highest and Supream Court for Judgement or Justice, condemning or approving of Mens Actes and Deedes in the Sight of God; according to the Saying of St. Paule to the Romanes, *Gentes quæ Legem non habent, sibi ipsi sunt Lex; qui ostendunt Opus Legis scriptum in Cordibus suis; simul attestante ipsorum Conscientia, ex Cogitationibus eorum, inter se aut accusantibus aut excusantibus, in eo die quo judicabit Deus occulta hominum.* And therefore the said Paget shall say, that beinge the King's Highnes said Cause fully examined, discussed, and resolved in his owne Conscience; and being also the same Court of his Conscience inlightened and instructed, first by the Spirite of God, who possesseth and directeth the Hartes of Princes, and afterward established and confirmed by such wayes as is before expressed; pronounced and declared, to be discharged before God from the Contracte of his said first Matrimony, and be at Liberty to exercise and enjoy the Benefitte of God, for Procreation of Children, and the lawfull Use of Matrimony, necessary for the Relief of Man's Infirmitie. No Man ought to inveigh at this his Doinge, but rather to interpretate the same into the best Parte, in that that the King's Highnes had more Regarde unto the Weale of his Soul, than to any Ceremonies of Mens Laws, which themselves decree and ordeine: That noe Man is bounde to obey them, or any other Man's Precept, of what Dignity or Preheminence soever he be, if the same do *militare, contra Deum et Conscientiam offendat: Primum etenim querendum est regnum Dei, &c. Et quid prodest hujusmodi, si universum mundum lucretur, animæ vero suæ detrimentum patiatur, &c.?* He may also further say, that the King's Highnes knoweth well, that Respect is to be had unto the World, and doubteth not but that it is alsoe sufficiently declared and showed by his Actes and Proceedings, howe much he hath laboured and travailed therein; but sithence that these Things, although in their outward Visage be worldly, yet inwardly they touch and concerne the Perill of Soule, noe Man beinge *sinceri et candidi Pectoris*, cann arreste any Blame unto the King's Highnes, in that he hath after soe long Travaile, Labour and Studye, with intollerable Coste and Charges, without any Fruite sustained in that Behalf, be inforced and constreyned rather to followe and accomlishe the Determination of his owne Conscience, and the Law of the same, consonant and agreeable in this Case to the Law of God, and therefore superior and excellenge all Lawes of Man, then to indure in perpetuall Sute, and continuall Trouble of Body and Mynde, doing Injurie to Nature, and incomparable Dammage to his Realme; not doing soe much as in him

is, to provide for the same. And to the intente the said Paget may with the more Efficacy declare unto the said Princes, the ungodly and unlawful Demeanours of the Pope, in the whoall Progresse of the King's Highnes said Cause, handling his Highnes by the Space of vii Years, and more, in Delays and Dalliance; and how for Friendship and Justice, he hath alwayes ministred unto him unkindness and notable Injurie: By reason whereof, the King's Highnes hath bin thus constreined to doe as he hath don: The said Paget shall understande, how that first in the Beginninge of his Highnes greate Cause, his Grace beinge daily inquieted and molested with the Scruple of Incest and unlawfull Matrimony, did send unto the said Bishop, as unto him which presumed upon him the Title and Name of Christ's Vicar in Earth; and which had the Keyes of Knowledge and Power, to discerne the very Worde of God from the Worde of Man; to the intent that he, according to his Office and Duty, should have ymediatly dissolved that Doubt and Scruple, which his Highnes in Conscience had before conceived, and should have restored him incontinently to the Quietnes and Rest of the same. Upon which Insynuation, the saide Bishop of Rome refusinge to take any Knowledge of the Kings said Cause of Matrimony, but would the King should take a Commission, and Commissioners to be sent into this his Grace Realme, to whom the said Bishop would give sufficient Authority, to decerne, knowe, judge and determyne the said Cause; then pretending, that it might in noe wise by the Order of the Lawes be intreated at Rome, but only within the King's own Realme. And so he delegated his wholl Power to the Cardinal Campegius, and the Cardinall of York. Givinge alsoe unto them, one other Speciall Commission, in Forme of a Decretall: Wherein the said Bishop of Rome pronounced and gave Sentence, that the King's Highnes Matrimony was utterly nought and unlawfull; and that therefore his Highnes might *convolare ad secundas Nuptias*; and the Children procreated in the Seconde Marriage were lawfull. And in this oppen Commission, he gave alsoe unto the said Legate full Authority to determyne this Matter, and to give Sentence for the King's Highnes; and yet secretly he gave them Instructions, to burn the said Commission Decretall, and not to proceede by Vertue thereof, or of any other Commission, unto any finall End or Sentence, but to suspend and put over the same. And at the Time of Sendinge of the said Commission, he sent alsoe down unto the King's Highnes, a Briefe written with his owne Hande; wherein he did alsoe approve the Justice of the King's Cause, in like maner as he did in his Commission Decretall; and promised unto the King's Highnes, *quam sanctissimè sub verbo Pontificis*, that he would never afterwarde advocate the said Cause out of the Realme of Englande, but

would suffer it to have the due Course and Order of Intreateinge of the same, within the King's Highnes Realme; which his Sentence and Promise notwithstanding, yet the said Bishop of Rome, contrary to his own Conscience and Knowledge, what was the very Trueth and Justice in the King's Highnes Cause; and to the intente he might molest and trouble the same, decreed out sundry Citations, whereby he would needes enforce the King's Highnes to appeare at Rome in his own Person, to the Subversion of him, his Dignity, and the Privileges of his Realme; or else to constreine him in the Exhibition of a Proxie there: The Iniquity of both which Things, is so evident and notable, *ut nulla rerum facie defendi queat.* For it is a common Principle of the Lawe, *Quoties autem citatus ex Privilegio, vel aliqua alia Materia, in voce expressa, venire non teneatur, in eo casu nec teneatur aliquam sui copiam facere, neque Se, neque Procuratorem sistere.* It is also notorious, that the Liberties and Prerogatives of the King's Realme, to the Observation whereof he is bounde by his Oath at his Coronation; and that alsoe the Priviledges of Princes, beinge publique Persons, besides other great and urgent Causes, doe necessarily let the King's Person to appear at Rome, and lawefully defendeth and excuseth his Absence from thence. And besides all this, that his Highnes ought not to be cited to Rome; it is enacted by the Holy Councilles of Nice, of Affrique, and of Melevitan; and it is agreeable alsoe to all Lawes, Reason and Equity, that Kings should not be compelled to repair to Rome at the Pope's Callinge, ne be bounden in a Matter of so highe Weight and Consequence as this is, to sende out of their Realmes and Dominions, their Writeinges, Instrumentes, and Munimentes, conteyninge the Secretyes of their Affaires, or to make and trust a Proctor in soe farr distant Parts, and in a Matter of such Gravity and Importance, to abide and fullfill that which the said Proctor shall agree unto there. And hereunto the said Paget may adde, howe this Matter toucheth the Dignity of all Christian Princes very highly, to suffer themselves to be so yoaked with the said Bishop's Authority. And that it is Tyme for Princes, nowe that the same Bishop maketh this Enterprise upon them, to inserche and knowe the Grounde and Bottom of his and their Authorities. For what end the Pope would cite and call all Christian Princes to appeare before him at Rome; that is to say, to cause them to abandon and forsake their owne Realmes, and neglect the Cure and Office committed unto them by God, and to answer there upon such Matters as the Pope should for his Pleasure object against them? *Esset quidem illud durum; sed tamen si vellet Pontifex, hac posset facere, quia etenim ratione unum constringere; omnes etiam Reges cogere posset:* And so it should be always in the Pope's Authority and Libertie, to remove and depose what Kings it pleased

him from his Crowne, and to rule and govern all Kingdomes after his owne Arbitre and Pleasure: One other notable Iniquity, is also in that the Pope by his Citation would needes enforce the Kinges Highnes to appear at Rome; forasmuch as Rome is by all Laws a Place Unlawful, yea, and thereto most suspect and unsure, not only for the King's Highnes owne Person, beinge the Principale Parte, but alsoe for the Person of his Proctor, if he should send any such thither; and especially for the self Cause to be intreated there: Now it is a Principle in the Lawe, *quod citando ad locum non tutum et precedendo Index facit inique quia legibus id prohibentibus necnon antiquissimis consiliis et Pont' Romanorum definitionibus repugnantibus id facit non solum inique sed etiam nulliter facit:* And yet further, the Pope not satisfied with these Injuries and Wrongs don unto his Highnes, yea, and to Justice it self, in Manner as is above rehearsed; but being then, and at such Tyme as the said Citations were published, Resident at Rome, One Doctor Kerne, the Kinges Subject understandinge how his Highnes was called there to appeare to one Cappisucchi Deane of the Rota, to make Answer unto the Princes Dowagers Complainge, and exhibiting Reasonable Causes, and Lawful Matters Excusatory why his Grace should not be bound either to appeare at Rome, or to sende a Proctor thither; which Things he did as the Kinges Subject, and as one who by Lawe of Nature is bounden to Defende his Kinge and Sovereigne Lord; and by all Laws admitted to alledge that in Defence of him that is Absent, which in Equity ought to preserve him from Condemnacion; yet this notwithstandinge, the said Cappisucchi, *idque approbante Pontifice,* not regardinge nor consideringe the Matter soe by the said Doctor Kerne alleadged, but demanding whether he had any Proxie from the Kinges Highnes for such Purpose or noe; the said Cappisucchi, for Default of such Proxie, (which was not necessary in this Case) rejected the said Doctor Kerne from the Office of an Excusator there, and proceeded in the Principall Cause: by Reason whereof the said Doctor Kerne appelled to the Pope alleadginge Injurie to be don not only to the Kinges Highnes, but alsoe unto himself, for that such Matter as he (having Interesse in) did alledge was not considered nor regarded, but Processe made notwithstandinge, to which Appellation the said Cappisucchi gave an ambiguous and doubtful Answer, promyseinge afterward to open his said Answers and Sentence more plainely, and to give determinate Resolutions therein, which nevertheless he would not doe, albeit he was diverse Tymes required and pressed thereunto, but so passed he the Tyme and suddenly returned to Processe; whereupon the said Doctor oftentimes appealed and put upp again a Supplication to the Pope for the Admission of the said Appeal, by reason whereof the said Matter was reasoned in the Signature; where although by noe law it would be

shewed why the said Doctor Kerne ought not to be admittted to alleage the said Matters Excusatory in the Defence of the Kinges Highnes; yet they gave their Voices there as the Pope saide, that Doctor Kerne should not be heard without the Kinges Proxie; whereunto when Doctor Kerne replied, sayinge that whatsoever they decreed or saide, yet there was no Lawe to maintayne and bear it: It was answered again by the said Bishoppe, called Pope, that he might Judge all Things after his own Conscience. And upon this Resolution, without any other Decree given, or at least notified and declared, they proceeded in the Principall Cause, intendinge by this Injurie and Wronge to enforce the Kinges Highnes to the Exhibition of a Proxie there, to his high Prejudice, and the derogation of the Liberties, and Prerogatives of his Realme, and to the pernicious Example of the like to be done unto other Princes in Tyme cominge. And although at the same Time, the Kinges Ambassadors there Resident, did shewe unto the Pope the Determination of the Universities of Paris and Orleance, with the Opinions and Sentences of the best and most Famous Learned Men of Italy and Fraunce, determyning all with one Consent, that these the Popes doeings were meere Injuries and Wronges, and contrary to his owne Lawes, wherein it is contained, *Quod Pontifex Romanus non potest cogere aliquem Principem Christianum ut Romam veniat, ut in Causa Matrimonii ibidem respondeat. Aut in eorum gratiam procuratorem constituat et quod subditus cujuscunque Principis poterit sine mandato et sine Satisfatione ejusdem absencie sine non comparentie allagere et quod debeat ad id admitti: quodque propositis per eundem justis Causis absencie non poterit contra absentem Principem ulterius procedi. Sed quod omnis talis processus si quis contra eundem factus fuerat, sit jure ipso facto nullus.* Yet he continuynge still in the Discussinge and Disputation of the same Pointes: and perceiuinge well the Kinges Highnes Adversaries to be in the wronge Parte, did still nevertheless reject the said Mr. Kerne from the Lawfull Defence of the Kinges Highnes, and ceased not to make Processe against his Grace in the Principall Cause to the expresse Wronge and Injurie of his Highnes, and soe continuynge still in accumulateinge from Tyme to Tyme, new Griefes and Injuries against the Justice of the Kinges Cause; and sending out very slanderous Griefes against the Kinges Highnes, with diverse other unseemeinge and ungodly Demeanors used by him and his Ministers in the Discousse and Doinge of the said Injuries. Finally to accomplieshe his longe and indurate Malice, he decreed and determined to publishe out against the Kings Highnes, the Sentence of Excommunication, and soe the King's Highnes, being advertised of the said Determination and Purpose, and mynding to use his lawfull and naturall Defence of Provocation and Appellation against the same. After that his Highnes had soe

made Authentiquely his said Provocation and Appellation from the Pope to the Generall Councell, which shall be nowe next indicted, and lawefully congregated; and alsoe caused the same to be intimated unto the Pope by one of his Subjects, the said Pope would in no wise admitte the same, *et deferre hujusmodi Appellacioni*, but pretendinge for his Defence a certaine Bull made by Pope Pius, and that he was Superior to all Generall Counsailes, did most Arrogantly and contemptuously reject the Kinges Highnes said Appellacions, alleadging the same to be nought; and they were Heretiques and Traytors to his Person, which would Appeal from him to any General Councell, or would attempt to doe any Thinge whereby his Authority should be seene to be inferior unto the Authority of General Councils.

The Iniquity of all which Things beinge thus opened unto the said Princes, and sett forth by the said Pagett, with the best Perswasions he can devise for that Purpose, he shall further shewe unto the same, that thence it is now evidently seene that the said Bishop of Rome for the Defence of his own corrupt Affections of Glorie and Ambition, regardeth not what Injurie he doth to Christian Princes, yea, and to abuse and subjecte so much as in him is, not only contrary to the Truth, but alsoe to the due Order both of God and Mans Lawes, sheweinge himself therein rather to be the Childe of Wrathe and Discorde, than the Imitator and Follower of Christ; It shall nowe apperteine unto the Office of every good Christian Prince on tother side, to have more Spirituall Regarde to the Preservation of their one Estate and Dignity, and the Maintenance of Gods Lawes, than they have had in Times past. And to study nowe by all Means rather to confounde and destroy these Presumptions of Men, which forge themselves such a Throne and Power as soundeth greatly to the Blasphemy of Christ and his very Spouse the Church, then to suffer the same any further to encrease.

And forasmuch as the Kinges Highnes not only for want of Justice in his said Cause at the Popes Hande, but also for the Defence of those extreme Injuries, which the said Pope hath enforced unto him and the Justice of his Cause, and for the Maintenance of his Estate Royal, with the Lawes and Privileges of his Realme, conforme and agreeable to the Lawe of God, is nowe utterly determined, havinge God and his Worde upon his Party, to resist and withstand the said Bishops malicious Attempts and reduce the said Popes Power, *Ad justos et legitimos mediocritatis suae modos*, so as within this his Highnes Realme, he shall not be suffered to exercise any other Power and Jurisdiction, then is granted unto him by expresse Scripture. The said Paget shall shewe unto the said Princes; that the Kinges Highnes trusteing not a little to their greate Vertue, Wisdome, and Ould Amity hath commaunded him not only to open and de-

clare unto the said Princes the wholl Circumstances of all the Premisses, and of what Mynd and Disposition the Kings Highnes is nowe toward the said Pope, and the Court of Rome: But also to exhorte and instantly to require the same on the Kings Highnes Behalf, that it shall Please them to adhere and sticke with the Kinges Highnes in his said righteous Cause to the repaire of the said Injuries at such Tyme as the same shall be intreated in the General Counsell. And in the mean Season to give unto his Highnes their Assistance and best Advice how he shall procede to the Accomplishment of his desired Purposes, according to such Articles as be written in a certaine Scedule and be delivered unto the said Paget, and signed with the Kings Highnes Hand, which he shall also exhibite and shewe unto the said Princes; and to every of them, as by his Wisdome he shall perceive may be most Beneficiall unto the Kinges Highnes Affaires: and to require also the said Princes and Potentates, that in Case there be any Articles, Causes, or Matters in those Parties touchinge any Abuses, Evil Customes, or Opinions, which for the Common-Wealth of Christendome, and the Maintenance of Gods Worde the said Prince and Potentate, or any of them, shall thinke necessary and requisite to be reformed and redressed, the said Paget shall say that the Kinges Mynde and full Determinacion is, his Highnes beinge advertised of the Specialties of the same, either by the Letters of the said Paget, or otherwise by Letters of the same Princes; or by the Messengers, Servants, or Orators of them, or any of them, will not faile, but like as the same his Highnes at this Time declareth his Griefes, and desireth their Assistance in this his Suit and righteous Causes and Quarrels, even so likewise his Highnes will not only right thankfully and kindly admitte the same Causes, to his most favourable Audience; but also will with all Effecte and Sincerity to him possible, indeavour himself both to the Exturpacion and Puttinge away of the said abuses and Evil Customes soundinge against Gods Worde and Lawes, and also further doe that Thing that may lye in him for Reformation thereof, and Establishinge the good Intentens and Purposes of the said Princes, as most specially may be for the Maintenance of Gods Word, the Faith of Christ, and Wealth of Christendome, like as unto the Office of a very Christian Prince, and the Perfectness of Amity and Friendship contracted betweene his Highnes and the said Princes shall apperteyne. Finallie, for as much as it is doubtfull of what Minde, Intention, and Purpose, the said Princes be or at least some of them, that is to witte, whither they be soe dedicated to the Popes Devocion, that there is no likelihood of any good Success touchinge the Kings Purposes to be don or gotten at their Hande, the said Paget shall First and before the Deliveringe

of the Kings said Letters to any of the said Princes, and Declaracion of this his Charge by all Dexterity, Wayes and Meanes to him possible insearch, inquire, and knowe the Disposicion and Inclination of the said Prince, and of every of them severally, and soe thereafter accordinge to their Wisdomes and Discretions to deliver or retaine the Kings said Letters, with Declaracions or without Declaracions of their said Charge, as to their Wisdomes shall be thought most necessary and requisite for atchieveinge of the Kings Highnes Purposes in this Behalf.

HENRY R.

XXXI.—*Propositions to the King's Counsell; marked in some Places on the Margin in King Henry's own Hand. 1533.*

An Original.

[Cotton Library, Cleop. E. 6. p. 319.]

Fyrste to sende for all the Bishops of this Realme, and specyallie for suche as be nearest unto the Courte; and to examyne them aparte, whether they, by the Law of God, can prove and justifie, that he that now is called the Pope of Rome is above the Generall Counsell, or the Generall Counsell above him? Or whether he hath gyven unto him by the Law of God, any more Auctoryte within the Realme, than any other Foreign Bishop?

2. Item, To desire, with all the Bishops of this Realm, to set forth, preach, and cause to be preached to the King's People, that the said Bishop of Rome, called the Pope, is not in Auctoryte above the Generall Counsell, but the Generall Counsell is above him, and all Bishops. And that he hath not, by God's Lawe, any more Jurisdiction within this Realme, than any other Foreign Bishop (being of any other Realm) hath. And that such Auctoryte as he before this hath usurped within this Realme, is both against Godes Law, and also against the Generall Counsell. Which Usurpations of Auctorite, onelie hath grown to him, by the Sufferance of Princes of this Realme, and by none Auctoryte from God.

3. Item, Therefore that Order be taken, for suche as shall preach at Paul's Cross from henceforthe, shall contynually from Sunday to Sunday preach there, and also teache and declare to the People, that he that now calleth himself Pope, nor any of his Predecessours, is, and were but only the Bishops of Rome; and hath no more Auctorite and Jurisdiction, by Godes Lawe, within this Realme, than any other Foreign Bishop hath; which is nothing at all. And that such Auctoryte as he hath claymed heretofore, hath been onlie by Usurpation and Sufferaunce of Prynces of this Realme. And that the Bishop of London may be bounde to suffer none other to preach at Paul's Cross, as he will

answer, but such as will preach, and set forth the same.

4. Item, That all the Bishops within this Realme, be bounde and ordered in the same wise, and to cause the same to be preached thorough out all their Dioces.

5. Item, That a specyall Practise be made, and a streight Commandement gyven to all Provyncealls, Ministers, and Rulers of all the Foure Orders of Friars within this Realme; commanding them to cause the same to be preached by all the Preachers of their Religions, in and thorough the hole Realme.

6. Item, To practise with all the Friars observants of this Realme, and to commande them to preach in lyke wise; or elles that they may be stayed, and not suffered to preach in no Place of the Realme.

7. Item, That every Abbote, Pryor, and other Heddes of Religious Houses within this Realme, shall in like manner teche their Convents and Brethren, to teach and declare the same.

8. Item, That every Bishop shall make specyall Commandements to every Person, Vicare and Curate, within his Dyoces, to preach and declare to theyr Parochians in lyke wise.

9. Item, Proclamations to be made thorough out the Realme, conteyning the hole Acte of Appeles: And that the same Acte may be impressed, transumed, and set up on every Church Dore in England; to the Intent, that no Parson, Vycar, Curate, nor any other of the King's Subjects, shall make themselves ignorant thereof.

10. Item, The King's Provocation and Appellations, made from the Bishop of Rome unto the Generall Counsell, may also be transumed, impressed, published and set up on every Church Dore in England; to the Intent, that if any Censures should be fulmyneate against the King or his Realme, that then it may appear to all the World, that the Censures be of none Effect; considering that the King hathe already, and also before any Censures promulged, bothe provoked and Appeled.

11. Item, Like Transumpt to be made, and sent into all other Realmes and Domynions, and specyally into Flanders, concerning the King's saide Provocations and Appellations; to the intente the Falsehode, Inquite, Malice and Injustice of the Bishop of Rome, may thereby appere to all the World: And also to the intente that all the World may know, that the King's Highnes standing under those Appeles, no Censures can prevayle, nor take any Effecte against him and his Realme.

12. Item, A Letter to be conveyed from all the Nobles, as well spirituall as temporall, of this Realme, unto the Bishop of Rome, declaring the Wrongs, Injuries and Usurpations, used against the King's Highnes and this Realme.—*Not yet done ne can well be done before the Parliament.*

13. Item, To sende Explorateurs and

Espies into Scotland; and to see and perceyve their Practises, and what they intende there; and whether they will confeder themselves with any other outwarde Prynce.—*For to send Letters to my Lord Dacres, my Lord of Norfolk, and Sir T. Clifford.*

14. Item, Certen discrete and grave Persons, to be appointed to repair into the Parties of Germany, to practise and conclude some Lege or Amyte with the Prince and Potentats of Germany; that is to say, the King of Pole, King John of Hungary, the Duke of Saxony, the Duke of Bavyere, Duke Frederyke, the Landgrave Van Hesse, the Bishop of Magons, the Bishop of Treuers, the Bishop of Coleyn, and other the Potentats of Germany; and also to enserche, of what Inclination the said Prynces and Potentats be of, towards the King and his Realme.—*In the King's Arbitrement.*

15. Item, Like Practise to be made and practised with the Cyties of Lubecke, Danske, Hamburg, Brunswyke, and all other the Stedes of the Hannse Tutonick; and to enserche of what Inclination they be towards the King, and this Realme.—*To know this of the King.*

16. Item, Lyke Practise to be made and practised, with the Cities of Norimbergh and Aughsbrough.

17. Item, To remember the Marchiants Adventurers haunting the Domynions of Braband, and to speke with them.—*This is already done.*

18. Item, To set Order and Establishment of the Princes Dowager's House with all Celerity, and also of my Lady Mary's House.—*The Order is taken.*

19. Item, A full Conclusion and Determination, to be taken for my Lady Princes House.—*The Orders taken.*

XXXII.—*A Letter against the Pope's Authority, and his Followers, setting forth their Treasons.*

An Original.

[Cott. Library, Cleop. E. 6. P. 214.]

BY THE KING.

HENRY R.

TRUSTY and right Welbeloved, We grete you well. And wher as heretofore, as ye know, both upon most just and virtuous Foundations, grownded upon the Lawes of Almighty God and Holly Scripture, and also by the deliberate Advice, Consultation, Consent and Agreement, as well of the Bishops and Clergie, as by the Nobles and Comons Temporall of this our Realme, assembled in our High Court of Parliament, and by Auctoritie of the same, the Abuses of the Bishop of Rome his Auctoritie and Jurisdiction, of longe time usurped against us, have been not only utterly extirped, abolished and secluded; but also the same our Nobles and Comons, both of the Clergie and Tempo-

ralitie, by another severall Acte and upon like Foundation for the publike Weale of this our Realme, have united, knyt and annexed to us and the Corone Imperiall of this our Realme, the Title, Dignitie and Stile of Supreme Hed in Earthe, immediatly under God, of the Church of England, as undoubtedly evermore we have been. Which Things also the said Bishops and Clergie, particularly in their Convocations, have holly and entirely consented, recognised, ratified, conferred and approved autentiquely in Writing, both by their Speciall Othes, Profession and Wryting, under their Signes and Seales. So utterly renouncyng all other Othes, Obedience and Jurisdiction, either of the said Bishop of Rome, or of any other Potentate, we late you witt, that perpendyng and consideryng the Charge and Commission in this Behalf geven unto us by Almighty God, together with the great Quietness, Rest and Tranquillite, that hereby may ensue to our faithfull Subjects, both in their Consciences, and other wise to the Pleasure of Almighty God, in case the said Bishops and Clergie of this our Realme, should sincerely, truly and faithfully sett forth, declare and preach unto our said Subjects, the very true word of God, and without all maner or color of Dissimulation, Hipocrisie, manifest, publishe and declare, the great and innumerable Enormities and Abuses, which the said Bishop of Rome, as well in Title and Stile as also in Auctoritie and Jurisdiction, of long Tyme unlawfully and unjustly hath usurped upon Us, our Progenitors, and all other Christen Princes; have not only addressed our Letters Generall to all and every the same Bishops, straitly chargyng and commanding them, not only in their proper Persons, to declare, teach and preach unto the People, the true, mere and sincere Word of God: And how the said Title, Stile, and Jurisdiction of Supreme Hed, apperteyneth unto Us, our Corone and Dignitie Royall. And to gyve like Warnyng, Monition and Charge, to all Abbots, Priors, Deanes, Arche Deacons, Provosts, Parsons, Vicars, Curats, Scol Masters, and all other Ecclesiastical Persons within their Dioces, to do the Semblable, in their Churches, every Sunday and Solemn Feast, and also in their Scholes; and to cause all maner of Prayers, Orisons, Rubrics and Canons in Masse Books, and all other Books used in Churches, wherein the said Bishop is named, utterly to be abolished, eradicat, and rased out in such wise, as the said Bishop of Rome, his Name and Memorie for evermore, (except to his Contumely and Reproche) may be extinct, suppressed and obscured: But also to the Justices of our Peas, that they, in every Place within the Precinct of their Commissions, do make and cause to be made diligent Serche wayse and especially, whether the said Bishops and Clergie do truly and sincerely, without any Maner Cloke or Dissimulation, execute and accomplish their

said Charge to them commytted in this Behalfe; and to satisfie Us and our Councill, of such of them that should omytt or leave undone any Parte of the Premisses, or elles in the Execution thereof, should coldely, faindly use any maner of synister Addition, Interpretation or Cloke, as more plainly is expressed in our said Letters. We considering the great Good and Furderance, that ye may do in these Matters in the Parts about you, and specially at your being at Sises and Sessions; in the Declaration of the Premisses, have thought it good, necessary, and expedient, to write these our Letters unto you; whom we esteem to be of such singular Zeale and Affection towards the Glory of Almighty God, and of so faithfull and loving Harte towards us, as ye woll not only, with all your Wisdome, Diligences and Labours, accomplish all such Things, as might be to the Preferment and setting forward of Godes Worde, and the Amplification, Defence and Maintenance of our said Interests, Right, Title, Stile, Jurisdiction and Auctoritie, apperteyning unto Us, our Dignitie, Prerogative, and Corone Imperiall of this our Realme, woll and desire you, and nevertheless straitely charge and command you, that laying aparte all vaine Affections, Respects, and Carnal Considerations; and setting before your Eyes the Mirror of Truth, the Glorie of God, the Right and Dignitie of your Sovereigne Lord; thus tending to the inestimable Unitie and Commoditer both of your self, and all other our Loving and Faithfull Subjects, ye do not only make diligent search within the Precinct of your Commission and Auctoritie, whether the said Bishops and Clergie doe truly, sincerely as before, Preach and Teach, and declare to the People the Premisses, according to their Duties, but also at your said setting in Sises and Sessions ye do persuade, shewe, and declare unto the same People the Tenor, Effect, and Purpose of the Premisses in such wise, as the said Bishops, and Clergie, may the better, not only do thereby, and execute their said Duties, but that also the Parents, and Rulers of Families, may declare, teach, and informe their Children and Servants in the Specialties of the same, to the utter extirpacion of the said Bishops usurped Authority, Name, and Jurisdiction; for ever shewyng and declaryng also to the People at your said Sessions the Treasons trayterously commytted against us and our Lawes, by the late Bishop of Rochestre, and Sir Thomas Moore, Knight, who thereby, and by diverse Secrete Practises of the malicious Mynds against us intended, to semynate, engender, and brede amongs our People and Subjects, most mischievous and sediciouse Opynyon, not only to their own Confusion, but also of divers others who lately have condignely suffered Execucion according to their Demerites, and in such wise dilating the same with Persuacions to the same our People, as they may be the bet-

ter fixed, established, and satisfied in the Truth, and consequently, that all our Faythfull and true Subjects may thereby detest and abhorre in their Harts and Deeds, the most recreant and traiterouse Abuses, and Behaveours of the said Malicious Malefactors as they be most Worthy, and fynding any Defaulte, Negligence, or Dissimulation in any manner of Person, or Persons, not doynge his Duetie in this Partie, ye immediately doe advertise us and our Counsel of the Defaulte, Manner, and Facion of the same, lating you witt, that considering the greate Moment, Weight and Importance of this Matter, as wherupon dependeth the Unity, Rest, and Quietnes of this our Realme, yf ye should contrary to your Dueties, and our Expectations, and Trust, neglect, be slake, or omytte to doe diligently your Dueties in the true Performance and Execucion of our Mynde, Pleasure, and Commandment as before, or wold halte or stumble at any Person, or Specialtie of the same, he ye assured that we, like a Prince of Justice, well so punish and correct your Defaulte and Negligence thereyn, as it shall be an Example to all others, how contrary to their Allegiance, Othes and Dueties, they do frustrate and deceive, and disobey the just and lawfull Commandment of their Sovereign Lord, in such Things as by the true Hartie and Faithfull Execucion whereof, they shall not only prefer the Honour and Glory of God, and sett forth the Majesty and Imperial Dignitie of their Sovereign Lord, but also importe, and bring an inestimable Unitie, Concorde, and Tranquillitie of the Publique, and Common State of this Realme: whereunto both by the Lawes of God and Nature and Man, they be utterly obliged and bounden, and therefore fail ye not most effectually, earnestly, and entirely to see the Premisses done and executed upon Paine of your Allegiance; and as ye wold advoyde our High Indignacion and Displeasure, at your uttermost Perills: Given under our Signet at our Manor besids Westminster the xxvth Day of June.

XXXIII.—*A Proclamation against Seditious Preachers.*

[Cott. Libr. Cleop. E. 6.]

BY THE KING.

HENRY VIIIth.

RIGHT Trusty and Well-beloved Cousyn, we grete you well, and where it is comen to our Knowledge that sundry Persons aswell Religious, as Secular Priests and Curats in their Parishes, and divers Places within this our Realme, do dailly asmuch as in them is, sett forth and extoile the Jurisdiction and Auctoritie of the Bishop of Rome, otherwise called Pope, sowing their Sedicious, Pestylent, and False Doctryne, praying for him in the Pulpyt, and makynge him a God, to the

great Deceyte, illudying and seducynge of our Subjects, bryngynge them into Errors, Sedicion, and Evil Opynyons, more preferring the Powers, Lawes, and Jurisdiction of the said Bishop of Rome, then the most Holly Lawes and Precepts of Almighty God. We therefore myndynge not only to provide for an Unitie and Quietnes, to be had and contynued amongs our said Subjects, but also covetyng and desyryng them to be brought to a Profession and Knowledge of the mere Verity and Truth, and no longer to be seduced, nor blynded with any such Supersticious and False Doctryne of any Earthly Usurper^r of Gods Lawes, Woll therefore and Command you, that wher and whensoever ye shall fynde, perceive, know, or here tell of any such Sedicious Personnes, that in such wise do spreade, teach, or preach, or otherwise sett forth any such Opynyons and Perniciouse Doctryne, to the Exaltacion of the Power of the Bishop of Rome; bryngynge thereby our Subjects into Error, Grudge, and Murmuration, indelaydly do apprehend and take them, or cause them to be apprehended and taken, and so committed to Warde, there to remayne without Bayl or Maynprize, untill upon your Advertisement thereof unto us, or our Council, ye shall know our further Pleasure in that Behalfe: Given under our Signet, at our Manor of Grenewich the xii Day of April.

XXXIV.—*A Letter of the Archbishop of York's, setting forth his Zeal in the King's Service, and against the Pope's Authority.*

[Cotton Library, Cleop. E. 6. P. 256.]

PLEASE it youre Highnes to understande that the viiith Daye of June, I received by the Hands of Sir Francis Bygott, your moste Honorable Letters; by tenor whereof I perceive, that your Highnes is enformed, and so doth take it, that wher as the same your Highnes, as well by Convocations of your Clergies of both Provinces, as by your Highe Courte of Parliament is declared the Supreme Hed in Yerthe of the Church of England, and also by the Clergie of the said Convocations, it is avowed, that the Bishop of Rome by Gods Lawe hathe no more Jurisdiction within this Realme than any other Foreigne Bishope; and therefore ordre taken by your Highe Courte of Parliament, by the Consent of the Lords Spiritual and Temporal, and the Commons in the same assembled, as well for the Unitynge and Knittinge of your sayde Style and Title of Supreme Hed to your Imperiall Crowne, as for the Abolisement of the saide Bishope of Rome's Autoritie and Jurisdiction, yet I nevertheless, nodre remembring my Consent given to the same, by my Subscription and Profession, signed with my Hande, and sealed with my Seal, have not done my dewe Endeavorment to teache the same, nor cause to be taught within my Diocese and Province; so that the foresaid Truths myght be inprint-

ed and rooted in the Harts of the Ignorant People your Highnes Subjects, wherefore your Highnes commandeth me, not onlie to Preache the forsaide Things in my Person, and also to commande others to Preache the same, but also to give Commandment in your Highnes Name, to all maner of Prelates and Ecclesiastical Persons within my Diocese and Province, to declare and cause to be declared everie Sunday; and therewith to open to the People your Highnes just and raysonable Cause, movinge the same to refuse and to exclude out of your Realm all the Jurisdiction and Autoritie of the said Bishop of Rome; and furthermore your Highnes commandeth me to cause all Collects and Places of the Masse-Booke, wher anie mention is made of the saide Bishope of Rome to be rased out, and nodre the sayd Collects, nor any other Thing, wherbie the said Bishops Autoritie is magnified, to be had anie more in Use, but to be utterlie suppressed with Silence; and besides this, your Highnes in the same your most honorable Letters, giveth order for Schole Masters, how they shall instill and inculke the foresaid Trueths into the Harts of theyre Disciples, to the intent, that so beeing enplanted and rooted in tender Aige, they may so allwaies continue. In moste humble Maner prostrate, I beseech your Highnes to take in good Parte my Answer. I trust your Highnes is not unremembered, that about this Tyme the last Year, anoune after my Return from your Highnes, my Lord of Canterburie by your Commandment sent to me a Booke, wherein was an Order for Preaching, and in the same Forme devised, as well for Preachers as Curats, for the Beads; in which Forme, your Highnes Style and Title of Supreme Hedde is mentioned, and fether in the same Booke, your Highnes hath given Commandment, that every Preacher sholde afore Easter last past ones in solemne Audience declare the usurped Jurisdiction within this Realme of the Bishope of Rome, and your Highnes just Causes to decline from the same; and also to open and declare such Things, as myght avowe and justifie your Highnes refusall of Mariage with the Princes Doager, and Lawfull Contract of now with your most dear Wife Queen Ann, and in the same an Order also given for the Suppression of the Generall Sentence; After the Receipte of which Booke, the Sunday next following, which was then the Second Sunday after Trinitie Sunday, I went from Cawood to York, and ther in my own Person, declared as well as your Highnes Cause touchinge the Matrimonie, as also your Refusall of the Popes Jurisdiction, furnishinge both so at leangth, that I trust that nothing that needed to be opened and spoken, was left unspoken: And to the Intent, that I wolde have the Thing the more spred abroad, I forthwith upon the Receipte of the forsaide Booke, sent to York to publishe ther, that I wolde be ther Sundaye followinge, and cawsed the Churches to make

an Order of theyre Service, in suche Tyme, as everie Man myght have opportunities to be at the Sermon, and speciallie required the Mayer and his Bretherne, and your Faithfull Chaplaine and Servants, Mr. Magnus, and Sir George Lawson to be ther, and ther and than afore a great Multitude, and as it is to be supposed in that Multitude werr a great number of sundry Parts of the Contree, which never lack in that Citie, it may be thought ther was the greater number, because it was noysed that I sholde Preache, takenge occasion of thees Words in the Gospell of that Daye, *Uxorem duxi ideo non possum venire*, so I uttered, explained, declared, and opened both the forsaide Matters, and the Injuries doon to your Highnes by the Bishope of Rome Clement, that your saide Chapleyne and Servants, Mr. Magnus and Sir George Lawson, thought that the Audience was satisfied. These ii bee my Witnesse hearin, with a very great Multitude besides them, that I nothinge fayne heerin. As for your Highnes Title of Supreme Hed, I touched not than, for somutche, as no order was given than, but onlie to meke mention therof in the Prayors; and it is well known to all that have herde me Preache ever sins my first commynge into my Diocese, that for more speed of Tyme, and more utterance of Mater, I never have made Prayours in any Sermond, but proceeded forward without stope, nor have anie Thing, or not muche, rehearsed in Latin, but English it in course, for the same Purpose. Also upon the Receipte of the same Booke, furthwith I commanded my Officers and others that coulde Write, to make out a great Number of the saide Books, and cause to be delivered to everie Preacher within my Dyocese a hole Booke, chargege them, to doe according to the Instruction therof, and generallie everie Curate a Booke comprisenge as muche as touched theyre Charge, and if he were a Preacher, he had the hole. And I assured your Highnes, I have not yet herde, but that every one of the said Curats foloweth theyre Books in everie Poynte; and speciallie praye for your Highnes as Chief Hedde of the Church, and all other Things observe in the same; and yet I have done my Diligence to herken and know if it were otherwise. And I doe not know but all the Preachers have done theyre Duetie; and to the great Number of them I spake my selfe, and delivered them Books, and charged them. And fether; I charged all Curatts, and others, that they sholde suffer no Man to preache in theyr Churches; to the intent, that all that would preache, should be constrained to come to me, that I might deliver them the forsaide Instructions. And never yet anie had Licence of me to preache, but he had suche a Book delivered hym. To every House of Fryars, and other Religiousse Houses, wher anie Preachers werr, I gave Books; and likewies to all that I knewe, or coulde learne to be within my Diocese, with Charge that they sholde folow the Booke. When anie Religiousse Men came

to me for Counsell, I told them what I had done, and gave them Counsell to doe the same. Of diuers Sorts have come to me, both Observants and Cartusians, and others. Opon Good Frydaye last past, I charged the Treasurer of Yorke, that he sholde leave out the Collect, *pro Papa*. Lykewies I charged the Deacon that songe the Hyme, *Exultet Angelica*, in the Halowinge of the Paschall, that he should leave out mention therein made *de Papa*. The Trueth of all these Things may be examined and known, if it shall so please your Highnes: By wiche it shall appear, I trust, that I ame not in suche Blasme as your Highnes imputethe to me; enformed by them, peradventure, that be not my Friends. Your Highnes somewhat knoweth me. I have been allwayes open and plain, and hidreto I dare avowe I never deceived you, nor herafter shall in any Thing that I take upon me, as my Lerynge and Conscience woll serve. And now, after the Receipte of your most Honorable Letters by Sir Francis Bygott, I forthwith caused Letters to be made to my Lord of Duresme and Carlisle, and to all Archdeacons, gevinge to them (on your Highnes behalf) streight Commandment, to follow truelie and syncerlie theeffecte of such Commandements, as your Highnes hath given me in your most Honourable Letters; and have charged all Archdeacons to see, that all Things, according to the Tenor of your saide most Honorable Commandment, bee done without Delaye; and have charged them to deliver Books to all Curats and others, of the olde Instructions, putting to them all that is nowe increased in these your Highnes last most Honorable Letters: So that I trust, all Things shall bee done according to your Highnes Commandment, with all Speed, Efficacie and Diligence, wherunto I shall hearken. And for my Parte, I have (on Sunday last past, which next followed the Receipte of your Highnes most Honourable Lettes) declared all Things comprised in the same; so that, I trust, the Audience was satisfied. I caused the Citie to be warned afore, and diverse of the Contree were present. And your faythfull Chapleigne and Servants, Magnus and Sir George Lawson, I specially required to be ther; as in deed they werr, and can reapport what they think therof. Ther werr also present the Abbott of Sainte Maries of Yorke, the Treasurer of Yorke, Sir Francis Bygott; these werr there, your Servants and Chapleignes, and many others. I trust your Highnes shall never fynde in me, but that I promise, I shall fullfill, and all Things doe with good Haste, that I may doe, at your Highnes Commandment, God not offended. And most humblie prostrate, I beseeche your Highnes to be so graciouse, good Lord, not to beleive any Complaynts of me, afore you have herde my Answer. The Tyme is now suche, that some Men think they doo highe Sacrifice, whan they may bringinto your Highnes Displeasure, such a poor Priest as I

am: But I truste in our Lorde, that your Highnes dothe not soe take it, and that our Lorde woll continewe your Highnes graciouse Mynde towards your poore Preests and Chapleignes; and that he shall sende to them, that cawleslie provoke the grevouse Displeasure of your Highnes against our saide Preests, better Grace hereafter. For which, and for the continuall Keeping of your Highnes in his Governauce, I shall, as I am most bounde, continuallie praye. From Bishops-Thorpe, the xivth of June 1535.

Your Highnes most humble
Preest and Beadman,
Edwarde Ebro'

XXXV.—*A Letter of Cromwell's to the King's Ambassador in France, full of Expostulations.*

[Ex MS. Rymeri.]

SIR,

August the 23d.

AFTER my most Hertie Recommendations, these shall be to advertise you, that the 17th Day of this Moneth I receyved from you a Packet of Letters, which indelayedlie I delivred unto the King's Highnes, and conferred with his Grace. Theeffecte both of your Letters, and all others within the saide Packet, being directed aswell to his Highnes as to me. And after his Highnes had with me perused the hole Contents thoroughlie of your saide Letters, perceyving not onelie the lykelyhood of the not Repairee into Fraunce of Philip Melanchthon, but also your Communications had with the French King, upon your Demande made of the King's Highnes Pencions, with also your discrete Answers and Replications made in that behalf; for the which his Majestee gyveth unto you his Hertie and Condigne Thanks. Ye shall understande, that his Highnes comaunded me to make you Answer in this wise following. First, as touching the King's Money, his Highnes doubtith not, but seeing both the French King, and also the Grete Mayster, have promised you it shall be depeched; ye will, as the Case shall requyre, not cease to call upon them till it be depeched. And fether considering, that the said French King, upon youre saide Demande of the said Pencions, so sodaynelie fell into Communication with you, aswell of his Frendeship and Humanyte shewed to the King's Highnes; alledging, that He at all tymes hath answered for the King's Highnes, specially being last at Marcells with Pope Clement, with other Thyngs, as in your saide Letters appereth. As also concernyng the Executions lately done here within this Realme, the King's Highnes not a little mervaileth thereat, and thinketh it good, that as of your self ye take some Occasion at convenyent Tyme and Opertunyte to Renovate the saide Communication, both with the French King, or at the leest with the Grete Maister; saying unto them, that where the saide French

King alledgeth, that he hathe at all tymes answered for the Kyng's Highnes in his Cause; and specially to the saide Pope Clement at Marcells; affirmyng his Proceedyngs to be Just and Upright concernyng the Matrymony, as ye do wryte in that. Albeit the King's Highnes Proceedings, in all his Affaires within this Realme, being of such Equyte and Justnes of themself as they be, nedeth not any Defence or Assitence ayenst Pope Clement, or any other Foreyn Power, having Goddes Worde and Lawes only sufficient to defende him; Yet in that that the saide French Kyng hathe, as he sayeth, answered at all Tymes on the King's Parte, he hathe don nothing but the Parte of a Brother, in Justefieng and Verefyeng the Trueth; and so continuynge, shall do as apperteyneth to a Prynce of Honour, which the King's Highnes doubtith not he hath, and will doe only in Respects to the Veryte and Trewth, besid the Amyte betwixt them both justlye requyryng the same. And concerning thexecutions don within this Realme, ye shall sey to the saide French Kyng, that the same were not so marvelous extreme, as he alledgeth. For, touching Mr. More, and the Bishop of Rochester, with suche others as were executed here, their Treasons, Conspiracies and Practises secretlye practisyd, aswell within the Realme as without, to move and styrr Disension, and to sowe sedicyon within the Realme, intending thereby not onelye the Distruction of the Kyng, but also the whole Subversion of his Highnes Realme, being explained and declared, and so manifestly proved afore them, that they could not avoyde nor denye it: And they thereof openly detected, and lawfully convicted, adjudged and condemned of High Treason, by the due Order of the Lawes of this Realme, it shall and may well appere to all the Worlde, that they having such Malice roted in their Herts agens their Prynce and Sovereigne, and the totall Distruction of the Comen Weale of this Realme, were well woerthie, if they had had a Thousand Lyves, to have suffered ten tymes a more terrible Deth and Execution then any of them did suffer. And touching suche Wordes as the saide French King spake unto you, concerning how Mr. More dyed, and what he saide to his Daughter going to his Judgement, and also what Exhortations he should gyve unto the Kyng's Subjects to be trew and obedient to his Grace; assuring you that there was no such Thing, whereof the Grete Master promysed you a Double at length: in that the King's Pleasure is, that ye shall not onelie procure the said Double, and sende it hither, but also sey unto the saide French King, that the King's Highnes cannot otherwise take it but verye unkyndly, that the saide French King, or any of his Counsaile, at whose hands he hathe so moche meryted, and to whom he hathe mynystered so many Grete Benefits, Pleasures and Commodityes, shoulde so lightly gyve Eare, Faith

and Credence to any such vayne Brutes and fleeng Tales; not havynge first Knowledge or Advertisement from the King's Highnes here, and his Counsaile, of the Veryte and Trewth; affirming it to be the Office of a Freinde, hering any suche Tales of so Noble a Prynce, rather to have compressed the Bruters thereof to Sylence, or at the leest not permitted to have dyvulged the same, untill such Tyme as the King's Majestee being so dere a Freinde had ben advertesed thereof, and the Trewth knownen, before he shoulde so lightly beleve or alledge any suche Reporte. Which ingrate and unkynde Demeanure of the saide French King, used in this Behalf, argueth playnly not to remayn in his Brest such Integritye of Herte, and syncere Amyte towards the King's Highnes, and his Proceedings, as his Highnes alwayes heretofore hathe expected and loked for: Which Thing ye may propone and alledge unto the saide French King, and the Grete Master, or to one of them, with suche Modestie and Sobrenes, as ye thinke they maye perceyve that the King's Highnes hathe Good and Just Cause in this Parte, somewhat to take their Light Credence unkyndly. And whereas the said French King sayeth, that touching such Lawes as the King's Holynes hathe made, he will not medle withall; alledging it not to be mete, that one Prynce shoulde desire another to chaunge his Lawes; sayeing, that his be too olde to be chaunged. To that ye shall say, That such Lawes as the King's Highnes hath made here, be not made without Substauncyall Grounds, by Grete and Mature Advise, Counsaile and Deliberation, of the hole Polycie of this Realme, and are in Dede no new Lawes, but of grete Antiquyte, and many Yeres passed, were made and executed within this Realme, as now they be renovate and renewed onlie in Respects to the Commen Weale of the same. And it is not a little to his Highnes Mervule, that the saide French King ever would counsaile or advise him, if in case hereafter any such like Offenders should happen to be in this Realme, that he should rather banysh them, than in such wise execute them. And specyallie considering, that the saide French King himself, in Commonyng with you at the Tyme, not only confessed the extreme Execucyons and grete Bruyllie, of late don in his Realme, but also that he now intendeth to withdraw the same, and to Revoke and Call Home agayn suche as be out of his Realme: The King's Highnes, therefore, the more straungely taketh his saide Advise and Counsaile, supposing it to be neither thoffice of a Frend, nor of a Brother, that he wold determyn himself to call home into his Realme agayn his Subjects being out of the same, for speking agens the Bishop of Rome's usurped Authorite, and Counsaile the Kings Highnes to banyshe his Traytours into straunge Parts, where they myght have good Occasion, Tyme, Place, and Oportunyte to worke their Feats of Treason and Conspiracie the better agaynst

the King's Highnes and this his Realme: In whiche Parte ye shall somewhat engreue the Matier after suche sorte as it may well appere to the saide French King, that not only the King's Highnes may take those his Counsailes and Communications, both straungely and unkyndely, thinking the same not to procede of mere Amyte and Friendship, but also using such Polycie and Austeryte in proponyng the same with the said French King, and the Grete Maister, taking such Tyme and Oportunyte as may best serve for the same, as they may well perceyve the Kings Highnes Proceedings here within the Realme, both concerning the saide Execucyons, and all other Things to be onely grounded upon Justice and the Equyte of his Lawes, which be no new Lawes, but Auncyete Lawes made and established of many Yeres, passed within this Realme, and now renovate and renewed as it is aforsaide, for the better Order, Weale, and Suretie of the same. And ye may farther say, that if the French King and his Counsaile well consider, as they ought to do, that it were moche better to advaunce the Punysment of Traytours and Rebels, for their Offences, then to ponysh such as do speke agens the usurped Auctoryte of the Bishop of Rome, who Daylie goeth about to suppresse and subdue Kyngs and Princes, and their Auctoritee gyven to them by Goddes Worde; all which Matiers the Kinges Pleasure is, that ye shall take Tyme and Occasion, as ye talkyng agayn with the French King, or the Grete Maister may declare your Mynd, as before is prescribed unto you: Adding thereunto such Matier, with such Reasons, after your accustomed Dexteryte and Discretion, as ye shall thinke most Expedient, and to serve best for the Kinges Purpose, Defence of his Proceedings, and the Profe of the French Kings Ingratitude, shewed in this Behalf; not doubting in your Wisdom, good Industrie, and discrete Circumspection, for thordering and well-handelling of the same accordinglye.

And touching Melanchton, considering there is no liklehood of his Repayree into Fraunce, as I have well perceived by your Letters; the Kings Highnes therefore hathe appointed Cristofer Mount, indelaiedlie to take his Journey where Melanchton is: And if he can, to prevente Mounsieur de Langie in suche wise as the said Melanchton his Repayree into Fraunce, may be stayed and dyverted into England, not doubting but the same shall take Effecte accordinglye.

And as to Mr. Heynes, the King's Pleasure is, that he shall go to Parys, there to lerne and dissiphe the Oppynyons of the Lerne Men, and their Inclinations and Affections aswell towards the Kyngs Highnes Proceedings, as to the Bishop of Rome his usurped Power and Auctoryte, after such sorte as the Kings saide Highness hathenow wrytten to hym, by his Gracious Letters addressed both to him, and the saide Cristofer Mount;

dyrecting them what they shall do in all Things comytted to their Charge at this Tyme, as I doubt not, they will put there unto their Devoirs for the Accomplishment of the Kings Pleasure as apperteyneth. And thus makyng an Ende, prayng you to use your Discretion in the Proponing of the Premisses to the French King, and the Grete Master, or the one or both of them, using the same as a Medecyn, and after such sorte, that as nere as ye can, it be not moche displeasauntly taken, advertesing the Kings Highnes from Tyme to Tyme of the Successes thereof; and of all other Occurraunts as the case shall require. I shall for this Tyme bid you most Hertelie Farewell, &c.

Thornebery the 23d Day of August.

XXXVI.—*The Engagement sent over by the French King, to King Henry, promising him that he would adhere to him, in condemning his First, and in justifying his Second Marriage.*

[Paper-Office.]

FRANCISCUS Dei Gratia Francorum Rex Christianissimus, omnibus et singulis presentes Lecturis et Auditoris salutem. Non honoris solum nostri, verum etiam officii et pietatis ratio illud à nobis efflagitat, ut non modo fortunas, sed etiam fidem, Autoritatem, gratiam, et studium omne nostrum adhibeamus, ne cum amici longe charissimi, et de nobis optimè meriti, injuria justitia etiam et veritas neglantur. Hinc est quod cum Serenissimus et Invictiss. Princeps Henricus Dei Gratia Angliæ Rex, Fidei Defensor, Dominus Hiberniæ, et Secundum Deum, Supremum in Terris Ecclesiæ Anglicanæ Caput, Charissimus Frater ac Consanguineus et perpetuus Confederatus noster, vigore cujusdam dispensacionis à bonæ memoriæ Julio papa, illius nominis secundo, cum nobili Muliere Catharina, preclaræ memoriæ Ferdinandi et Elisabeth Hispaniarum Regum, Filia, ac preclaræ memoriæ Illustris Principis Arthuri, dicti sereniss. Regis Henrici Fratris Naturalis et Legitimi, relicta, Matrimonium olim de facto contraxerit, et ex eadem in eodem pretensio Matrimonio, Filiam adhuc superstitem Mariam nomine suscepit, cumque idem Serenissimus Rex dicti incesti Matrimonii conscientia motus, à prefata Domina Catharina diverterit, ac justissimis gravissimisque de Causis, nobis etiam satis cognitis et perspectis, ad id inductus, Matrimonium cum Clarissima et Nobilissima Domina Anna nunc Angliæ Regina, rite, legitime et realiter inierit, contraxerit, et in facie Ecclesiæ Solemnizaverit, et Preclarissimam Dominam Elizabeth Angliæ Principem ex eadem et in eodem Matrimonio Procreaverit, et suscepit, cumq; preterea super illius Dispensationis et Matrimonii viribus ac justitia, necnon super dictæ Domine Mariæ Legitimitate et natalium defectu, multæ gravesque questiones subortæ fuerint, in quibus tractandis ac in judicio et veritate discutiendis, nos bene mul-

tis Argumentis perspeximus, non eam (quam oportuit) equitatis rationem ab ipso Pontifice Romano habitam fuisse; et multa sive temporum iniquitate sive hominum vitio contra omne jus phasque in premissis et circa ea definita. Voluimus in hac Causa tam gravi integerimos quosq; Regni nostri viros, ac non modo in Sacra Theologia Peritissimos, verum etiam juris Ecclesiastici Callentissimos consulere: quibus etiam Mandavimus ut quid in tota hac Causa Secundum Deum et conscientiam sentirent, fideliter nobis referrent atque responderent. Quoniam his autem habitis prius inter dictos eruditissimos Viros matura Deliberatione, diligenti Examinatione, ac longo tractatu, nos ex eorum omnium et singulorum unanimi sententia et conformi relatione, liquido comperimus, invenimus, et plene intelleximus, non solum quod dicta dispensatio fuit et est omnino nulla, inefficax et invalida tam propter surreptionis et obreptionis vicia, quam propter alias Causas, maxime vero propter Potestatis in dispensante defectum, ex eo viz. Quod Matrimonium cum relictis Fratrum decedentium sine Liberis contracta, sint de jure Naturali et divino prohibita, nec Romanus Pontifex nec ulla alia humana potestas possit dispensare, ut illa aliquo modo legitima fiant aut consistant; verum etiam quod prefatum Matrimonium inter dictum Charissimum Fratrem nostrum ac prefatam nobilem mulierem dominam Catherinam de facto ut prefertur contractum, fuit et est Incestum, ac prorsus nullum, ac etiam contra Sacrosancta Dei percepta, atque adeo contra omnia jura tam Divina quam humana usurpatum, quodque proinde dicta Domina Maria in eodem pretensio Matrimonio ut prefertur, suscepta et procreata, ad omnem juris effectum spuria et illegitima proles, ac ex illicito et incesto coitu genita fuit et est, sicque ab omnibus reputari, censi, et haberi debuit, ac debeat omnino: ac etiam quod dictum Matrimonium quod idem charissimus Frater noster cum dicta clarissima Domina Anna Angliæ Regina contraxit, fuit et est modis omnibus Sacrosanctum, legitimum et validum: quodque dicta Illustris Domina Elisabeth Angliæ Princeps ex eodem Matrimonio, suscepta necnon alia quæcumque proles ex eodem Matrimonio, Divina Bonitate in posterum suscipienda, Legitima fuit et est, eritq; et esse debet. Ac deniq; cum non solum multi ex Reverendissimis Romanæ sedis Cardinalibus inter quos imprimis fuit Cardinales ille quondam Aucomtanus, verum etiam nuper bonæ memoriæ Clemens Papa Septimus, ex certa et deliberata Animi sui Sententia, cum nobis ipsis Marsiliæ tunc existentibus, tum alias sæpe Oratoribus nostris tunc Romæ agentibus, palam ac vivæ vocis suæ oraculo confessus fit, et expresse declaravit se sentire, dictam Dispensationem et Matrimonium cum dicta domina Catherina contractum, fuisse et esse nulla prorsus, et de jure invalida, quodque eadem sic fuisse et esse per suam sententiam definitivam seu finale decretum, declarasset,

pronunciasset, et definivisset si privati quidam affectus et respectus humani non obstitissent. Nos igitur Franciscus Francorum Rex antedictus, ut justum veritati suffragium serentes, simul et justissimæ charissimi Fratris nostri Causæ patrocinemur, notum facimus et in publicam testationem deduci volumus, per presentes, quod nos primam quidem dictam dispensationem quæ a dicto Julio Secundo ut predicatur emanavit, nullam prorsus ac minus validam, et ex dictis causis inefficacem irritam inanem fuisse semper, et esse, deinde ipsum Matrimonium quod ejusdem Dispensationis virtute cum dicta domina Catherina olim de facto contractum fuit, incestuosum, nullum ac omnino illegitimum, ac naturali Juri et Divinæ contrarium fuisse et esse, ac pro incestuoso, nullo minusque legitimo haberi debere: denique dictam Dominam Mariam ex eo Matrimonio ut premittitur susceptam, prorsus illegitimam et ad succedendum in Paterna Hereditate prorsus inhabilem fuisse et esse. et pro tali haberi censerique debere, reputamus, acceptamus, judicamus, asserimus, censemus et affirmamus. Similiter reputamus, acceptamus, judicamus, asserimus, censemus et affirmamus quod Matrimonium illud quod idem Serenissimus Rex et Charissimus Frater noster, cum prefata Illustrissima Domina Anna contraxit, fuit et est modis omnibus Sacrosanctum, legitimum et validum, et quod proles ex eodem Matrimonio suscepta seu suscipienda, maxime autem dicta clarissima Domina Elisabeth nunc Angliæ Princeps ex eisdem ut prefertur procreata, ad omnem juris effectum legitima fuit et est, eritque et esse debet. Quodque non solum omnia et singula quæ dictus Serenissimus Rex et Charissimus Frater noster, pro confirmando et stabiliendo hujusmodi Matrimonio suo quod cum prefata Illustrissima Domina Anna Angliæ Regina contraxit, necnon predictæ Domina Elisabeth Filiæ suæ, ac aliorum liberorum qui ex hoc Matrimonio procreabuntur, Legitima et Hereditaria in Regnum suum Successione, statuit, ordinavit, aut promulgavit, justissimis fundamentis innitantur et subsistant, verum etiam quod omnia et singula Sententiæ, censuræ, decreta, alii quicumque processus et judicia contra præmissa ac eorum occasione per bonæ memoriæ Clementem nuper Pontificem Romanum, aut alium quemcunque Judicem, sive aliam Autoritatem quamcunque facta, edita aut promulgata, aut imposterum edenda, ferenda, facienda sive promulganda, sint ipso jure nulla, irrita, injusta et iniqua, ac pro talibus haberi, reputari, adjudicari, et censi debere certo credimus, constanter attestamus, censemus, asserimus, et affirmamus per presentes. Promittimus insuper in fide ac verbo Regio, ac sub Hypotheca omnium bonorum nostrorum Patrimonialium et fiscalium, necnon bonorum subditorum nostrorum, etiam in forma contractus Garenticii Paratam Executionem habentis, obligamus nos, Heredes et Successores nostros, dicto Serenissimo Henrico Charissimo Fratri nostro, Heredibus

et Successoribus suis, quod nos hanc Animi nostri Sententiam, et Judicium, quod super Præmissis nos habere vere et ex Animo Declaravimus, semper et et ubique locorum, maxime autem in omnibus et singulis futuris Synodis, aut Conciliis generalibus, et coram quibuscunque Judicibus, necnon apud et contra omnes Homines; quicunque eidem Sententiæ nostræ quacunque ratione adversabuntur, cujuscunque Autoritatis, præ-eminenciæ aut Dignitatis, etiam si Supremæ fuerint, per nos ac nostros subditos quoscunque, tam in Judicio quæ extra, manutenebimus, propugnabimus, ac si opus fuerit, etiam manu forti defendemus, ac pro viribus justificabimus: nec ullo unquam modo aut tempore imposteriorum publice aut occulte, directe aut indirecte, eidem Sententiæ nostræ contraveniemus: nec quicquam unquam attemptabimus, moliemur, aut faciemus, nec ab aliis imposteriorum cujuscunque Autoritatis fuerint, fieri aut attemptari quantum in nobis est, permittemus, quod in irritationem, enervationem, prejudicium, aut in contrarium huic nostræ Sententiæ cedat, aut cedere possit quovismodo. In cujus Rei Testimonium, &c.

Marked on the Back, thus:

Instrument of Francys the First, King of France, whereby he justifieth the Marriage of King Henry the VIIIth with Queen Anne, and declareth the Invalidity of the former with Q. Catherin, notwithstanding the Pope's Dispensation.

In another Place, on the Back, and with another Ancient Hand, (I believe, Cromwell's.)

An Instrument devised from the French King, for his Justification and Defence of the Invalidity of the King's Highnes Fyrst Mariage, and the Validyte of the Seconde.

XXXVII.—*Cranmer's Letter to Cromwell; justifying himself, upon some complaints made by Gardiner.—An Original.*

RIGHT Worshipful, in my moste hartie wise I commend me unto you, most hartely thankyng you, for that you have signified unto me by my Chapleyn Master Champion, the complaynte of the Bishope of Wynchester unto the King's Highnes, in two Thyngs concernyng my Visitation. The one is, that in my Stile I am written, *Totius Angliæ Primas*, to the Derogation and Prejudice of the King's Highe Power and Authoritie, beyng Supreme Hedde of the Church. The other is, That his Dioces (not paste five Yere's agon) was visited by my Predecessor, and muste from hensfurthe paye the Tenth Parte of the Spiritualities, accordyng to the Acte granted in the last Session of this Parliament; wherefore he thinketh, that his Dioces shuld not be charged with my Visitation at this Tyme. Fyrste, as concernyng my Stile, wherin I am named *Totius Angliæ Primas*. I suppose, that to make his Cause good, (which els in dede were nawchte) he doth myxe it with the

Kyng's Cause, (as ye knowe the Man lacketh neither Leryng in the Lawe, neither witty Invention, ne Crafte to sett furth his Matiers to the best) that he myght appere not to maynteyne his own Cause, but the Kyng's; agaynst whose Highnes, he kuoweth right well, that I may maynteyne no Cause; but gyve place, and lay both my Cause and Self at my Prince's Feet. But to be playne, what I think of the Bishope of Winchester, I cannot perswade with my self, that he so much tendereth the King's Cause, as he dothe his own, that I shuld not visite him: And that appereth by the very Tyme. For if he cast no farther, but the Defence of the Kyng's Grace's Authoritie, or if he entended that at all, why moved he not the Matier, before he receyved my Monytion for my Visitation; whiche was within Four Myles of Winchester delyvered unto hym the 24th Day of April last, as he came up to the Court? Moreover, I do not a litle marvaile why he shuld now fynde Faute, rather than he did before, when he took the Bishop of Rome as Cheff Hedd: For though the Bishope of Rome was taken for Supreme Hedd, notwithstanding that, he had a great Nombre of Primates under hym; and by having his Primates under hym, his Supreme Authoritie was not less esteemed, but much the more. Why then may not the Kyng's Highnes, beyng Supreme Hedde, have Primates under hym, without any Dymynyshing, but with the Augmentyng of his said Supreme Authoritie. And of this I doubt not at all, but that the Bishope of Winchester knoweth as well as any Man lyving, that in case this said Stile, or Tyle, had byn in any Poynt Impedment or Hinderance to the Bishop of Rome's usurped Authority, it would not have so long ben unreformed as it hath byn. For I doubt not, but all the Bishopes of England, would ever gladly have hadd the Archbishop's both Authoritie, and the Title taken away, that they myght have byn equall together, which well appereth by the many Contentions agaynst the Archbishops for Jurisdiction, in the Courte of Rome; which had ben easily brought to pass, if the Bishops of Rome had thought the Archbishops Titles and Stiles to be any Derrogation to their Supreme Authority. All this notwithstanding, yf the Bishops of this Realme passe no more of their Names, Stiles and Titles, than I do of myn; the Kyng's Highnes shall sone order the Matter between us all. And if I saw that my Stile were agaynst the Kyng's Authoritie (wherunto I am specially sworne) I would sew myself unto his Grace, that I myghte leave it; and so wolde have don before this Tyme. For, I pray God never be mercyfull unto me at the Generall Judgment, if I perceyve in my Hert, that I sett more by any Title, Name, or Stile that I write, than I do by the Paryng of an Apple, farther than it shall be to the setting furthe of God's Worde and Will. Yet I will not utterly excuse me herin, for

God must be Judge, who knoweth the Bottom of my Harte, and so do not I my self: But I speake forsomuch as I do fele in my Harte for many evill Affections Iye lurking ther, and will not lightly be espied. But yet I would not gladly leave any Juste Thyng, at the Pleasure and Sute of the Bishop of Winchester, he beyng none otherwise affectionate unto me, than he is. Even at the Begynnyng furst of Christ's Profession, *Diotrephes desyred gerere Primatum in Ecclesia*, as saith St. John in his last Epistell. And syns, he hath had more Successours than all the Apostles hadd, of whom have come all theis Glorious Titles, Stiles, and Pompes into the Church. But I would, that I, and all my Brethren the Bishopes, wold leave all our Stiles, and write the Stile of our Offices, calling our selves *Apostolos Jesu Christi*: So that we toke not upon us the name vaynly, but were so even in dede; so that we myghte orde our Dioces in suche Sorte, that neither Paper, Parchemente, Leade nor Wexe, but the verie Christian Conversation of the People, myght be the Letters and Seales of our Offices, as the Corinthians were unto Paule, to whom he said, *Literæ nostræ, et Signa Apostolatûs nostri vos estis*.

Now for the Seconde; where the Bishope of Winchester allegeth the Visitation of my Predecessour, and the Tenth Parte now to be paid to the Kyng. Truth it is, that my Predecessour visited the Dioces of Wynchester, after the Decesse of my Lord Cardynall, as he did all other Dioces (*Sede vacante*); but els I thynke it was not visited by none of my Predecessours this Forty Yeres. And notwithstanding that, he hymself not considering thair Charges, at that Tyme charged them with an newe Visitation, within lesse than Half a Yere after; and that agaynst all Righte, as Doctour Incent hath reported to my Chancellour, the Clergie at that Tyme paying to the Kyng Half of their Benefices in Five Yeres, which is the Tenth Parte every Yere, as they paid before, and have paid syns, and shall pay still for ever by the laste Acte. But I am verie gladde, that he hath now some Compassion of his Dioces, although at that Tyme he had verie smale, whan he did visite them the same Yere that my Predecessour did visite. And also other Bishops, whos Course is to visite this Yere, kepe thair Visitation, (where I did visit the laste Yere) notwithstanding the Tenth Parte to be paid to the Kyng's Grace. Howbeit I do not so in Wynchester Dioces, for it is now the Third Yere syns that Dioces was visited by any man, so that he hath the leste cause to complayne of any Bishop, for it is longer syns his Dioces was visited than the other. Therefore where he layeth to aggravate the Matter, the Charge of the late Acte graunted, it is no more agaynste me, than agaynst all other Bishops that do visit this Yere, nor makyth no more agaynst me this Yere, than it made agaynst me the laste

Yere, and shall do every Yere hereafter. For if ther were true Men, in Accomptyng and Paying the Kyng's Subsidie, they are no more charged by this newe Acte, than they were for the Space of Ten Yeres past, and shall be charged ever hereafter. And thus to conclude, Yf my saide Lorde of Wynchester's Objections should be allowed this Yere, he myght (by such Arguments) both disallowe al Maner of Visitations that hath be down thes Ten Yeres past, and that ever shall be don hereafter. Now I pray you, good Maister. Secretary, of your Advice, Whither I shall nede to write unto the Kyng's Highnes herin. And thus our Lorde have you ever in his Preservation. At Otteforde, the xiith Daye of Maye. Your own ever assured
Thomas Cantuar'

XXXVIII.—A Letter of Barlow's to Cromwell, complaining of the Bishop and Clergy of St. David's.

[Cotton Libr. Cleop. E. 4. P. 107.]

PLEASETH your Good Mastership, with Compassion to advertise the Complaynt and unfayned Petitions of your Humble Oratour, disquietly vexed without Cause or any pretended Occasion, motioned of your said Oratour's Parte: Whereas the Queen, of her Graciously Bounte, advouched me not unworthy the Priorship of Haverford West, under her Grace's Foundation, syns the Tyme of my ther continuall Residence; Considering the hungry Famyme of heryng the Word of God, and desolate Scarcete of true Preachers, I have endeverd my self, with no small Bodily Dainger against Antichrist, and all his Confederat Adherents, sincerely to preach the Gospell of Christ; whose Verite, as it is invincible, so it is incessantly assailed of faithles false Perverters; by Reason wherof, they which of Dutie ought to fortifie me in Manteynyng the Truth maliciously have conceiv'd a malévolent Mynde, causes to maligne against me in such wise, that I was forced (from their Tyranny) to appele unto the Kyng his Honourable Councils; as plainly apperith by the untrue, surmised Articles, falsely contrived by the Black Freer of Haverford West; which thoughte I presented to your Mastership, as the Act of his onely doing, yet was it the Mayntenans of the Bishop, and his ungostly Spirituall Officers; which is evident by the Reward of the Bishop to the Freer, at his departing, also by his Letters directed to Mr. Dean of the Arches, and to Doctor Huys, diligently to sollicite that I myght be suppressed in my just Matter: And where they sithe perceive that (Praise be to God) under the Favour of your righteouse Equite, they cannot prevaile against me as they willfully would, yet cease they not wrongfully to vex such as pertaine to me, troblyng them with Tyranny for my Sake, no such Tyranny deserving. As, where of late I sent a Servant Home about certain Busines; immediatly

after his Comyng, the Bishop's Officers ascited hym to Apperance, ransacking his House, forced him to deliver such Books as he had; that is to say, an Englishe Testament, the Exposition of the vth and with Chapters of Matthew, the Tenn Commandments, and the Epistle of Saynte John; violently withholding them with vehemen Reproches, and clamorouse Exclamations against Heretikes: As if to have the Testament in English were horrible Heresie, to no litle dismayng and ferefull Discomfort of the sincere Favorers of God's Word. Moreover, they charged in the Kyng's Name, the Maire of Tynby, in payne of fyve Hundreth Markes, to put in Warde the said Poore Man, his Wiff, and a certain Honest Widdowe of inculpable Fame, with whom they were at host, laying certen Articles to their Charge which they never thought nor spake, and after most shamefull Rumors raysed upp to their Dyffamation, with slanderouse Wonderment of the Towne, all crafyty Means assayed to bryng in false Witnes, when no Accuser would appear openly; as a true Certificat under the Towns Seal, largely doth testify; the above mencyoned Officers without any Charitable Satisfaction to the said Parties wrongfully Imprisoned, badd the Maire do with them as he listed; and so thens departyng made their advaunt in Places where they came of their valyant Actes against Hereticks, meaning thereby the Favourers of Christs Gospell: In Consideration whereof, it may please your Singular Goodnes to provide a Redress, that from the Terror of such Tyrannes, the Kings Faythfull Subjects, your porre Oratoures maye peaceably live according to Gods Lawes, without any suche unchristen Empeschment, and combrose Vexations.

Furthermore unfayndly to asertain your Maistership in what perilous Case greatly lamentable the Kings Faithfull Subjects, the poore Resians in the Dioces of Saynt David, your Suppliant Oratours are miserably ordered under the Clergy, requireth a farre larger Processe then here maye conveniently be comprised: For though we have semblably to other Dioces, in outwarde Auctorite and exterior Ceremonies a Bishope, a Suffrigan, Archdeacons, Deanes, Commissaries, and other Bishoplike Officers, intituled with Spirituall Names; also a multitude of Mounks, Cannons, Freers, and Secular Pristes, yet among them all, so many in Number, and in so large a Dioces, is there not one that sincerely Preacheth Gods Word, nor scarce any that hartely favorith bit, but all utter Enemyes ther against, whose stubborne Resistance cannot last without froward Rebellion against the Kings Graciously Actes established upon the Verite of Gods Word. And concerning the enormous Vices, the fraudulent Exactions, the mysordered Lyving, and Heathyn Idolatry, shamefully supported under the Clergies Jurisdiction; which by sequele of theyr bynd willful Ignorance, do consequently follow, no Dioces, I suppose, more corrupted, nor so far

out of Frame, without hope of Reformation, except your Lordship shall see a Redresse, in whom under the Kyngs Grace, the Trust of all those that meane well onely consistyth. Fynally they abused Fashioned at length to discover at your Commandment; I shall be ready with such certente of Truth, that no Advysary shall be able to make contrary Denyall; which so performed, it may then please your good Mastership to licence me to departe, under the lawfull Favour of your Protection; without the which, nether can I without Perell repair Home, nor there in Safte contynue, among so odious Adversaries of Christs Doctrine, by whose Tyranny, that I may not be unjustly opprest, I most humbly beseeche your assistant Aide, howbeit no farther then the Write of Scripture will justifie my Cause; nether for no Carnall Commodite of any Worldly Preferment, but all onely for the Advancement of Christs Gospell, to the Honour of God, who evermore graciously pre-searve your Mastership in honourable Felicite.

Your Humble Oratour

William Barlo,
Prior of Haverford-West.

XXXIX.—*A Letter of D. Legh's, concerning their Visitation at York.*

[Cotton Libr. Cleop. E. 4. P. 104.]

To Mr. Cromwell, Chief Secretary.

RYGHT Worshipful Sir, my Dewty pre-supposed, this is to advertise you, that Master Doctor Layton and I, the xith Day of January, war with the Archbishop of Yorke, whom we according to your Pleasure and Precepts have visyted: Injoyning him to preach and teach the Word of God (according to his bownd Dewty,) to his Cure committed unto him, and also in the Knowledge concerning the Prerogative Power the Kings Grace have, and to see others here in his Jurisdiction being induyd with Good Qualities, having any Respect either to Gods Goodnes, Vertue, or Godlines, to performe the same, injoyning moreover to him to bring up unto you his First, Second, and Third Foundations, wheruppon he enjoyeth his Office, and Prerogative Power, with the Graunts, Privelegis and Concessions given to him, and to his See apperteyning; the which whan that you had red them, and knowe in all Points the hole Effect of them, I doe not doubt, but that ye shall see and rede many Things worthy Reformation. By the Knowledge whereof, I suppose the Kings Highnes and you will be glad, and do think it mete that every Bishope war in likewise orderd: then shuld they, them under the Governances Edifye much in Christ in his Doctrine and Teachings: And then the Poor Ignorante Persons now by Blindnes and Ignorance sedusid, might therby be brought to Light and Knowledge, wherby they should profit muche, the Welthe of their own Soules, and the Commynaltie: and it should be greatly Expedient to the Conservation of their Fide-

lite toward their Prince, and to his Graces Succession now begotten, or hereafter to be begotten. Now that I have enformed your Mastership of our Acts and Deeds, done to a good Ende, as our Opinion serve us, that shall lie in your circumspecte Prudencye and Wisdom to order all Things, as ye shall think to your approved Discretion most mete, and to the farderans of the Glory of God, and Preservation of the Common Wealthe, most Expedient and Necessary. For in the same Jurisdictions given heretofore either augmented or diminished, to be ministred to their Bishops as wall be thought to your Wisdom most convenient; I do not dowght but it shall be much profitable, and commodious both to the Kings Highnes, and to your Mastership, as knoweth God, who ever preserve your Mastership. From Yorke the xiith Day of January.

Yours ever assured,

Thomas Legh.

XL.—*A Letter of Tonstall's upon the King's ordering the Bishops to send up their Bulls.*

An Original.

[Cotton Lib. Cleop. E. 6. P. 246.]

Right Honorable, in my humble Maner I recommend me unto your good Mastership. Advertising the same, that I have of late receivd a Letter from Master Doctor Layton, declaring unto me that ye willyd him to write unto me, that albeit the Kings Highnes hath directed his Letters Missives to all and singular his Bishops in this his Realme, to appere before his Grace immediately after the Feast of the Purificacyon next cominge, to the Intent that they shall deliver up unto his Graces Handes all their Bullys of Confirmation, or such other like, as they have had from Rome at any Time heretofore; yet his Grace consideringe my late Departure thens, for my more ease and quietnes, is well content that I make mine Abode, here, so that I Write unto his Grace a Letter, therin declaringe that I will be content to doe as other Bishops do in this Behalf, and to gife up into his Handes all suche Bullys as his Graces Pleasure is to have of me. Advertisinge me further, that your Mastership, as my great Frende hath promised to the King, that I will accomlishe the Kings Desire and Pleasure herein: For whiche your most great Kindnes not only shewed unto me many Times hertofo, but also nowe renewid at this Time, with making of such Assurance for me to the Kings Highness I most humbly Thanke your Mastership. Advertisinge the same, that forasmuch as I could not perceive by any Part of Master Layton's Letter to what Intent the Kinges Highnes wold have the said Bulles delivered into his Handes: and if in my Letter to be written unto his Grace I shuld mistake his Entent, I shuld not only thereby offende his Grace, which I would be as lothe to doe as any Subject within his Realme, but also make

him to be displeased with my Kinsman, that so blindly had Written unto me, and paradvventure with your Mastership for usinge him for your Secretary in this Behalf: considering with my self the hole Effect of the same, better to be to have my Bulles into his Hands, thought that most best to send up the said Bulles there to be ready to be delivered at his Graces Will and Pleasure: Humbly beseechinge your Mastership to move the Kings Highnes to be Good and Graciouse Sovereigne Lord unto me, and to consider if I shuld nowe in my Age leif my Bishoprich, which I trust his Grace of his Goodness meanith not to make me to doe, by demandinge of my Bulles to be delivered into his Handes, that shuld not only disapoint me of my Liffinge, but many other my Servants his Subjects, that have their Liffinge only by me, who if I shuld leve my Promotion shuld be thereby destitute of Succour; which being my speciall Trust that his Grace of his inestimable Goodnes will have respect unto, and that my Mind herein, not to lefe my Promotion, is neither Ambiciouse nor Unreasonable, nor contrary to his Graces Entent, I have sent up the said Bulles there to be redye, whiche Thinge sens that is more then I was willed to doe by Master Layton's Letter. I have forborne to wryte unto his Grace that I wold do that, seinge I do indeed accomlishe his Graces Pleasure. Praynge humbly your Mastership upon Advertisement geffen to the Kings Highnes, hereof to know his Will and Pleasure what he will have to be done, and the same so knowne to declare unto this Bearer William Redmayn, who therupon shall deliver the said Bullys into your Hands, or to whom the Kings Grace will appoynt to receyve them, yf the Kings Will and Pleasure be to have them. Which I doe undoubtedly trustinge that the Kinges Highnes will be as good to me, as he is to other Bishops of his Realme beinge in like Case, seinge I had them by him, and did renounce all Things conteyned in them contrary to his Prerogative Royall, at suche Time as I presented to his Grace his Bull unto him, as that will appere by the othe of my Homage remayninge with the said Bull in the Kings Records now beyng in your keeping, as all Bishops ever have been accustomed to doe by the Laws of this Realm heretofore used. The Bulles that I do send remayning in my Handes concerning my Bishopryche be v. in Number, the other were delyvered to whom they were directed: One to the Kings Highnes, an other to my Lord Cardinall, then being my Metropolitan, whose Soul God Pardone, and other to my late Lord of Rochester to take my Othe to the Bishop of Rome, which I think was sent up to Rome with the Othe as hathe been accustomed to be done. And so those that I nowe send did remayne still in my Handes. And other Bulles then these have I noon, humbly beseeching your Mastership in all mine Af-

fays to be good Master unto me, and to be meane unto the Kings Highnes to be Good and Graciouse Soueraigne Lorde unto me, and I shall according to my most bounden Dewty, daily pray for the Preservation of his Royall Estate longe to endure; and likewise I shall contynewe daily Beedman to your Mastership, whom Almighty Jhesu preserve in long Life and good Healthe to his Pleasure and yours. From Aukelande the xxixth Day of January;

Your Mastershipes Humble Beedman
Cuthbert Duresme.

XLI.—A Letter of the Archbishop of York's concerning the Suppression of the Monasteries.

[Cott. Libr. Cleop. E. 4. P. 239.]

RIGHT Honourable, after my Hertiest Commendation. According to your Request made to me in your Letters, I have furthwith upon the Receipte of the same, sent Commandement to certayne Monasteries for beeing with me to Yorke, where I was than; and now I have given Commandement to all Archdeacons, to warne all Monasteries, of less yearly Value than Two Hundred Pound, being within their Archdeaconries, that they shall nothing imbecille, ne alien: And if they have, that they shall agayne call such Things aliened or imbecilled to their Hands. Some that were noted to have received some Goods of suche Monasteries, I called and warned, that they shold in no wise meddle with any such Goods; and that if they had any such, that they shold restore them: And fethermore, if any such Goods shall be offred to them, that they shold give me Warning. And forbecause most resorte for such Propose is to the Citie of Yorke, I have warned the Majour of Yorke, and other of his Brodren thereof, and speciallie the Maister of the Mynt, upon their Peril and Daunger, that they receive no Goods of any such Monasteries. And fether herin I entend to do from Time to Time, as I shall see nede, and daily do warn such as do resort to me, that they meddle not with any such Goods, that by them this Commandment may be more published, as I trust it shall be now by the Archdeacons Officials, which be nowe all Abrode, and have Speciall Commandment to set furthe this Propose.

Sir, I entierlie pray you to be good to me, for Two Places of the Patronaige of the Archbishopps of Yorke, that if you shall thinke upon such Considerations as I shall alledge, that I have Reason to sue for them, as you woll help me with your good Word, that they be not suppressed. The one of them named Sainte Oswaldes, is not of Foundation a Monasterie of Religious Men, but is *Libera Capella Archiepiscopi*. No Man hathe Title in it but the Archbishop: The Prior thereof is removable at my Pleasure, and accomptable to me; and the Archbishoppe may put ther,

if he woll, Seculer Prestes, and so would I have done at my Entre, if I had not ther found one of myne Acquayntance, whom I judged meete to be there under me. And moreover, the Archbishops of Yorke had it given to them by William Rufus, in Exchange for Recompense, as well of Lands as Jurisdiction, taken from them at the Coming in of William Conqueror, as appereth in my Registres, and other Old Books. And in the same it appereth, that the said Chapell enjoyeth all Privileges, like as all other the Kinges Free Chapells; for it was some tyme *Libera Capella Regia*: And for the Defence of the said Privilaiges, and Jurisdiction ther, my Predecessours have alwaies had Writts from the King, agaynst all Disturburs; because it is no other but *Libera Capella*, and some tyme was the Kinges.

The other is called Hexam, upon the Borders of Scotland, and was some Tyme *Sedes Episcopalis*; and many Holie Men, some time Bishops, ther be buried in that Church, Saints of Name. And Wise Men, that knowe the Borders, think, That the Lands therof, although they were Ten tymes as much, cannot contrevaille the Damaige, that is like to ensue, if it be suppressed. And some waye, there is never a House between Scotland and the Lordshipp of Hexham; and Men feare, if the Monasterie go down, that in Processe all shall be waste muche within the Land. And what Comfort that Monasterie is daylie to the Contre ther, and speciallie in Tyme of Warre, not onlie the Contre Men do knowe, but also many of the Noble Men of this Realme, that hath done the King's Highnes Service in Scotland. I dout not, but that the Land of that Monasterie is better than Two Hundred Pound by Year; as likewise the Archbishop's Lands, war much better if they laye in a quiet Place. Some of my Predicesours have had ther 1300 Marcs by Year, and now it is (*communibus Annis*) undre 250. I entierlie pray you, if you think that I have Reason, send for these Two, that you woll help me to save them. And as for Hexham, I think it is necessarie to be considred, as (I think) they that knowe the Borders woll saie.

Sir, According to the King's Commandment, I have generally given Commandment, that no Prechers shall be suffred, that withoute Discretion preche Novelties, and (as you right wiselie consider'd) do rather sowe Seeds of Dissention, than do any good: And some such as I have heard to use such Preaching, I have discharged; and yet they preach: But I make Processe agaynst them; and some of them say, they will get Licence of the Kyng to preach. If they obtaine any such Licence, I then am discharged for them that have such Licence. But I trust, that you woll suffer no such Licence to pass, but that I shall knowe therof: And what your Pleasure is than, if they preach such Novelties, I pray you I may knowe by this Bearer. Some say, they have Licence of my Lord of Can-

terbury; but, I trust, they have no such: And if they have, none shall be obeyde here, but onlie the Kyng's and yours. And this in my hertiest maner. Fare you well. From Cawed, the xxiid of April 1536.

Your own ever assured

Edward Ebor'

XLII.—*Instructions for Sending Barnes, and others to Germany.—An Original.*

[Cott. Libr. Cleop. E. 6. P. 330.]

MASTER Secretary, After our most hartie Commendations, ye shall understand, that having received the Letters sent unto you from Sir John Wallop, and shewed the same unto the King's Majestie; his Pleasure thereupon was, that we shuld dispatch these our Letters incontinently unto you, concernyng the Accomplishment and Doing of these Things ensuing. First, his Grace's Pleasure, that you shall immediatly (upon the Receipt herof) despatch Barnes in Post, with Deryk in his Company, into Germany; commanding him to use such Diligence in his Journaye, that he may, and it be possible, meet with Melancton before his Arryvall in France: And in case he shall so meet with him, not only to dissuade his going thither; declaring how extremely the French King doth persecute those that will not grante unto the Bishop of Rome's Usurped Power and Jurisdiction; using in this Parte all Persuasions, Reasons and Means, that he can devise, to impech and let his said Journay thither; laying unto him, how much it shuld be to his Shame and Reproch, to vary and go nowe from that true Opinion wherin he hath so long contynued; but also, on the other side, to persuade him all that he may, to convert his said Journay hither, shewing as well the Conformitie of his Opinion and Doctrine here, as the Nobilitie and Vertues of the King's Majestie, with the good Entertaynement which undoubtedly he shall have here at his Grace's Hands. And if percase the said Barnes shall not meet with him before his Arryvall in France, then the said Barnes proceeding himself forth in his Journay towards the Princes of Germany, shall (with all Diligence) returne in Post to King's Highnes the said Deryk, with Advertisement of the Certaintie of the said Melanct cummyng into France, and such other Occurrants as ye shall then know. And if the said Deryk be not now redy to go with him, the King's Pleasure is, that ye shall in his stede, appoint and sende such one other with the said Barnes, as you shall think meet for that Purpose.

And when the said Barnes shall arrive with the said Princes of Germany, the King's Pleasure is, He shall (on his Grace's Behalf) aswell perswade them to persist and continue in their former good Opinion, concerning the Deniall of the Bishop of Rome's Usurped Autoritie, declaring their own Honour, Reputation and Suretie, to depende therupon;

and that they now may better mayntain their said Just Opinion therein then ever they might, having the King's Majestie (One of the most Noble and Puissant Princes of the World) of like Opinion and Judgment with them; who having proceeded therein by great Advice, Deliberation, Consultation, and Judgments (of the most part) of the great and famous Clerks in Christendome, will in no wise relent, vary, or alter in that Behalf. Like as the said Barnes may declare and shew unto them, by a Book made by the Dean of the Chaple, and as many of the Bishop's Sermons as you have. Whiche Booke you shall receive herwith: The Copie wherof, and of the said Sermons, you must deliver unto the said Barnes, at his Departure, for his better Remembrance, and just Occasion. To whom also his Grace's Pleasure is, you shall shew as much of Master Wallop's Letter, (which we send you also again) as you shall see drawn and market with a Penne in the Margent of the same. As also exhorte and move them, in any wise to beware, how they commit any of their Affaiers to the Order, Direction, or Determination of the French King, considering he and his Counsell be altogether Papist, and addict and bent to the Maintenance and Conservation of the Bishop of Rome's pretended Auctoritie. Furthermore, the King's Pleasure is, ye shall upon the Receipt herof, immediatly cause Mr Haynes, and Christopher Mount, in Post to repair into France, to Sir John Wallop, in as secrete maner as they canne; as commyng like his Friend, to visit him, and not as sent by the King. And in case they shall (by him, or otherwise) lerne and know that Melancton is there arryved; then his Grace wolle, that the said Haynes and Mount shall (in such sort as they be not much noted) resorte unto him: And for the desuading of the Contynuanee there, or the Alteration of his Opinion, and the Alluring of him hither, to use suche Reasons and Persuasions as be before written, with suche other as they canne further devise for that Purpose. To the which Haynes and Mount, the King's Pleasure is, ye shall delyver like Copies of the said Dean's Book, and Bishop's Sermons, to be shewed unto the said Melancton, or otherwise used, as may be most expedient for the Atchievement of the King's Purpose in that Behalfe.

Ye shall also understande, that the King's Pleasure is, ye shall write to Sir John Wallop, and send unto him therwith like Copies; willing him, in case he shall have certain Knowledge that the Articles be true, (written in these his Letters) concernyng the French King's Sending into Germany, for the Contynuanee of the Bishop of Rome's pretended Supremacy; to repair with the said Copies to the French King; and not only to set the same forth, with such Reasons as he canne devise in that Parte, shewing, how much it shall be against his Honour, both to give

Himself subject to the said Bishop, and to move other to do the semblable ; but also to declare unto him, that the King's Highnes (remembering his old friendly Promises, concerning the Mayntenance of his Cause, and of his Proceedings touching the same) cannot but think it a little strange, that the said French King (seing his Majestie hath, in his Doings touching the said Bishop of Rome, moved neither his, nor any Prince's Subjects) will move and styr the Germaines, to condescend uppon a contrary Opinion, both to themselves, and to his Grace in this Behalfe : And that his Majestie must nedes think his Amytie muche touched in that he shulde move any State or Contrey, to do that Thing which is so much against the King's Highnes and his own Promise, using all the Wayes he canne to dissuade him from the dishonourable Obedience of the said Bishops, soe moving him to inclyne to the King's just Opinion touching the same.

Finally, the Kings Pleasure is, ye shall write an other Letter to the Bishop of Aberden, signifieng that the Kings Majestie taketh it very unkindly that the King his Nephew wold now embrace without his Advice or Counsaill, being his derest Freinde and Uncle, and now in Leage and Amytee with him, the Marriage of M. de Vandoms Daughter, whereunto he would give non Eare at his Graces Overture hertofoe made of the same ; in your said Letter, imputing a greate Negligence therin, to the said Bishop, and other of his Masters Counsaill, seeing their Master sheweth not, in the doing therof, suche Amytie towards the Kings Highnes as the Friendship between them doth require : And to make an Ende, his Grace wold in no wise that Barnes, or Haynes, shall tary for any further Instructions of the Bishope of Cantorbury, or any other, having his Grace determyned to sende the same after, by Mr. Almoner and Hethe ; but that he, Mr. Haynes, and Mount, shall withall possible Diligence departe immediately in Post, without longer taryeng thenne for this their Dispatch shall be necessary, soe as their Abode empeche not the Kings Purpose, touching the said Melancton : And thus fare youe most hartly Well, from Langley in much haste, this Monday at iij of the C.ock, at after Noone.

Your Lovyng Friend

T. Norfolk.

George Rocheford.

XLIII.—*The Smalcaldick League.*

[Cotton Lib. Cleop. E. 6. P. 303.]

By the Grace of God, we John Frederick Duke of Saxony, High Mareshall of the Empire of Rome, and Prince Elector, Lantgrave of Truringie, and Marquis of Misne, aswell in our own Name, as in the Name of the Noble Prince John Ernest, likewise Duke of Saxonye, our most beloved Brother, Philippe, Ernest, Francis, Brethren Dukes of Bruns-

wick and Lunenburg ; Ulrich Duke of Wertenberg, and in Deck, Erle in Montbelyard ; Philipp Lantgrave of Hessen, Erle of Catta in Dietz, Zigenham and Nyer ; Berminus and Philip, Dukes of Stetin, Pomern, Cassaburn, Wenden, Princes of Rug, Erles in Guskan ; Wolfgang John, George, and Joachim, Brethren Princes in Anhalt, Erles of Ascension, and Lords in Bernburg ; Gebhard and Albert, Brethren, Erles and Lords in Mansfeld ; the Consules, Decurions, Tribunes, Senate, and People of the within named Cities of the High-Germany, Saxon, and Hanse, or on the See, that is to say, Argentina, Augusta, Frankford, Constantia, Ulme, Esling, Rentling, Memingia, Linde, Bibrac, Isua, Magdeburgh, Breme, Brunswick, Goslar, Hamibria, Gottingia, Embeck, Hamburgha, Lubeck, and Myndia, do profess by these our Letters, in the Name of us, our Heyres and Successors, and do signifie to all Men that seen the State of this Season, is every where very perillouse, and appereth so, that many Men are about and practise to disturbe, such as do cause, and suffer the syncere Doctrine of the Gospell to be preached and taught in their Dukedoms, Provinces, Cities and Territories, (by the Grace of God) and which (abolishing all Abuses) doe studie to bring in Ceremonies consenting to the Word of God : and efforce them selfs to divert them from Christs Doctrine ; yea, by Force and Violence : and seen also that the Office of every Christian Magistrate, is not only to suffer that the syncere Worde of God be preached to his Subjects ; but also with all his Studye, Care, and Solitude to provide (to his Power) that the wholesome Doctrine of the Gospell and the Truth, onse known and professed, be not violently extorted, and they deprived of the same : For this Cause, we doe knowledg that it is our most Duetye and Necessitie, of the Offices of our Magistrate, in case nowe or hereafter it shuld happen, that any Man wold attempt and assay to divert te us, or our Subjects, by Force or Dede, from the Worde of God, and the Truth known ; and to bring in again, and restore the ungodlie Ceremonies and Abuses already abolished (which God by his good Clemence wold forbyd, as we trust that no man wold attempt such Thing) for to repress such violence and Perill from the Bodys and Souls of us and our Subjects, by the Grace of God, and for to excuse and avoid the same to the Praise of God, to the Augmentation of the Syncere Doctrine of the Gospell, and to the Conservation of the Uniform Estate, Tranquillite, and Honestie Publick, in the Empire, for the Love of the Nation of Alemayne ; and also for the Commendation, Honour, and Good of our Dukedoms, Provinces, Lordships and Cities, onely to provide for the Cause of our Defence, and Tuicion ; the which is permitted to every Man, not onely by the Lawe of Nature and of Men, but also by the Law Written. Therefore we have

assembled and concluded, to give and be bound eche to other of a Christian, Lawfull and Friendly Leage and Confederation, and by the Vertue, Fource, and Reason of this our Letters, we agree, conclude, and bynde our Selves eche to other upon a Confederation, with the Conditions that followeth, That is to say, that all and every of us shall be bound to favour eche other hartely and truly, and to warn eche other of all Imminent Danger, and to avoid it: And that noon of us, openly, or secretly, shall willingly give Passage to the Enemy, or Adversaries of the other, not to warn, or support them.

And because this Confederation is onely made for Cause of our Tuicion and Defense, and not to the entent that any of us shall move warr, if ther shall happen any of us whatsoever he be, to be violently assawted for the Word of God, the Doctrine of the Gospell and our Faith, or for such other Causes as do depend of the Word of God, the Doctrine of the Gospell, or our Faith, or be annexed thereunto; or if under any other Pretext or Colour, there should be any Violence attempted against any of us, and that we the rest, which shuld not then be invaded myght thinke and judge that such Werr, or Violence, shuld be moved for the Cause of the Word of God, or of the Religion; And that he to whom the Werr, or Violence is Imminent, wold permitt it to our Knowledge, Arbitracion, and Deciseon; that then we all the rest of this Confederacion, and every of us, that be comprehended in this Christen Confederacion shall be bound to take no lesse to Herte, and take in hand as diligently to provide for the same, incontintently as such Persons that be invaded, shall require our Help, or that we shall knowe it, (with all our Power) as though we shuld be assawted our Selves, and for our own proper Cause: And therefore without any Delaye, and without any Decepte or Gyle, without taryeng for any other, with all our Might and Power, we shall be bound to Succour, Defend, and Helpe him that shall be assawted, after such Form and Manner, as for the Qualitie and Circumstances of the Thing, and the Tyme it shall be adjudged most util and most commodious to the rest of us; And like as the Fidelite and Charite to be given and shewed to the Neighbors upon his Conscience and Salut shall teach him, And that we shall truly administer and deale oon with another. And that in such Case never oon of us shall agree, compound, or make any Transaction, or Trewes without the Assent and Will of the Rest.

Also that this our Christen Confederation shall be taken and understanden to be in no wise Prejudicial or Hurtfull to the Emperors Majestie, our Clementissime Lord; nor to any State of the Empire, or any other: But onely for the Conservation of the Doctrine and Truth of the Gospell, and of the Peace and Tranquillite in the Empyre and Ale-

mayns Nation, and to withstand wrongfull Violence from us and our Subjects and Allyes; and onely in Case of Defence, and in such Case as every of us may bear and suffer the just Knowledge and Decision of his own Cause as is aforesaid, and none other wise; and if any Man wol be joyned to this our Confederacion, which is not comprehended in it already, so that he be dedicate to the Worde of God, and shall permitte the Syncre Doctrine of the Gospell, conformable to our Confession, exhibited to the Emperors Majestie, and to all the Orders of the Empire in the Assemble at Augsburg, freely to be preached, taught, and kept in his Lands, Province, and Dominions, and woll constantly styck to the same Doctrine, he or they ought to be ascribed and receyved in this Confederacion, by the Assent and Will of us all.

And bycause that Christen Confederacion, which shall be finished the Sunday *invocavit*, the Year of our Lord 1537, hath lasted the other 6 Years last past, between us, excepted us Ulrich, Duke of Wertemberg. &c. and us Bernim and Philipp, Dukes of Pomeran; us John, George, and Joachim, Princes of Anhalt; and the Cities of Augsburgh, Frankford, Kempt, Hamibra, and Mynda; We, at their Friendly and Diligent Peticion, have receyved them into this our Confederation, and we do bynde our Selves eche to other agyn, that this Christen Leage shall be proroged and extended, begynning from the said Sunday *invocavit*, 1537, by the Space of Ten Yeres next ensuyng, as this Christen Leage by the Ten Yeres next ensuyng, ought to be kept and proroged constantly, syncerely, and *bona fide*, by us and every of us, without any Frawde, or Malign.

And if it shall happen us to entre Werre with any Man for the Doctrine of the Religion, or any other Cause depending of the same, that shuld not be finished within the Space of the said Ten Yeres, yet nevertheless, although the said Time of Ten Yeres be utterly expired, yet the said Expedition, shall be contynued and prosecuted, and the Werre brought to an Ende; and that then it shall not be Lawfull for any of the Confederates to exempte him of the same, nor hope upon Exemption, and from that Tyme it shall be Lawfull for the Confederats, to protract and prolong this Confederation, if they shall so thinke good.

We the foresaid Electors and Princes, Eries and Magistrats of Cities by Interposition of our Feith instead of an other, do Promise and take upon us, for us, and for our Heires constantly and perpetually to observe and performe all and singular the Premisses truly and syncerely as it behoveth Princes, and Good Men. And that we shall nor doe, nor procure any thing in any wise to be done against this Leage and Confederation: But in all Points shall deale and procede truly and syncerely without any Frawde or Malengin

And for more Credence and Confirmation of all and every of those Things, every of us the said Electors, Princes, Erles, and Cities, in the Name of us our Highnes and Successors, have caused our Seales wittingly and willingly, to be sett to these Presents, which have been given the Yere of the Nativite of our Savyor Jesus Christ, 1536.

XLIV.—Propositions made to the King, by the German Princes.

[Paper-Office.]

The Petition and Request of the Right Noble Princes, Duke John Frederike, Elector of Saxe, and Philip the Lantgrave of Hesse, to the most Noble Kyng of England; exhibited at Smalcaldia, to the most Reverende Bishop of Hereford, and other the Ambassadors of the Kyng's most Royall Majestie, upon the present Day of the Natyvyte of our Lord, Anno Dom. 1536.

1. Item, THAT the said most Noble King woldest fourth the Evangelie of Christe, and the Syncere Doctrine of the Faith, after such sort, as the Princes and States Confederates have confessed in the Dyet of Augusta, and the same defended, according to their Appologie and Purgation made: Except parcase some Things therein shall seme, by the common Assent of the said most noble Kyng, and the said Princes, necessarie to be changed or reformed by the Word of God.

2. Item, That the said most Noble King, joyning with the said Princes and Stats Confederats wold maynteyne and defende the saide Doctrine of the Evangelic, and the Ceremonys conforme to the same, at the future Generall Counsaill, if it shall be Pious, Catholique, Free and mere Christien.

3. Item, That neither the saide most noble King, without the express Consent of the said Princes and Stats Confederats, nor the same Princes and Stats Confederats without the express Consent of the saide most noble King, shall assent nor agre to any Indiction or Appoyntement of a Generall Council, which the Bishop of Rome, that now is, or hereafter shall be, or any other, by whatsoever pretended Auctorite, doth, or shall make and appoynt: nor yet shall consent to any Place, where the future Generall Counsaill shall be had, nor to the Counsaill it self; but that all those Thyngs may be ordered and done, by the mutuall Assent and Counsaill of the said most Noble King and Princes Confederat. Provided nevertheless, that if it shall appere certeynly, by just Arguments and Reasons, such a Christien, Free, Generall Counsaill, to be indicted and appoynted, as the Confederats, in their Answer to the Bishop of Rome's Ambassador, named Peter Paule Verger, do desire, that such a Council be not to be refused.

4. Item, if it shall happen that (the saide most Noble King and Princes, and Stats Con-

federats, not agreeing upon the Place, nor the Indiction of the Counsaill) the Bishop of Rome, and other Princes conjoynd with hym in that Cause, will nevertheless procede to the Celebration of a Counsaill, or rather of the Appoyntment of the Place wherunto the saide most Noble King, and Princes, and Stats Confederat shall not agree; that then, and in that Case, aswell the saide King, as the said Princes and Stats Confederat shall chieffie (to their Power) endeavor and compass, that the same Indiction may be utterly avoyded, and take noon Effecte.

5. And furthermore, that they shall make, and semblably procure to be made, by their Clargy, their Publick and Solempne Protestacions, wherby they shall testefie and declare, both the Synceryte of their Faith, and also that they do utterly dissent from such maner of Communication and Indiction; and that they will not be bounde to the Decrees or Constitutions of the same Counsaill, (if any such Counsaill do folowe in dede) nor in any maner of wise obey the same hereafter.

6. And also, that they shall not at any tyme obey, nor suffer to be obeyed by any of theirs, any Decrees, Mandats or Sentences, Bulles, Letters, or Brieffs, which shall procede, or be fulmyneate from such a Counsaill, so indicted and celebrate eyther in the Name of the Bishop of Rome himself, or of any other Potentate whatsoever; but shall have and repute all such maner of Rescriptes, Decrees, Bulles and Breves, as voyde, inane and frustrate; and shall declare, that so they ought to be reputed and taken. And all-so for the Remotion of all Slaunder, shall procure their Bishopes and Preachers, to declare the same to the People really, and with Effect.

7. Item, That the said most Noble King, like as by the Grace of God he is associated to the said Princes and Stats Confederat in the Doctrine of Christ, and the Defence of the same; so also he woll vouchesauf, upon Honourable Conditions, to be asociate unto the Leage of the same Princes and Stats, so as his most noble Majestie may obtaine the Place and Name of Defensor and Protector of the said Leage.

8. Item, The neyther the said most Noble King, nor the said Princes and Stats Confederat, shall knowledge, maintain nor defend, at any Tyme hereafter, that the Primacie, or that the Monarchie of the Bishop of Rome, may at this Day take place, or ever shall, by God's Lawe; nor shall consent nor graunt, that it is either utile or expedient to the Comen Welth of Christendom, that the Bishop of Rome shuld have Preemynence afore all other Bishops, or in any maner of wise have any Jurisdiction at all, in the Realmes, Kyngdoms, or Domynions of the saide King and Princes.

9. Item, If it shall happen, that War, or any other Contencyon, either for the Cause of Religion, or for any other Cause besides this Cause, shall be inferred or moved against

the said most Noble King, his Realmes, Domynions or subjects, by whatsoever Prince, State or People, or also against the said Right Noble Princes or Stats Confederat: That in that Case, neither of the said Parties shall give Ayde, Helpe, nor Socours against the other Partie, nor shall assist the Prince, nor the People so invadyng or movyng Warre, neither with Counsaill, Helpe nor favour, dyrectly nor indirectly, prively nor apertely.

10. Item, That the said most Noble King would vouchsaufe, for the Defense of the said Leage and most Honest and Holie Cause, to Conferre to and with the said Princes, giveng Suretie (as within is added) to lay fourth and contribute One Hundreth Thousande Crownes. Which Money, it shall be Lawful to the Confederats to use and employ wher Nede shall be, in Cause of Defense, for the Moytee or Halfe Parte thereof. The other Moytee they shall take of the same Money, which they have leyd fourth, and contributed to the same Sum.

11. And if need shall be of contynuall and dayly Defence, for the Contynuanee of the Warre, or Invasion of Adversaries; in that Case, forasmuch as the Princes and Confederates be not only bound unto further Collacion and Contribution of Money, but also to the mutuall Defence with their Bodies and Goods; it may please the saide most Noble King, not to be greved in so urgent a Cause of Necessity, also to contribute more, that is to say, Two Hundreth Thousande Crownes: Which Money, nevertheles, for the Halfe Parte, the Confederates may employ together with their own Money. And if it happen the Warre to be soner ended, then that that shall remain, shall be justly reserved, and (the Tyme of the Confederation fynished) shall be restored to the saide most Noble Kinge.

12. Which if the said most Noble King woll do, the Princes do promyse themselves, with their sufficient Sureties, to assure not onlie that they shall not convert this Money to any other Use, than to the Defence of the Leage and Cause of Religion, together with their owne Money which they in such a Confederation do contribute, but also that entirely and faithfully, they shall paye and restore unto the said most Noble King the same Summ, which either when ther shall be no need of Defence, or (after the Defence) shall remain and be left, in case it shall not be employed to that Use.

13. Item, that for as much as the Ambassadors of the said most Noble King shall now for a Tyme remayne in Germany, and with the Lerne Men in Holy Letters, dispute and commun of certeyn Articles; the Princes do desire, that they woll shortly inquire, and knowe their most Noble King's Mind and Resolution, in the Conditions of the said Leage; and when they shall be certefied, to signifie the same unto Us the Elector of Saxe, and Lantsgrave of Hesse.

14. Which when they have done, the

Princes will send in their (and the Stats Confederats Names) Ambassadors to the said most Noble King, and amongst them one excellently Learned, not onely to conferre with his Royall Majestie upon the Articles of Christ's Doctrine, and to deliberate upon the Ceremonies, and other Things in the Church, to be changed, ordered and reformed, but also to comment and conclude upon all the Articles, of the which we have spoken with the King's most Royall Majesty, in the Name of the Confederats.

XLV.—The Answer of the King's most Noble Majestie of Englande, to the Petitions and Articles lately addressed to his Highnes, from the Noble Prynces, John Frederike Duke of Saxe, Elector, &c. and Philip Lantsgrave van Hesse, in the Names of them, and all their Confederates.

[Paper-Office.]

1. THE said most Noble King answereth, That his Majestie will, and hathe of long Tyme mynded to set fourth the Evangelie of Christe, and the trew syncere doctrine of the same, out of which springeth and floweth our trew Faith, whiche to defende he is most redy both with Life and Goods; but to say, that he being a King reckened somewhat Lerne, (though unworthy), having also so many Excellent well Lerne Men within this Realme, thinketh it mete to accept at any Creature's Hands, the Observing of his and his Realmes Faith, thonlye Grounde whereof remayneth in Scripture, surely he doth not; and requiereth his entier Friends herewith not to be greved: But his Highnes is right well contented, and much desireth, that for Unyte in Faith and Articles, to be made upon the same, it wolde please his saide Confederats and Friends, to sende hither some of their best Lerne Men, to conferre and conclude, with him and his Lerne Men, to the Intente to have a parfaite Concorde and Unyon in Faith amongst us. In which his Highnes doubteth not, but at such Tyme as when their Deputs shall come, they shall fynde the most Towardnes in the King, and in his Realme.

To the Seconde, His Highnes answereth, That he is content to employ himself, joyntly with the said Confederats, in all Generall Counsailes, they being *Catholici et Liberi, in Loco etiam omni Parte tuto*, for the Defence of their mere and trew Doctrins of the Gospell, according to their Desires. But as touching the Ceremonies, there may be different Rites, and such Dyversite used in dyvers Domynions, *vere per totum Mundum*, that it will be harde to conclude anye Certentie in them. Wherefore his Highnes thinketh it mete, that the Order and Limitacion of them shoulde be left to the Arbitres of the Governours of everye Domynion, supposing that every of them can tell what is most comodious for his owne Domynions.

To the Thirde, his Majestie answereth, That he is contented, that neyther his Highnes, (without the express Consent of the said Princes and Stats Confederate) nor the same Princes and Stats Confederate, (without the express Consent of his Highnes) shall assent nor agree to any Indiction of a Generall Counsaile, or to any Generall Counsaile, which the Bishop of Rome that now is, or that hereafter shall be, or any other by whatsoever pretended Auctorytee, doth, or shall make, enter, presume, or begynne, or cause to be made, entered, presumed, or begon, but that they neyther shall consent to any Place of the future Counsaile, nor to the Counsaile selfe, except it be by their mutual Consents, assented and agreed unto; provyded nevertheless, that if it shall appear certainly by just Arguments and Reasons both to his Majestie, and the said Confederats, that a Christien Free Counsaile may be indicted, in *loco etiam omni Parte tuto*, that then that Counsaile shall not be by him, or them, refused.

The 4th, 5th, and 6th Articles, his Highnes is content to accept in every Point, according to their own devises.

To the 7th, his Grace answereth, That he doth moste fully accepte their good Overture therein, by the which they declare their good Inclynacion and Hertie Good Will towards his Highnes; nevertheles, his Majestie desireth them to take in good Parte, that he doth not accepte the saide Name and Place, till he be thoroughlie agreed with them upon the Articles before rehearsed; which ones agreed on, his Highnes entendeth most thankfully to accept the same.

The 8th Article, his Majestie is content to accepte according to their own Desire.

9th, Also his Highnes agreeth, so that they will adde therunto, that in that Case of Warre, neyther Partie shall suffer or permitte any of their Subjects, or Servants, to serve them, that in such wise shall by any Warre molest any of them.

To the 10th, his Majestie answereth, That for the Warres, already by past, he being in no Confederacion with them, thinketh it very strange, and somewhat unreasonable, that they should of his Highnes require any Ayde or Assistance; but in case that this Confederacion now spoken of do take effecte, and that the continuance of Warres seme to be necessary, by their mutual Consents, for the supporting of their Faith against their Adversaries; and therefore the Confederats being also bound to contribute for their Parts, every Man for his Porcyon as shall be thought necessary amongst us; his Highnes will be content for his Parte, in Declaracyon of his Loving Harte to them, to contribute 100000 Crowns, the Tyme, and Place, and Facion, for the Employment of the same, ones bytween his Grace and them agreed on: Provdyed that in Case that eyther there shall be no Warre made to any of the Parts for the

same; or that it shall be sooner ended then shall be looked for, that then the Hole, or that Part left and remayning, shall be fully and trewly *bona fide* restored unto his Highnes, whensoever he shall demaunde, or require the same.

The 11th, his Majestie doth accepte according to their owne offer.

The 12th, his Highnes also agreeth unto.

To the 13th, (*Two Lines torn out*) agreed unto the most Part of the Articles, they will now according to their own offer, with all Speed and Diligence, send hither their Ambassadors plenarily instructed to comon, agree, and conclude with his Majestie in all Things that shall be comoned of, and treated betwixt his Highnes and them.

XLVI.—*The Answer of the King's Ambassadors, made to the Duke Saxon, and the Landgrave of Hesse.*

[Cotton Lib. E. 4. P. 104.]

FIRST, that his Highnes, aswell by his Ambassadors, as their Letters from Smalkald, doth perceive Two Things; the one is their Gratitude and Benevolence towards his Majestie, and that they desire the Continuance between their Progenitors inviolably observed to be increased: The other is not only their great Constance in the setting forth of the Trueth of the Gospell that was darkened afore, but also that they exhorte his Grace to the Defence of the same, which be most acceptable to his Highnes, and thanketh them aswell for his Behalfe, as also for the Behalfe of all Christendom, knowleging the greates Benefite of God, in giving the sayd Princes such Stedfastness and Strength; and that his Majestie willed to be shewed unto them that their wondrous Vertues have so ravished and drawn his Mind to thair Love, that his Highnes feled a greates encrease to thair Unitie, in such wise, that he is determined fully never to passe the Occasion, without Correspondence of Love, nor any Occasion that he shall think may conduce in any wise to their good Myndes, and Godly Proceedings, and for to declare his Minde to the Articles of your Petition.

The 3d, 4th, 5th, 6th, 8th, 9th, 11th, 12th, and 13th, Articles do please his Majestie well ynough; and although there be some Things in them, that his Grace would grante easely to no manner Princes, were they never so greates; yet nevertheles his Highnes for his Affection towards them, thinking that they meane nothing ells but the Reformation of the Church, which his Majestie for his Parte desireth much, and desireth to joyne with them in the same; in these Articles his Majestie desireth that only the 3rd and 4th Article be more amply declared, that is to say,

The 3rd Article by these Wordes, Item, that nether the Kings Highnes without the Assent of the Princes and Stats Confederate,

nor they without his Graces Assent shall agree to the Indiction of any Counsaile, that the Bishop of Rome, that now is, or any other whatsoever Auctoryte may pretende : and that also nether of the said Parties shall agree upon the Place of a Councile to be had, without the Agreement of the other expressly to be given, but that the same be done by the mutuell Assent of his Grace, the said Princes and Estats. Provided nevertheless, that if all they shall perceive a Lawfull and Christien Free Concile to be Indicted in some sure and indifferent Place, that then nether of them both Parties shall refuse the saide Concile.

To the 9th Article his Highnes wold have added, that nether of both Parties shall permitt any of their Servants, or Subjects, to be in solde against the other Part, nor to helpe directly, or indirectly, such as wolde invade, or entreprise against them.

As to the 1st, 2d, 7th, and 10th Articles, his Grace answered, to the 10th his Majesty sayeth, that he doubteth not but the said Confederats do well think and know, that his Grace is moved in his Mind by no more private Necessitie, that he or his Realm have, nor any private Profite to joyne with the said Confederates in Leage and Defense, for he and his Realme is in good Peace : and knoweth not that the Bishop of Rome, the Emperour, or any other Prince pyketh any Quarrel with him, and that much lesse Warre ; and although his Grace feared some Hostilitie of them, nevertheles by the Death of a Woman, all Calumnies be extincted ; and to the intent the Confederats might know his Graces good Affection towards them, and to the Reformation of the Church, and Abolicion of Abuses, his Grace signifieth unto them, that he wold in no wise refuse thair Petition, but willingly contribute for his Parte 100000 Crownes for the Defence of the Leage, in Case that the Confederation between the said Confederats and his Grace to be made, shall be brought to any Effect. And for other Appendaunces of this Article, as touche sufficient Suertie, Item, that the Half of the Monaye by them contributed shuld be spent, or ever they touched his Graces Monaye: Item concerning the Forme and Maner to deposite and spend the same. Item to make his Highnes prevey of the same, that on thair Behalfe shall be contributed, and of the Necessitie whereabouts it shold be spent ; and that all Things may be done by Common Advise and Assent, because the same do require long Treatie ; therefore his Grace referreth the same to his Orators, and to such of thairs, as by the 13th Article they desire to send, his Grace desireth the said Princes to send them fully instructed, and with sufficient Power and Auctorite to treat with his Highnes, not doubting but they shall have reasonable and friendly Answer.

To the 1st, 2d, and 7th Articles, his Majestie hath veray acceptable and agreeable, the Honour they have thought to deferre unto him, as above all Princes, to call him to be

Protector and Defendor of their Religion, wich is a Declaration of the certain Benevolence and Trust that they have in his Majestie ; and although his Majestie knoweth what Envy and Danger foloweth such Title, yet nevertheless his Highnes is so desirous to do them Pleasure, and to the Glory of the Gospell, his Grace is content to accept the same Honour, after that between his and thair Orators Agreement, shal be had upon the 1st and 2d Articles, for it should not be sure nor honourable for his Majestie, before they shall be with his Grace agreed upon certain Concorde of Doctrines, to take such a Province upon his Highnes ; and forasmuch as his Majestie desireth much that his Bishops and Learned Men might agree with theirs, but seen that it cannot be, oneles certain Things in their Confession and Apologie, shuld by their Familiar Conferencies be mitigate, His Grace therefore would the Orators and some Excellent Learned Men with them shuld be sent hither, to conferre, talke, treatate and common upon the same according to the 13th Article.

Now that his Highnes by the same Answers sheweth unto them his good Harte, trusting that they wold be of Correspondence, therunto his Majestie desireth Three Things of them of no great Coste nor Difficultie.

First, That in Case any King, Prince, or other, would invade his Majestie or Dominions for the same, or for the Cause of the Religion, that then they wold furnishe him at thair Expences, 500 Horsemen armed of all Peces, or 10 Ships well arrayed for the Warre, to serve his Majestie by the Space of Four hole Monethes by Land or by Sea ; and that it shall be at his Graces Choyse to have Horsemen, or Shippes, and that such as his Grace shall chuse, shall be sent to him, within a Month after the requisition thereof.

Second, That besides the same, that they shall reteyn at his Majesties Costs and Chardges, such Number of Horsemen and Footmen, as his Highnes shall require ; so that the Horsemen passe not the number of Two Thousand, and the Footmen the Number of Five Thousand ; or for the said Footmen, 12 Ships in good Order furnished with Men, Harneys, Ordynances, Victuells, and other Things necessarie ; and that the Kings Majestie maye hyre them, reteyne at his Wages as long as it shall please his Grace ; and it shall be at his Majesties Choyse to have the said 12 Ships, or the said Number of Horsemen and Footmen, and that such as his Majestie shall choyse, may be redye within Two Moneths after his Requisition.

Thirde, That the sayd Confederats wold take upon them in all Conciles hereafter, and every where ells to promote and defend the Opinion of the Reverend Fathers, Dr. Martin, Justus Jonas, Cruciger, Pomeran, and Melanchton, in the Cause of his Graces Marriage

XLVII.—*A Letter writ to the King by the Princes of the Smalcaldick League.*

An Original.

[Cotton Lib. Cleop. E. 6. P. 283.]

SERENISSIME REX, Postquam Romanus Pontifex, Paulus Tertius, Generalem Synodum Mantuæ celebrandam, et inchoandam die vicessimo tertio Maij, indixit, misit ad nos Invictissimus Imperator Carolus Quintus Clementissimus Dominus noster, Oratorem suum, ut ad Indictionem illam Concilij ipsi veniamus, vel Procuratores nostros mittamus.

Etsi autem nos ex animo semper optavimus, ut Synodus, rebus deliberatis, emendationem abusu atque errorum, qui diu jam in Ecclesia hærent, institueret, etiam adversus illos ipsos Pontifices et Prælatos, quorum partim Negligentia, partim Cupiditatibus, vitia illa in Ecclesiam irrepserunt: Tamen Bulla, in qua Paulus Pontifex Concilium indicit, non obscure testatur, Pontificem (cum suis conjunctis) nequaquam passurum esse; ut in Synodo, de restituenda vera Doctrina, et corrigendis Abusibus atque Erroribus, agatur. Sed quemadmodum ab ipso, et quibusdam suis Antecessoribus Doctrina, quam confessi sumus, sine ulla Cognitione, aut Examinatione Generalis, liberæ, et Christianæ Synodi, temerè, et cum Contumelia Evangelij, damnata est; Ita ostendit se Paulus Pontifex, hæc Præjudicia, Prætextu Synodi confirmaturum esse: Et conatur sibi ipsa receptione Bullæ, obligare omnes Reges et Potentatos, ut ipsi quoque assentiantur illis Præjudiciis, et omissa cognitione, se ad Piam et Catholicam Doctrinam, et in Evangelio clarè traditam, quam profitemur extirpandam, et armis delendam conjungant. In hanc Indictionem si consensissemus, visissemus hæc Præjudicia confirmare et Doctrinam Ecclesiæ Romanæ et Doctrinam nostrorum Testimonio nostro condemnare. Itaque Oratori Cæsariæ Majestatis, verè, et bona fide commemoravimus, quare nobis illa Indictio Concilij, iniqua, et pernicioza Ecclesiæ videatur; ac petivimus, ut Cæsariæ Majestati, Excusationem nostram justam, et consentaneam, Juri scripto et naturali, quare in illam Indictionem non consenserimus, exponat.

Non dubitabamus, aut quin Romanus Pontifex, et hi quos habet conjunctos, se excusaturi essent apud Regiam Dign. V. tanquam Pontifex fecerit suum Officium, ac ostenderit se voluisse recte consulere Ecclesiæ; nos vero oneraturi Invidia, quasi communi Utilitati deesse velimus. Quare necessarium nobis visum est, Causas, propter quas Indictionem illam iniquissimam, et insidiarum ac periculi plenam recusavimus, Regiæ Dignitati vestræ, et cæteris Regibus et Principibus significare, ut adversariorum Calumniis, et aliorum Suspicionibus occurreremus.

Itaque, ut Regia Dignitas vestra Causas illas verè et integrè intelligere possit, rogamus, propter Gloriam Christi, ut Regia Dignitas

V. nostram Excusationem, quam publicatam his Literis adjecimus, perlegat. qua in re non solum periculo moveatur multorum in Germania Populorum, quib. Regiam Dignitatem V. optimè velle speramus, sed etiam cogitet, hanc nostram Causam ad communem Salutem Ecclesiæ pertinere, in qua cum Disciplinam multis in rebus collapsam esse constet, et paulatim receptos esse abusus non dissimulandos, diu multi, magni, et præstantes Viri, Emendationem optaverunt et flagitarunt. Non dubitamus, aut quin Regia Dignitas V. etiam ex alio cupiat Ecclesiæ Christi quemadmodum Deus hoc Officium, præcipuè à summis Principibus requirit, omni Ope, et omnibus Viribus consulere. Proinde et communem Ecclesiæ Causam, et nos ipsos diligenter commendamus Regiæ Dignitati V. et nostra Officia, cum summa Observantia, Regi. Dignitati vestræ deferimus. Bene et feliciter valeat Regia Dignitas Vestra. Date vij. Calend. April. Anno Domini M. D. XXXVII.

Dei Beneficio, Joannes Fredericus Dux Saxonie, Sacri Romani Imperij Archimareschallus ac Princeps Elector, Lantgravius Turingie, et Marchio Mysie.

Et Philippus Lantgravius Hassiæ, Comes Cattorum Diek, Zygenhaim, et Nidde, suo et aliorum, Principum Statum, et Civitatum Imperij Germanicæ Nationis, Nomine, puram Evangelij Doctrinam profitentium.

Serenissimo Principi, Domino Henrico ejus Nominis Octavo, Britannicæ et Franciæ Regi, Domino Hiberniæ, Domino Cognato, et Amico nostro Carissimo.

XLVIII.—*Cranmer's Letter to Cromwell, complaining of the Ill Treatment of the Ambassadors from Germany.*

[Cotton Lib. Cleop. E. 5. P. 212.]

My very singular good Lorde, in my most hertie wise I recommend me unto your Lordship. And where that the Oratours of Germany, when they granted to tary one Moneth, required that we should go furth in their Booke, and entreate of the Abuses, so that the same myght be set furth in Wrying as the other Articles arr: I have syns effectuously moved the Bishops thereto, but they have made me this Answer; That thei knowe, that the King's Grace hath taken upon hymself to answer the said Oratours in that Behalf, and thereof a Book is alredie divided by the King's Majestie; and therfore they will not meddell with the Abuses, lest thei should write therin contrarye to that the King shall write. Wherefore thei have required me to entreate now of the Sacraments of Matrimony, Orders, Confirmation, and Extreme Unction: wherin thei knowe certeynly that the Germanes will not agree with us, excepte it be in Matrymoney onelye. So that I perceyve, that the Bishops seek only an

Occasion to breke the Concorde; assuring your Lordship, that nothing shall be done, unless the King's Grace speciall Commandemente be unto us therin directed. For they manifestly see, that they cannot defend the Abuses, and yet they wold in no wise grant unto them. Farther, as concerning the Oratours of Garmanye, I am advertised, that thei are very evill lodged where thei be: For besides the Multitude of Ratts, daily and nyghtly runnyng in thair Chambers, which is no small Disquietnes; the Kechyn standeth directly against their Parlar, where they dayly Dine and Supp; and by reason therof, the House savereth so yll, that it offendeth all Men that come into it. Therefore, if your Lordship do but offer them a more Commodious House to demore in, I doubt not, but that they will accept that Offer most thankfully, albeit I am suer that they will not remove for this tyme. And wheras of late I did put your Lordship in Remembrance, for the Suppression of the Abbey of Tudberye; now I beseech your Lordship, not only that Commissionours may be sent unto that House, but also in likewise unto the Abbey of Rocester, or Crockesdon; beseeching your Lordship to be good Lorde unto this Berer Frances Basset, my Servant, for his Preferment unto a Leace of one of the said Houses; not doubting but you shall prefer a right honest Man, who at all Tymes shall be able to do the King's Grace right good Service in those Partes, and also be at your Lordship's Commandment during his Life. Thus Almighty God have your good Lordship in his blessed Tuition. At Lambeth, the xxiiij Daye of Auguste.

Your own ever assured

T. Cantuarien.

XLIX.—*The Earl of Northumberland's Letter to Cromwell, denying any Contract, or Promise of Marriage between Queen Anne and Himself.—An Original.*

[Cott. Libr. Otho. C. 10.]

Mr. Secretary, This shall be to signifie unto you, that I perceyve by Sir Raynold Carnaby, that there is supposed a Precontract between the Queen and me; wherupon I was not only heretofore examined upon my Oath before the Archbishopps of Canterbury and York, but also received the Blessed Sacrament upon the same before the Duke of Norfolk, and other the King's Highnes Council Learned in the Spirituall Law; assuring you, Mr. Secretary, by the said Oath, and Blessed Body which affore I received, and hereafter intend to receive, that the same may be to my Damnation, if ever there were any Contracte, or Promise of Marriage between Her and Me. At Newyngton-Green, the xiiijth Day of Maye, in the 28th Year of the Reigne of our Sovereigne Lord King Henry the VIIIth. Your Assured,

Northumberland.

L.—*A Letter, giving Pace an Account of Propositions made to King Henry by Charles the Vth.*

[Paper-Office.]

TRUSTY and Right Wel-beloved, we grete you well, lating you Wit, that on Tuesday last passed, repaired to our Maner of Greenwich unto us, the Emperors Ambassador here Resident, and on his Masters Behalf, pretending a Desire to renew the Old Amytie that hath been between us, testified nevertheless by Letters of Credence sent from the said Emperor to our Trusty and Right Wel-beloved Counsailler, Thomas Cromwell, our Principal Secretary, which of long Season hath been interrupted, made unto us for the Advancement of suche a Renovation certain Overtures: The First was, that he wold be a Means to have a Reconciliation between us and the Bishop of Rome: An other, that we would ayd him with some Contributions in his intended Voyage against the Turk: The Third, that forasmuch as by a certain Leage passed between us, it is covenanted and agreed, that in Case either of us shuld be invaded in any of our Realmes, Dominions, or Seigniories, which we have in Possession, the other shuld ayd him in such Form, as in the said Leage is expressed, at the Costs and Expences of the Prince requiring the same, and that there is a greate Appearance that the French King wil now invade him in the Duchie of Millain, we wold grant him such Ayde for his Defence against the said French King, as in the said Leage is limited. To the said Masse and Substance of his Credence, tending to a Renovation of Amytie, ye shall understande our Answer was, that albeit the Interruption and Disturbance therof, hath proceded holly on the Emperors Behalf, who for our Friendship in such wise heretofore shewed unto him, in making him King of Spayn, in making him Emperor, whenne the Empire was at our Disposicion, in lending him our Money, that he may only thank us for the Honour he is now advanced unto, hath nevertheless for his reciproque shewed unto us, all the Ingratitude he could devise, both in contempnyng, as it were, a Friendship, when we have done more for his Satisfaction in our Proceedings then needed, and in procuring what Displeasure and Injury he could against us, at the Bishop of Romes Hande, as by Credible Reports we have knownen and lerned; yet such is our Zeal to Unytie, Concord, and Quiet amongs Christian Princes, and such is our Princely Nature, that as we canne continue our Displeasure to no Man, if he do ones remove the Cause thereof: So if he which is a Prince of Honor, and a Personage whom we ones chose, and thought Worthie for his Vertue and Qualities, to be advanced, will by his express Writing, eyther desire us to put his Doings towards us in Oblivion, or by the same Purge himself, and declare that such Things as we have noted Unkindnes in at his Hande, hath

been unjustly, and without his Desert, imputed unto him, we shall gladly embrace his Overture touching this Renovation; but we plainly said and offered, that seeing we had susteyned the Injury, we could not be a Suiter for the Reconciliation, nor treat with his Master of such Appendents for Aydes, as be before expressed, or any such like, unless our Amyties should be first Symple, and without all Manner of Conditions renoveled; which Parte, if he will first accomplish, he shuld not need to doubt, but to all his reasonable Desires to be made after, he shall have as Friendly and Reasonable Answer, as between Friends in the Highest Degree of Friendship can be required. Touching the Bishope of Rome, we declared unto him, that as we have not proceededd uppon so sleight and slender Grounds, as we wold revoke, alter, or change any Peece of our Doings; having in all Causes made our Foundations upon the Laws of God, Nature, and Honestie, and established all our Works made uppon the same, by the Consent of all the States of our Realme, in open and High Court of Parliament, so considering there hath been some Means made unto us by the Bishop himself for such a Reconciliation, which we have not yet embraced, it should not be Expedient to have it compassed by any other Means; nor we could take as in good Parte, or think that the Emperor shuld earnestly mind a Reconciliation, and a Renovation of our Amyties, if for the Satisfaction of the Bishop of Rome our Enemye, he shuld move us to aliter any one Thing that we have here determyned contrary to his Purpose, and pretended Autoritie. To his Request for Aid against the Turk, was answered, that we could give no certain Resolution, because the Affairs of Christendom be not quiet, but in Case there may ensue between Christen Princes an Universall Reconciliation, Concord, and Agreement, we shall not fayle in that Matter to doe for our Parts, that to the Office of a Christien Prince appertaineth: Finally to his Desire for Ayde against the French King, we said it shuld be convenient that our Amytie should be first renewed, and certainly established, before we shuld treat of any suche Appendants; and thenne being an indifferent Friend to both, we might frankly Travail to conserve Peas and Unitie; or ells Friendly to staye him that wold do wrong; but tyl such Time as that Foundation were made, we could neyther in this Appendant, nor any suche like make any direct Answer. And forasmuch as not only for your Instruction, but also for that we be much desirous to know in what Parte they take our Answer there, we thought convenient to Advvertise you of the Premysse, our Pleasure is, that ye shall aswell in your Conferences with the Emperor, pretending only a Generall Knowledge of certain of the Overtures made by his Orators here, both maintain our Answers to the same, with such Reasons as ye canne devise for that Purpose,

and of your self exhorte him not to pretermyt this goodly Occasion, so graciously beganne, commenced, and entred, extolling our Princely Harte, Nature, and Courage, with our most gentle Inclynation, to the Satisfaction of our Friends desires, in all reasonable Things, wherunto they shall not press us; which kind of Constraint doth for most Parte more hurte in the stay of good Purposes, than cane be, after with Repentance when the Tyme is past eftsoons redoubled. As in Semblable Maner move Monsieur Grandevile of your self, as a Personage whom ye repute, addicte to the Advancement of our Honor, to desire the Emperor to consider what Good may ensue to him, and to the hole State of Christendom, if we may joyne again in perfite Amytie; and that it were great Pitie, and purchase greater Losse than might be after recovered, to suffer this goodly Meane and entree to passe without certain Fruit and Effect, by the putting to it of such Appendants and Conditions, as ye knowe, what soever we will after do, at the contemplation of Friendship, yet our Nature and Courage will not bear to be newe loden and charged withall; specially considering that we have suffered the Injury; and with these and suche like Words, as we wold that ye shall endeavor your self of your self to pryke them forward to the Renovation of our Amytie, without adding therunto any Conditions. Soe ye shall repayr to the Court and to Grandevil as ye may conveniently, to give them Occasion by your being in their Eyes, to enter Communication with you of these Matters; wherby you shall the better also perceyve wherunto they will bend, which our Pleasure is you shall from Tyme to Tyme signify unto us, as ye may have any certain Matter worthie our Knowledge.

LI.—*Instructions by Cardinal Pole to one he sent to King Henry.—An Original.*

[Cott. Libr. Cleop. E. 6. P. 340.]

IMPRIMIS, to declare to his Grace myn hole Entent and purpose yn wrytyng the Booke, wherein takyn my testimony off God, that only seyth the Hart of Man, was only the Manifestation off the Treuth in that Mattier, that by Master Secretaries Letters I tooke as a Commandment to shew my Sentence herein, which wrote the same to me by his Gracys Pleasure, that I shuld by Wrying declare myn Opiniou; and this is the very Cause I dyd wryght; for otherwise, I thynk I had never sett Penne to Booke in so lyttl hope of Persuasion, and in such a Matter as the Tyme was so lykely nott to be all the best accepted.

Further to declare after I was onys entred into the Mattier, haveng sent to me the Books of them that have wrytten yn the contrary Part, wherin I saw the Trueth mervylouslye suppressyd and clokod, with all Colours that could be invented sett upon the untrew Opi-

nion, seyng besyde what Acts folowed of the same so sore and greivouse, both in the sight of God, and Judgment of the rest of Christendom, out of that Realme, that except those Colours were takyn away, and Treuthe purely sett forth, whythe Declaration of the inconvenient Acts, yt myght soon torne to the utter Danger of his Graces bothe Honour afore God and Man, and utter Destruction, as yet semyth, of the Quyettnes of the Realme; this made me wyth all both Wyt and Lernyng that God had gyven me, to endeavour to expresse so the Trouthe, and declare the Qualytyes off those Acts that folowed of the sinister Opinion, that I doubt not whosoever reade the Booke that wole knowe the Trouthe, shuld never after need to fall into Daungier, for Ignorance of the trew Sentence.

And this I did with this hope, haveing this ever fixid in my Harte that howsoever hys Grace was by perverse Occasion brought from those Opinions which was for his Honore, most to maynteyne, that he was brought thereto as God suffereth those that be in his Favour, and whom he hath Electe to Eternall Felycytie, notwithstanding to faull some Tyme into Offensys dampnable, to the Entent they myght better know where they have their trew Lyght and Savegarde which comythe of God, and nothing off them self: as ytt is not unknowne that Scripture mentionethe both of Davyd and Solomons faulles, which bothe in Conclusion, were recoveryd by the Mercye of God againe, and Solomon notwithstanding the Gylt off Wysedome that God had gyven him, fell so sore that he was utterly tornyd from God, and gyven to Idolatrye. This I consydreing in those Elect Personys off God, and judgeng verely thoughe his Grace was by God permytted to faull from the trew Doctrine of Christ, yett as God saved Davyd by those Meanes, to send a Prophete unto him to show hym the Trewth, which as soone as he had hard told hym, forthwyth fell to Repentance, and so was taken to the Grace off God againe, and recoveryd to his greater Honour, then he was yn afore his Faull; the same trust I had in his Grace, whiche made me put my uttermost Studye and Labour, calling for help of God, to manifest the Trueth, where I doubt not but God bath hard my Prayer, that for Knowledge of the trewe Sentence, there can be no doubt; and I cannot but greatly trust, that his Grace herebynge and assenting, as King David did to the same after his Errour, shall be recoveryd by God to higher Honour and Grace, then ever he was afore God suffered him to faull.

In this Declaration of this Treuthe, because not only afore God were great Peryll, but also in this World present afore Man, many soore Daungers myght happen, in Case his Grace did remayne and continew yn his Sentence so dyvers from the rest of the Christen Princes; this causyd me, calling to my Mynd what Daunger might follow bothe of

his People at home, whose Mynds Experience shewethe cannot be quiettyd wythe this Innovations touching Opinions in Relygion; and also of outward Power of those Prynces to whose Honour yt ys judged to apperteyne to defend the Lawes of the Church, against all other Princes or Nations that doyth impugne them, for these Considerations to the Entent the Daunger hereoff now not unknown, I have in the same Booke, sometyme in my own Person, brought all such Reasons wherebye justely either the People, or oughtward Prynce might be instigate against his Grace, foloweng the dyvers Trade from other Chrystian Princes that he hath begone. Which Reasons and Discourses conteynyd in the Booke vehemently sett forth, yf they shuld be redd apart without Consyderacyon of my fynall Purpose, which by all Means entynded to sett afore hys Graces yien, not only the Treuthe off that was to be folowed, butt the Daungers that were moste lykelye to ensue, both at home and abroad, yf they were not folowed, he shall think by what vehemencye and sore reprehension he seyth in the Wrytyng, that I am the greatyst Adversaraye of his Graces Honour that ever any hitherto hath bene: but God knoweth my Entent, and he that redyth the hoolle Booke togyther shall knowe the same, how my very Purpose and Ende was to save him from great Dyshonour and Peryll both in this World and that to come, which were nothing possyble to examine, not knoweng what they were, and what were lykelye to happen to be sayd or done against his Grace: which foloweng all probablytie the Book doth expresse, and for the better understanding of both my Opinion and Sentence that I follow in the Book, touching the Declaration of the Truthe, and of my utter fynall Purpose in the hole Matter, thys chify I wole desyer his Grace, bycause of the Prolyxitie thereof, which shuld be to muche for his Grace to rede hymselfe, that that wole please hym to apoynt some lernyd and sald Man to rede over the Book, and that done to declare his Judgment, bound first wyth an Othe off hys Fydelytie, first to God, and afterwards to his Grace to show hys Judgment without Affection of any Part: and yf his Grace wold gyve this Charge to the Bishop of Dyrnhem, whome I judge to be the saldyst and most grounded in Lernyng, with Faythful Hart to his Grace, above any other that I knowe, puttyng the same Charge unto him by another; I think his Grace shuld thereby best and most truly be enformed; and so when he hath made his Relation, afterward his Grace may prove other Menes Judgments as it shall please him.

Furthermore to declare unto his Grace how my full Purpose and Mynd was, touching the hole Booke that never no Part thereof shuld a come abroad in any Manes Hands, afore his Grace had seen ytt: and to folow in this Booke the same maner off secretes that I did in the other which I deliveryd to his Grace

concerning his Matrymonye, but by what Meanes in one Part of this Book I have been frustrate of my Entent; this you may declare by Mouth, knowing the hole Mattier.

Fynally, With all Humbylnes to desyre his Grace, in the Name of his most faythfull Servant, and most tender of his Honoure and Welthe, that where as by the Judgement of all wise Men, God of hys Mercye and Love toward his Grace, and for a greate Warnyng to retourne to hym, hath detected the Iniquitie of her, which hath bene the Oryginal Cause and Occasion of althys bothe Errours and Dangers his Grace hath cost hymself in, that now his Grace will correct himself to take the same, as yt ys a favorable Admonition of God, and to follow theyr Sentencyes and Counsell, which (next unto theyr Conscience toward God) hath had none other Cause, butt only pure Love and Fydelytie to his Honour and Welth; which causyd them, against their own private Welthe, wyth greate Daunger besyde, ever to dyssent from that Matrymonye; judgeng ever, as ytt was most lykely, both great Dishonour, great Daungiers and Perylls, both spirituallly and outwardly, to followe thereof.

And now, yf God hath manifested the same to the Recovery of hys Grace Welth, allwayes that his Grace wyll accept thys Warnyng to retourn to the Unytie of his Church, in that Sentence and Mynd that the rest of Christiane Prynces do; wherein I dare be bolde to saye, yf God shows this great Benignitie and Mercy unto him, for to make him returne; for suerly God's Hand that must be: and whensoever that shall be herd, that shall be taken for one of the greatyst Miracles that hath been showed this many Agys, with the most certyn Sygne of speciall Favour that ever was showed from God to any Prynce: Then furst of all this shall follow, that when as now all Christendome calling for a Generall Councell, yf that follow, ether his Grace must wyth Dyshonour and Damage flee to obey thereunto, or wyth more Daunger answer there to such Causes as wold be layde unto him. Yf he do returne, thys furst shall followe, by that Meanyes that shuld be founde, that no Prynce Chrysten, whosoever he were, shold appere there with more Honour then shuld his Grace. And wheras it was for the Innovation that he hath made in the Church, to be the Occasyon of Ruine of one of the feyrest Membre of the Church, if God make him torne; the Conclusion wyll be brought to this, that hys Faull shall be the happyest Faull that was unto the Church many Yeres; which may be brought to be a redye and highe Way to the Reformation of the Hole, to the more Manifestation of the Honour of God: So that fynally, the Ende shall be in every Man's Opinion, that marketh the hole Processe, that God suffred his Grace to faulle, to make hym ryse wyth more Honour, to the greater Welth not only of his own Realme, but of the hole Church besyde. Your Faithfull Servant,

R. Pole.

LII.—*A Letter to Pole from the Bishop of Durham, in his own Hand.—An Original.*

[Cott. Libr. Cleop. E. 6. P. 385.]

RYOUR Honorable, in my humble maner I recommend me unto your Mastership, advertising the same that I have resceived your Letter, datyd at Venice on Corpus Christi Evyn last; by which I do perceyve, that where of late you sent a Boke with a Letter unto the Kyng's Highnes, concernyng your Opinion of the King's Title, and the Power of the Bishop of Rome; and your Desire was in your Letter, as ye write, that I myght see the Boke, to enforme his Grace what I thought theroff. And now ye send to me your said Letter, to informe me of your Meanyng and Purpose in your said longe Boke, wherin I do perceyve, ye fere lest your Vehemency have offended. I do signifie unto you, that I have both well perused your said Letter, to comprise well the Effect theroff in every Point; and also have perused, with odyr your said longe Boke, unto the Ende theroff. Which made me hevy in my Harte, both whylse I was in Redinge of it, and allso mych more when I had redde it thorow, seinge the Vehemency and Egerness of it in all Partes, dyd sore byte; and yet the hole Thing ran wyde off the Truthe. For in all your Boke, your Purpose is to bring the King's Grace, by Penance, home unto the Church again, as a Man clerly separte from the same alreedy. And his Recesse from the Church, ye proffe not otherwise, than by the Fame and comon Opinion of those Parts; who be farr from the Knowledge of the Truth of our Affairs here, and do conjecture every Man as they lyst, (blyndly). of Thinges unknown unto them. And in Cause of his Retorne, ye promise to illustrate the King's Name, so to bend your Lernyng therunto, that all Displeasure that may be takyn of your said Boke, shuld be clerly therby abolysed and takyn away; and all shold redund unto his Glory and Honour. And to comprise in few Wordes the Effecte that is worn off your said Boke, that makes vehemently many Playes, and doth conteyn lyttle or no Salve to hole them. And as it semyth to me, ye wer styrryd to sore in your Spirite in all your Wrytings therof, and wer not quiet in your Mynde, whyle ye were in doynge of it. Wold to God ye had rather written to his Grace your Opinion, brevely comprisyd secretly in a Letter, that he shold not have nedyd to have shewed it to other Lernyd Men of his Counsell, than in so longe a Boke to have dilatyd all Thynges as ye have done, that he must of Necessitie be constraynd to commytte that to such trusty Persons, as shold please his Grace to know by them the Effecte theroff. What Stupidity was it, to send so long a Boke so longe a way, conteynyng so displeasunt Mater, by one Man, who myght have myscaryed or perysht in the way, and therby the Boke have comen (as was likely) to the Handes of such

as wold have published it to the King's Slaunder, and the Realmes, and most of all to your owne, that shuld be the Author of such a Boke, made against your Prince and Countre: Wherin all the World shuld repute you to be unkynd unto your Prince and Countre, who evermore so had lovyd you, and brogt yow up in Lernygne, and ye to spend the same to his Reproche. So that surely, who soever not favouryng the King, shold have lyked the Matter, yet must he nedys nave myslyked the Author therof, usinge his Lernyng against him, in whose Defence he ought to have spent both Lyff and Lernyng. But Laude be to God that the Boke came saffe unto the King's Handys, wherby that Yeperdy ys past. One Thing made me cold at the Harte, when I red it in your Letter that ye writt of Two Quares; which be not in your Hands to repress. The Residue, ye say, ye can make sure not to come abrode; which, yf ye folow myn Advyse, ye shall do furthwith; burnyng them, for your owne Honour, and the Noble House that ye be come of: that it never came abrode, that ye exercised your Style of Lernyng against him, whom ye ough in all Points (by your Wit and Conning) to defende: And yf any Faults wer founde by odys, to excuse them by all means, and not to animate them by your Penne. And would to God likewise, that ye wold endeavour your self (by all means to you possible) to gett again those Two Quarys, and lykewise to burn them. For, in all your Boke, ther is not one Queyre without Bytterness, mych more than I wold it were. But to retourne to that Thing that I said before, that methought your hole Book ran wyde off the Truth. I shall, by your Patience, yf ye be contente to here me as your Frende, opyn unto you what I mean therby. Ye presuppose for a Ground, the King's Grace to be swarvyd from the Unite of Christ's Church, and that in takinge upon him the Tytle of Supreme Hede of the Church of Englande, he intendyth to seporate his Church of Englande from the Unities of the whole Bodie of Christendome; takyng upon hym the Office belonging to Spirituall Men, grounded in the Scripture, of immediat Cure of Soule, and attribute to hymself that belongeth to Presthode, as to prech and teach the Word of God, and to mynyster the Sacraments. And that he doth not know what longeth to a Christen King's Office, and what unto Presthode; wherin surely both you and al odys so thinkyng of him, do erre too farre. For there is no Prince in Christendome, that more regardith or better knowth the Office and the Honor of a Christen Prince, nor that more doth esteem Spirituall Men that be gyffen to Lernyng and Vertue, than he doth: And that ye may boldly (without Reproch) avouch to all Men affirming the contrary, whatsoever sinistrously conceived Opinion any Person shall have of hym, in those Parties, or any oder. For, his full Purpose and Intente is,

to see the Laws of Almyghty God purly and sincerely prechyd and taught, and Christ's Fayth without Blot kepte and observed in his Realme; and not to seporate hymself, or his Realme, any wyse from the Unities of Christ's Catholyke Church, but inviolably, at all Tymes, to kepe and observe the same; and to reduce his Church of Englande out of all Captivite of Foreyn Powers, heretofore usurped therin, into the Christen Estate, that all Churches of all Realmes wer in at the Begynnyng; and to abolyshe, and clerly to put away such Usurpations, as hertofore in thys Realme the Bishops of Rome have, by many undue meanes, increasyd to their grete Advantage, and Impoverysing of thys Realm, and the Kyng's Subjects of the same. So that no Man therin can justly find any Fawte at the King's so doinge, seinge he reducyth all Thynges to that Estate, that is conformable to those auncient Decrees of the Church, which the Bishop of Rome (at his Creation) solemnly doth profess to observe hymself, which be the Eyght Universal Counsells. Which yf ye do rede advysedly, and studiously do consyder how the Church of Christ was stablyshed by those, and how far of late Yers the Byshops of Rome have brogt this Realme and odys from those; ye shall manifestly perceyve the Abuse and Diversitie betuix the oon and the other. I am sure, at Venice ye may have the sayd Counsells in Greke, lyke as now they be comon abrode in Latyn, translatyd even from the Begynnyng. Which if they had been comenly known and redde heretofore, the Bishop of Rome's Power hertofore usurpyd in many Realmes, had never so fare been avancyd, as of late it hath. Wold to God ye had ben exercised in Readinge of them, before the Sendinge of your saide Boke, that ye might have known from the Begynnyng, from Age to Age, the Continuaunce and Progresse of the Catholyke Church. By which ye shuld have perceived, that the Church of Rome had never of olde such a Monarchie, as of late it hath usurped. And if ye will say, that those Places of the Gospell, that ye do allege in your Boke, do prove it, then must ye graunt also, that the Counsel of Nice and others did erre, which ordeined the contrary. And the Apostels also, in their Canons, did ordeine, That al Ordryng of Prests, Consecratyng of Bishops, and all Matirs Spirituall, shuld be fynished within the Diocesse, or at uttermost within the Province wher the Parties dwelte. Which Canons of the Apostels, Damascen doth commemorate for Holy Scriptures. Now it is not lyke, that the Apostels, who were Prechers of the Gospell, wold make Canons contrary to the Gospell; nor that the Four First Chiefe Counsells General wold have ordeynd so as they did, if the Gospell, or the Scripture, had bene to the contrary. And wher ye in your Boke much do stikke to common Custome of the Church, suerly after Christe, above a Thousand Yere, the Custome

was to the contrary, that now is used by the Bishop of Rome. At that Tyme, in the Primitive Church of Christe, when the Blood of Christe and Martyers was yet freshe, the Scriptures wer best understande, Faith most firme, and Vertue most pregnant; the Customes then used in the Church, must nedes be better than any contrary Use sens, eyther by Ambition or Covetousnes, any waies copen in. And to assure you of my Mind what I do thinke; suerly who soever shall go about, by the Primatie of Peter, which was in Preching the Word of God, to establishe the worldly Autoritie of the Bishop of Rome, which he now claymeth in dyverse Realms, in worldly thyngs soe perfecte temporall, shall no more couple them to gedyr then lygth and darknes; but shal improve the thinge that he goeth about to prove. Iff ye wolde rede *Nicolas Cusa de concordia Catholica* in his Second Boke thorowly, he shold gretly open this Matter unto you. Wherefore sens the King's Grace goeth about to reforme his Realme, and reduce the Church of England unto that State that both thys Realme and all other wer in at the begynnyng off the Faith, and many hundredth yere aftyr; yff any Prince or Realme wyl not folow hym, lat them do as they lyste; he doth no thinge but stablyshyth such Laws as wer in the begynnyng, and such as the Bishop of Rome professeth to observe. Wherefore nydr the Bishop off Rome hymself, nor odyr Prince, ought off Reason to be discontent he with. Yff I wer with you but oon day, I wold trust to shew you such grounds in thys Matter, that ye myght chaunge your mynde, oonlesse ye wer totally addite to the contrary opynion, as I pray God ye be not, both for your own and for your friends sake, who shuld take grete discomforth theroff. Oon thinge yet restith that I thought convenient to advertise you off wherin I do perceyve ye be ignorant. Which is thys. Ye write in one parte off your Boke, that ye thinke the Herts off the Subjects off thys Realme greatly offendyd with Abolysyinge off the Byshop of Rome's usurped Autorite in this Realme, as yff all the People or moste part off them toke the Matter as ye do. Wherin I do assure you ye be deceyvd. For the People perceyve ryght wel what profite cometh to the Realme thereby; and that all such Money as before issu'd that way, now is kept within the Realme; wheras before all that went that way, which was no small share, but grete and excessive, and dayly the sayd Yssue encresyd more and more, never retornyd again hedyr any parte theroff. Which was to the great impoverysing of thys Realme. So that yff at thys day the King's Grace would go about to renew in his Realme the sayd abolysht Autorite off the Byshop of Rome, grautying hym lyke Profites as he had before throw thys his Realme, I thinke he shold fynd mych more diffyculte to bryng it aboute in his Parliament, and to induce his People to agree

therunto, then any thinge that ever he purposed in his Parlement sens his first Regne. Wherefore I wysht that, as many odyr things more to have ben out of the your Boke. Which myght peradventure have engendryd sum parte off suspicion in the King's Graces mynd toward his Subjects, as I trust verayly that did not. And wher ye do fynde a faute with me, that I faynted in my hearte, and wold not dye for the Bishop of Rome's authorite; when thys matter was first proposyd unto me, surly it was no faynting that made me agreeable therunto; for I never saw the Day sens I know the progresse and continuance off Christ's Church from the begynning, and redde such Historyes Ecclesiasticall and Ordinaunces from Age to Age as do mannyfestly declare the same, that ever I thought to shede oon droppe off my bloode therefore: for sure I am noon of them that hertofore have had advantage by that authorite, wold have lost oone peny theroff to have savyd my lyffe, nor wyl not do to save yours, yff ye shold be in such necessite. Which God for his Mercy forbydde, and kepe you from trust off such socoure.

Finally, accordinge to your desire sens your Boke ys Comon unto the King's Hands, and he perceivyth the Effecte off it, I shall help as mych as may lye in my lityl power, that your plain facyon off writinge, as off a sharpe gostly fadyr, may be takyn in best parte according to your Letter and Desire in that behalf; but at the Reverence off Almyghthy God hynder not your selfe in addictyng you to the Opinion off your Boke, touching the Bishop off Rome's Autorite; thinking, that as ye se it now in Italy and diverse Countreys, so it was from the beginning, and ought to be by God's Law. For the forsaid Counsaills do shew plainly ther is in the Church of Christ no such Monarchie ordaynyd by Christe. And the preemmenence of sitting, that was gyffen to the Bishop off Rome in the forsaid Counsells general, which were callyd al by the Emperors off that tyme, was gyffen to hym by cause he was Bishop off Rome, the cheffe Cite off the Empire, and not for Peter and Paule's sake, which wer Apostyles, and bernyd in Rome, nor for the Gospell-sake; and the second place was gyffen to the Patriarch off Constantinople, by cause that Cite was called *Nova Roma*, and so was preferryd both before Antiochia, wher Sainte Petyr was first Bishop, and wher the Name of Cristendom first began; and also before Alexandria, wher Sainte Marke, the Disciple off Petyr did preche. And also before Hierusalem, wher Crist himselfe preched, and the hole Colledge off the Apostles affyr him; And *Jacobus frater Domini* was first Bishop, which was in the beginning until it was destroyed, callyd *Mater cunctarum Ecclesiarum*, which Three were Sees Apostolyke. Befor al which three Sees, and also before Ephesus, wher Sainte John Evangelest did write his Gospell, and ther dyed, Constantinople was preferryd,

because it was the second grete Congregation off Cristen Men in the Empire, and was callyd *Nova Roma*. Wherunto those holy Counsels wold never have consentyd, and namely *Calcedonensie* wherin wer vj C. and xxx Bishops of the best lernyd off al Cristendome, yff they had seen the Gospell to tho contrary. Moreover, yff ye rede, as I am sure ye have, *Basilium*, *Nazianzenum*, *Chrissostomum*, *Damassenum*, ye shal fynd in them no such Monarchie off the Bishope off Rome, as he clamyth spoken off nor never mentioned. Al which I touch to put you in remembrance off, to the intent that ye serchinge farther in this matter, may perceive the old Fadys and Counsels, not to have knowen any such thinge as now off late is pretentyd and usurped.

Wherefore I beseech you, not trustinge your own self to mych herin, to have recourse to those Autors that may informe you off the begynning off the Church. Considering therewithal of what Blood ye be, and off what Contre. The King's Hyghnes hath in his Realme Men as wel lernyd in Divinite as be in odyr Countreys, and they have sougth in this Mater, evyn to the bothome; which think themselves wel delyvered from the Bondage off Rome. And yff you shuld now be against your Contre to kepe them still in Captivite, what they wyll thynke off you, I reporte me unto you. What also the King's Grace, who hath brogth you up, and hath bene good and gracyous unto you, shal thynke, but that ye be unkynd, to be against him and hys Realme, who hath been always for you and yours. What discomford shold it be to my Lady your Modyr, in hir Age to see you swarve from your Prince and Contre in Opinion. What Discomford shold it be to my Lord your Brother, to see you off whom he shold have comford, use your Learning to his Discomford? What Discomford shold it be to all your other Frendys to see you off obstinate Opinion against al your Countrey, you may by your Wisdom consider. Whom all ye may comfort and chiefly your self, in conformyng you to the Truthe grounded upon the Stablisment off the holly Church of Christendome sens the Begynnyng. And beyng the Supporting of this Monarchie inventyd off late Days by Ambition, wheroff the old Fadys never hard tell. St. Gregorie wryteth sore against the Bishop off Constantinople off his time who went about a lyke Monarchie, affirmyng noone such to be in the Church of Christ. Saint Cyprian wryteth, *qui omnes Apostoli erant Paris honoris et potestatis. Consilium Ephesinum* affirmyth the same, which cannot agree with thys late found Monarchie. At the reverence of God truste not your selfe to much herein, but suffer your self to be persuaded to seke fordyr then ye yet have doon. I dobt not but God willing ye shal fynd the Truth in searchynge fordyr, yff ye persuade not your selfe that ye have found it already. I beseech you, have in your remembrance, that I wrote before to burn the Originally off your to sharp Bokes,

and I shall move the King's Hyghness that your Boke sent to hym may be kept secret. And in conformyng your self to the Opinion off your Contre and off the Truth, I doubt not but ye shall be acceptyd of the King's Highness as well as ever ye wer, and mych bettyr bycause ye shew in your Boke the intier Her that ye bere hym, as his Grace by his Wisdom can mych better consider than I can write unto you. And that ye may so do I pray the Holy Ghost to illuminat you. And if ther be pleasure that I may do for you or yours, ye shall be assured to fynd me redy evermore therunto: as knoweth Almighty God who have you in his Blessed Tutition.

From London the xij Day of July, 1536.

LIII.—*An Original Letter of Poles to Cromwell justifying himself.*

[Cotton Lib. Cleop. E. 6. P. 355.]

May the 2d. 1537.

My Lorde, yff afore tyme itt could nott be suerlye and clerelye perceived what Affection I have ever borne to the Kyng's Honour and Wealthe, which in my hole Lyfe never gave the least Occasyon, whye any Man shoulde think, but wyth them that tendery'd the same moste, I myght chieflye be nombery'd: yf my Deeds were trulye and indyferentlye examined: but howe soever ytt be, yff any Dede afore perverslye interpretate myght ryse any Scrupell to surmise the contrary, surelye these Letters that I wryght now, as the time and case requirithe, bearing that Tenour as in Readyng you shall knowe, be suffycient not onely to abolyse all former Doubts, shewing those to be perversly surmysed, but to make clere, that a more constant and stable Mynde in observance off a Prince, hathe not bene founde nother yn Subject nor other Personnes besyde. And the Cause hereoff ys, that there never happened lyke Occasyon as thys ys, that causythe me nowe to wryght, wherebye my Mynd myght be so well knowen, while Occasion ys gyven off the Kyng's Part under this Maner, that he procure against me, by such Meanes to my Undoyng, as was never hard off the lyke in Chrystendome against anye, that bare that Personne that I do att this tyme. Yff my Minde, after all this remain stable, to procure all Things that may be to his Honour and Wealthe, as ever I have professy'd afore-tyme, what can be more suer Tokyn off a depe and a profound grounded Love and Affection: Whither I do so I shall afterward shewe you. If I declare first to Hym that knoweth it beste, the Kyng's Act ageynst me, to the Entent you maye knowe, yff I after that remayne yn my Old Estate off Observance, ytt is not for Ignorance that I knowe not what is machinate against me. And suerly, though I knewe afore bothe by your Letters and other in what Displeasure the King had me, without the least Cause shewed off my part; I take God

and my Conscience to judge, which thynge, iff I had borne but a meane Affectiōn myght a been sufficyent to alenate also my Mynde from thence, where I sawe what soever I dyd for the best, to be ever accepted in the worst Parte. But this I wyll not have yowe take for any Proffie of my Mynde, but to procede off the Kyng's Dyspleasure toward me; the lesse I knowe the Cause to be, the further I was from all Imagynacyon to suspect that hys Grace should be so incensy'd against my Personne; that for to have me in his Hands, he wold be content to breke and vyolate both Godd's Law and Mann's, to dystourbe all Commercement betwene Contrye and Contrye, between Man and Man, and thys I would never a thought: but fyndyng the same to be so in Dede, I could not but fynde wythall, howe hys Grace was bent with all to my utter undoyng; agaynst the which yf I remayne in my old Purpose to procure hys Wealthe and Honour, he that wyll seke other Proffs after thys, or wyll not be content with thys Declaracyon off a Mann's Mynde, he declareth with all that wythe no Proffie he wyll be content, but wyll have him one off hys Enemies whither he wyll or no. And off this Mynde off the Kyng toward me I had furst knowledge at myne arryvenge in France, off the whiche to shewe yowe the first Motion of my Mind herein, I was more ashamyd to hear for the Compassion I had to the King's Honour, then movyd by any Indygnacyon, that I comyng not only as Imbassadour, but as Legate, yn the hyghest Sort of Embassage that ys used amongst the Chrysten Princes, a Prynce off Honour shold deyer off another Prince off like Honour, betraye thynne Embassadour, betray the Legate, and give him into my Embassadour's Hands to be brought unto me. This was the dishonourable Request, as I understand of the King; which (as I said afore) to me suerly, regarding my own Part, I promes'd yow was no great Displeasure, but rather (if I shall say Truth) I toke Pleasure herein; and said furthwith to my Company, that I never felt my self in full Possession to be a Cardinall, as when I herd those Tydings; wherby it pleased God to send lyke fortune to me, as it did to those Hedds of the Church, whose Persones the Cardynalls do represent, which was to be persecutyd moste of them, whose Wealth they labouryd for most busly. In this Case lyved the Apostells: And the same now beying happenyd to me, afore God I promise I felt no Displeasure, but rather was glad thereof, specially consedyryng herebye I hadd the better Occasyon to declare and justyfie my Minde more then ever I had afore, which was ever my Minde: but touchyng the thynge, iff we had no other Religion, but lyved as Paganes and Infidells, yet *Ius Gentium* should ever teache us what Demande this was, the Lawe of Nature alone myght declare how abhomyable ytt were to grante to such a Request, and no less to desyer ytt. This I rehearse now to

this Intent, that you might the sooner perceive, that if there had been but one Sparke of a Mynde alienate from the Kyng, thys were able to set the same in such a Fyer, that furst consideringe how all Regarde off Honour was sett aparte, and the Law that maintaineth the Commercement between Man purposyd to be violate, so ytt myght torne to my undoing. Furst of all of my part, I shuld abstaine from all Commercement with that Part, other by Word Writing, or Dede; Secondorylye, procure by all honest Wayes, if I wolde not by dishonest, to repaye this Maligntie, to the uttermoste Damage I could devyse toward them, of whose malygne Minde towards me I had so greate Experyence: And yett after all this, furst of all, yowe may see forthwythe by wrytyng att this tyme, I doe nott abstayne from the furst Acte to practyse and entreate, wyth them that hathe bene Authors hereof, and to practyse yett to hys Honour and Wealthe, which wold utterlie extinguishe both in me. And if I be herd herein, to put the same also in Execution; which Thing thoughte I do suerly of my owne Purpose and Mynd, yet some Occasion hereof, how it cometh otherwise I will not denye, nor kepe close, which is this; That whereas the Bishope of Verona, that was sent of me to the Frenche Court, to intimate those Affaires, that for the Wealthie of Chrystendome, the Pope had committed unto me, to entreate with his Majestie, in his Retourne passyng by Abbeville, where were lodged my Lorde of Wynchester, and Mr. Bryan; whereas he could not but gretlie marvayle of this Acte of the Kyng toward me, my hole Legation purposing no other but his Honour and Weltche: And desiereng therefore to conferre the same with the Embassadours, for better Declaracyon of the Truthe of the Mattiers, to be known as they were: My Lord of Wynchester, and Mr. Bryan, both abstaynenge for Respect from all Communycation, yet sending unto him theyre Secretarye, after the Bishope had in parte declared the Effect of my Legacie, that touched then any Part the Kyng, yet semed to be open to bothe Parties, that all the King had done agaynst me, was of the sinistre and false Reports of other, that by false Conjecture of Things they knewe not, had ill enfourmed the King of my Purpose in comyng into these Partes, which the Secretarys thought onys clered and declaryd, other by Letters or Messingers, the Kyng wold turne his Mynde, as his Grace sawe the Deds to justyfie themselves. This the Bishope of Verona (at his Retourne) showed me; which I accepted in that Parte to be trewe also, that all came of evill Enformacion. And that his Grace being assertayned of my Mynd, as it is and ever hath bene, it were nott unpossyble then some Part to knowledge rather my Gratitude, than to machynate anye Thing contrary. And that it might be so knowen, for all Parts yet cannot be but well; but as I

shewed the Bishope, by Letters I had attempted often the same, but all could not prevail: My Messengers I had sent often for that Purpose, could never be admitted to have Audience of the Kyng. And without one of these Wayes were founde, there could no Conclusion be had in theyse Mattyers, wherein reasonyng with him, I asked, if for the Love and Service that ever he hath born to the Kinge, and showed indeede when he was in that Place where his Service might be in steade to the Kynge, and Love also he hath ever to me, having assured Knowledge of all my Affayres and Purposes, not only these laste, but all synth my departing from the Realme, whether he could be content (the King's Pleasure first known) to acquiet the King's Mynde in this Behalfe, by going to his Grace, and enforming him of the hole: wherein, afore God, he shuld do a Dede most charitable. Wherin also I did allege unto him, for to bind him withall; bycause after such Demonstracyon of the Kyng's Mynde made unto me, few Men wold be content to practyse wyth his Grace, in any thing belonging unto me. For this Cause, I did rehearse the more Thyngs to enduce him hereunto; and amongst other, this chieffye, the Purpose of his comyng with me, which (afore God) was this: That the Pope, intending by all meanes of Benignitie to practise with the King, haveng the Frenche Kyng so joined in Amytie with the Kyng, and with his Sanctitie also; devyseng for a mete Instrument betwene bothe. Yf any Personne, for this Degree newlye taken, were not accepted, the Bishop of Verona was thought moste meetest, being for his old Deserts to both Princes, as long as he was in that Place where he might do them serviceable Pleasure, as it was to be thought grateful to them both, and counted (for his Goodness) the best Bishop of Italye. So that all Thynges considered, in Mattiers of the Church to entreate with these Princes, none was thought like: Wherupon the Pope bounde him to take thys Jornaye with me, for this Purpose. And this Bond, amongst other I rehearsed unto him, when I moved him to go unto the Kinge. To the which, he made Answer; Yf there were none other Bond nor respect in this Mattier but of God, knowing my Mattiers as he doth, and seeing what Inconvenients might followe, if they were not at laste well accepted, besyde the Service he hath ever owed to the Kinge, and Love toward me, knowing what Comfort that might be to all Partys, if my trewe and faythfull Dealings were well intimate to the King, he wold be content at all tymes the waye onys founde afore, howe with Commoditye he might come to the King's Presence, to take this Charge upon hym. Thys, my Lorde, you may nowe perceive, that if I had any Part that mynde, that the Kyng's procurenge against me doth showe to be persuaded I have, yt could not be possible I could have any Confidence to attempt any medlyng wyth

his Grace under such maner: But because nor my Confydence, nor affecyonate Mynde, yt is not taken awaye, therefore this I do declare unto you by these Letters, to the Intente you maye intimate the same to hys Grace. And now you see by a great Proffie what my Mynde is, you may also see how all Suspytion may not alonlye be clearyd, many Things appeacyd that peradventure might torne to greater Trouble, but also many Things be brought to Light, to the King's more assured Honour and Wealthe, than any thing is I thinke thought of hitherto make for the same. For all this I dare promise to follow, if the Bishop be herd with that Mynde, as he is sent, and content for to go. Other Declaration of my Mynde by Letters I entende not to make, than my Letters agreyng with my Acts sent afore do make Testimonye; and that the Bishope, which is prevye to all, may better declare presentlye. But this I will saye, if I bare in any parte that Mynde, the Kyng's Acte agaynst me doth show, his Grace is persuaded I shold have, suerlye I wold never adone as I have done, in all my Acts and Processes by Letters, made the Kyng and you prevye unto them. Thys I dyd at my furst comyng to Rome, and the Cause of my Legacy nowe, and the Cause of my comyng to these Parts. Such Advises Rebels be not wont to give unto those, from whome they rebel, but specially at Rome, being there when the Tyme was troubleous for the Kyng in his Realme; lettynge them the sending furthe of the Censures, which myght a caused more Trouble; and sending at that Tyme my Servant purposelye, to offer my Service, to procure by all meanes his Honour, Welth, Quietness; animating besyde, those that were Cheffe of my nerest Kynne, to be constaunt in his Service. Thys Rebels be not wont to do. And I know, at Rome, if any Man had been premyate to do hym Service, none could have done more; insomuch that Men judged me Half a Rebelle to God and my Contrye, because I wold not assent to divers Thyngs, that had made little to the Kyng's Quietness: But specially, having in my Hand those Wrytings, that put forthe peradventure, might a caused most Trouble of all. These instantly being desired of those, which had in a manner Authoritye to commande, and yet ever finding meanes that they never came into their Sight nor Hands, and to this Hower suppressing the same lykewise. If one that had Mynd of Rebellion wold do the same, be thinke you well: But, as I say, my Purpose is not to justifie my Mynde, by these Letters, at this Time, in more Acts than one, which is of this present Time. Nor if it be not justified of such a one as the Bishops, that knoweth them assuredly, I do nother entend hereafter to labour any more herein: Afore God, and all Men, that will be indifferent Judges of the Truthe, I will not doubt, at all times to justifie my self toward the King, I wold to God I could so

well justifie my self afore God and the Catholick Church, for negligent Service in this Behalf, because I would not offend the Kinge. Now I will say no more, but pray unto Almighty God, to put that in the Kyng's Mynde that may be most to his Honour and Wealthe, with Grace to follow the same; and to take from all other such Occasyon, why they shuld thynk, if they serve the Kyng according to their Conscience, they shulde be constrainyd to offend the Kyng, and so herebye to separate the one from the other; which suerlye to no Man shuld be more Greffe than to me. But Goddes Pleasure be fulfilled above all, to whome nowe I commit you. Written at Cambray, the Second Day of Maye.

Your Lovyng Friend

R. Card. Legat.

LIV.—*A Letter of the Abbess of Godstow, complaining of Dr. London.*

[Cott. Libr. Cleop. E. 4. P. 228.]

PLEASITH hit your Honour, with my moste humble Dowtie, to be advertised, that where it hath pleasyd your Lordship to be the verie Meane to the King's Majestie, for my Preferment, most unworthie to be Abbes of this the King's Monasterie of Godystowe; in the which Offyce, I truste I have done the best in my Power to the Mayntenance of God's trewe Honour, with all Treuth and Obedience to the King's Majestie; and was never moved nor desired by any Creature in the King's Behalf, or in your Lordship's Name, to surrender and give uppe the House; nor was never mynded nor intended so to do, otherwise than at the King's Gracious Commandement, or yours. To the which I do, and have ever done, and will submit my self most humble and obedientlie. And I truste to God, that I have never offendyd God's Laws, neither the King's wherebie that this poore Monasterie ought to be suppressed. And this notwithstanding, my good Lorde, so it is, that Doctor London, whiche (as your Lordship doth well know) was agaynst my Promotion, and hathe ever sence borne me great Malys and Grudge, like my mortall Enemye, is sodenlie cummyd unto me, with a greate Rowte with him; and here dothe threaten me and my Sisters, sayeng, that he hath the King's Commission to suppress the House, spyte of my Tethe. And when he sawe that I was content that he shulde do all Things according to his Commission; and shewyd him playne, that I wolde never surrender to his Hande, being my Awncyent Enemye; now he begins to intreat me, and to inveigle my Sisters, one by one, otherwise than ever I harde tell that any of the Kyng's Subjects hathe been handelyd; And here tarieth and contynueth, to my great Coste and Charges; and will not take my Answer, that I will not surrender, till I know the King's Gracious Commandement, or your good Lordship's. Therefore I do moste humble

beseeeche you, to contynewe my good Lorde, as you ever have bene; and to directe your Honorable Letters to remove him hens. And whensoever the Kyng's Gracious Commandement, or yours, shall come unto me; You shall find me most reddie and obedyant to folloe the same. And notwithstanding that Doctor London, like an untrew Man, hath informed your Lordship, that I am a Spoiler and a Waster, your good Lordship shall knowe that the contrary is trewe. For I have not alienatyd one halporth of goods of his Monasterie, movable or unmovable, but have rather increasyd the same. Nor never made Lease of any Farme, or Peece of Grownde belongyng to this House; or then hath bene in Tymes paste allwaies set under Covent Seal for the Wealthe of the House. And therefore my verie Truste is, that I shall fynd the Kyng as Gracious Lorde unto me, as he is to all other his Subjects. Seyng I have not offendyd. And am and will be moste Obedyent to his most Gracious Commandment at all Tymes. With the Grace of Allmyghty Jesus, who ever preserve you in Honour longe to indure to his Pleasure. Amen. Godiston the vth Daie of November.

Your moste bownden Beds Woman

Katharine Bulkeley, Abbes there.

LV.—*A Letter to Bullinger from one of Maidstone, giving an Account of an Image, which seems to be the Rood of Boxley in Kent.*

[At Zurich.]

Johannes Hokerus Maydstanenses.

RUIT hic passim Azzotinus Dagon, Bel ille Babylonicus jam dudum confractus est. Repertus est nuper Cantianorum Deus ligneus, pensilis Christus, qui cum ipso Protheo concertare potuisset. Nam et capite nutare, innuere oculis, barbam convertere, incurvare corpus, adeuntium aversari et recipere preces scitissimè noverat. Hic cum Monachi sua causa caderent, repertus est in eorum Templo, plurimo cinctus anathemate, linteis, cereis agriciis exterisque ditatus muneribus. Subodoratus est fuydem cordatus Vir, Nicolai Patrigii nostri frater, affixum contra parietem è vestigio solvit, apparent artes, apparent imposturæ, miras ac Polypeus præstigiatur, deprehenditur. Erant foraminosa corpori oculatæ passim fistulæ, in quibus ductile per rimulas, ferrum à mystagogo trahebatur, laminis nihilominus artificiose celantibus. Hinc factum est ut populum Cantianum, imò Angliam totam jam seculis aliquot magno cum quæstu dementarit. Patefactus Meydstanensis meis spectaculum primitus dedit, ex summo se culmine confertissimo se ostentans populo, aliis ex animo, aliis Ajacem risu simulantibus. Delatus hinc circulator Londinum est. Invisit Aulam Regis, Regem ipsum, novus hospes: nemo salutari verè. Conglomerant ipsum risu aulico, Barones, Duces, Marchiones, Comites. Adsunt

è longinquo, circumstand', intueud' et vidend' penitus. Agit ille, minatur oculis, aversatur ore, distortet nares, mittit deorsum caput, incurvat dorsum, annuit et renuit. Vident, rident, mirantur, strepit vocibus theatrum, volitat super æthera clamor. Rex ipse incertum gavisus ne magis sit ob patefactum imposturam, an magis doluerit ex animo tot seculis miseræ plebi fuisse impositum. Quid multis opus? Res delata est ad Conciliarios. Hinc post dies aliquot habita est Londini concio, prædicabat è sacra Cathedra Episcopus Roffensis, stat ex adverso Danieli Bel Cantianus, summo erectus pulpito. Hic denuo sese aperit, hic denuo coram fabulam scitè agit. Mirantur, indignantur, stupent. Pudet ab idolo tam turpiter fuisse delusos. Cumque jam incalcesceret Concionator, et Verbum Dei occultè operaretur in cordibus auditorum, præcipitò devolvunt istum lignum truncum in confertissimos auditores. Hic varius auditur diversorum clamor, rapitur, laceratur, frustillatim comminuitur, scinditurque in mille confractas partes, tandem in IGNEM mittitur. Et hic tulit exitum illum.

LVI.—*A Consolatory Letter to Henry VIIIth, from the Bishop of Durham, after the Death of Queen Jane.*

[Cott. Libr. Titus B 1. p. 121.]

PLEASE your Highnes to understande that wher now of late it hath pleasyd Almighty God to take unto his Mercy out off this present Lyffe, the most Blessed and Vertuose Lady, your Grace's most Dearest Wyffe the Queens Grace, whose Soule God pardone, and newes thereof Sorrowfull to all Men, came into these Partes, surely it cannot well be expressed, how all Men of all Degrees dyd greatly lament and mourne the Death of that Noble Lady and Princesse, taken out of this World by bringing forth of that Noble Fruit that is sponge of your Majesty, and her, to the great Joy and inestimable Comforte of all your Subjects, consideringe withall that this Noble Fruit, my Lord Prince, in his tender Age interying into this World, is by her Death lefft a Dear Orphant, commencing thereby thys miserable and mortall Lyffe, not only by Weeping and Waylinge, as the Mysery of Menkynde requireth, but also reft in the Begynnyng of his Lyffe from the Comforte of his most dear Mother. And albeyt to hym by tenderness of his Age, it is not known what he hath lost, yet we that do know and feell it, have much more Cause to morne, seinge such a Vertuose Princesse who hath shewed so great Hopes of much Frute to come of her Body, is so suddenly taken from us. But thys notwithstandinge your Majesty whom thys chauncly most towcheth, must by your High Wisdome cōsider the Misery of the Mortal Lyffe of Mankynde, which no Man born in this World, Prince nor Poore Man, can exchue; seing it is the Sentence of Al-

mighty God, sayinge in the begynning aswell to the Woman, *In dolore paries Filios tuos*; as to the Man, and by him to all his Posteritie, *Pulvis es et in pulverem reverteris*. In which Mortal Lyffe who soever is most vexyd and troubled, yf he take it patiently ys more accepte to God, and called in the Scriptur therby blessed; as it is written in the Book of Job, *Beatus Homo qui corripitur à Deo*; in crepationem ergo Domini ne reprobes, quia ipse Vulnerat et medetur, percutit et manus ejus sanabit. And it is written in the Epistle of James lykewise, *Beatus Vir qui suffert tentationem, quum autem ille probatus fuerit, accipiet Coronam Vitæ*. And as Saint Paul saies to the Hebrews, It is a sure Tokyn that God favoureth them as his Children, to whom he sendeth Adversitie, sayinge, *Quem enim diligit Dominus, castigat; flagellat autem omnem Filium quem recipit*. In disciplina perseverate, tanquam Filiis vobis se offert Deus: Quis enim Filius quem non corripit Pater; quod si extra disciplinam estis, cujus participes facti sunt omnes, ergo adulterini et non Filii estis. And albeyt the Disciplin of Adversitie be full of Hevynesse for the Tyme, yet it endeth alwayes in Joy; as there folloeth, *Omnis autem disciplina in presenti quidem non videtur esse gaudii sed meroris, postea autem fructum paratissimum exercitatis per eadem reddit justitie*. And like as al Men more do Favour those their Servants, that in a longe Voiage do sustein more Adversitie, so Almighty God in thys Lyffe (which all is but a Voiage, for as Sainte Paule saith, *Non habemus hic manentem civitatem sed futuram inquirimus*;) most accepteth those his Servants, that so sustein most Adversitie patiently. And Saint Paule, consideringe the Instabilite of this World, exhortheth all Men to use all Things therin as Transitory, and not permanent both in Prosperity and in Adversitie; for neither of both doth tary, but brively overpaseth; sainge, *Tempus breve est; reliquum est, ut qui habent Uxores tanquam non habentes sint, et qui flent tanquam non flentes, et qui gaudent tanquam non gaudentes, et qui emunt tanquam non possidentes, et qui utuntur hoc mundo, tanquam non utantur, preterit enim figura mundi hujus*. Then sence Prosperite is Fugitive, and taryeth not, let us not trust to yt, and since Adversitie soon overpasseth and abideth not, let us not esteem it, for after it sustenynd patiently sure we be that Joy shall succeed. Consyder yf it like your Majestie how oft Tymes sence your most noble Regne began, God hath sent you diverse and many Tymes great flowings of Prosperite, and therfor yf God sum Tymes do sende a droppe of Adversite, sustein it by your High Wisdome, with patient Suffering, as I trust assuredly, and doubt not but your Highnes wyl; assured you may be that God for your so doinge shal hyghly requite that far beyond your Highnes Expectations. Grete Cities, Towns, and Regions, al People in them, and Princes of the same, oft do sustein Adversite bycause the hole World is alway subject to

mutabilite, and lyke as after Lygth succeedeth Darknes, and after Somer cometh Winter, so Darknes taryeth not, but Light doth folow, and Winter giffeth Place to the Somer again; so that I doubt not but God willing this Storme of sorrowful Season, shal by your Majesties Wysdome after a Tyme overpass, and the Somer of joyful Gladnes shal succeed, not only to your Grace Comforte, but to the Comforte of all your Subjects, much Mornyng at this Tyme in their Harts with your Highnes. And when Almighty God hath taken from your Grace, to your greates Discomforte a most Blessed and Vertuose Lady, consyder what he hath given your Highnes again to your Comforte, and to the rejoyce of all us your Subjects, our most Noble Prince, to whom God hath ordeined your Majestie not only to be Father, but also as the Tyme now requireth, to supply the room of a Mother also. So that therby he shal hereafter have double cause to Honour your Highnes. As it is not to be doubted, but God granting him Lyfe hereafter he wyl do. In whom in the mean Tyme, Almighty God of Infinite Mercy grant, that your Grace putting away all sorrowful Pensivenesse, may to the Comfort of your Noble Harte, long rejoyce, which shall be also to the High Comfort of al the Subjects of your Graces Realme. And sense Mornyng can in no wise amend the Matter, and thanks given to God may sooner over-blow this Storm. Best shall be to conclude with Job, *Dominus dedit, dominus abstulit, sicut Domino placuit ita factum est. Sit nomine Domini Benedictum.* God gave your Grace that noble Lady, and God hath takyn her away as it pleased hym. So it is done, Laude by gyven to hym: and for to consyder also, how Job exhorteth by his example, al Men being in like Case, to Patience, sainge *Si bona Suscepimus de manu Domini, mala autem quare non sustineamus:* Which your Highnes for your great Wisdome and Learninge can much better consider, than I can advertise the same, unlesse sorrowfulness for the Tyme put it out of Remembrance. Almyghty God of his Infinite Mercy grant your Grace Spiritual Comfort, and putting away al Worldly Hevynesse, ever to rejoyce in him, who have your Majestie alway in his Blessed Protection to your Harts Desire, with encrease of much Honore. From your Citie of Yorke the xiii Day of November.

By your most humble Subject,
 Servant and Chapleyn
 Cuthbert Duresme.

LVII.—*Injunctions given by Edward Archbushops of Yorke, to be observed within the Dioces of Yorke, by all the Clergie of the same, and oder, whome the sayde Injunctions do concerne.*

You shall fyrste diligentlie observe all manner of Injunctions, given unto you by the King's Hyghnes Commaundment, and spe-

cially concerninge the Abolicion of the Papacie, or of the pretendyd Jurisdiction challenged by the Byshope of Rome within this Realme; and also concerning the Confirmation and Establishment of the Kyng's Highnes Title of Suprime Heade over thole Catholique Church of Englande, aswell Spirituall as Temporall.

Item, Everie Curate and Preyste within this Dioces, shall have an New Testament, in Englishe or Latten, within Fourtie Days nexte after the Publication hereof; and shall daylie reade Two Chapitores of the same afore Nowne, and Two at afre Nowne, and that treatable and distinctlie; and shall do his best Indevoure to understande the same.

Item, Everie Curate shall provyde to have the Booke compyled by the King's Highnes Commaundment, namyde *The Institution of a Christen Man*, with all convenient Speyde, as soon as the saide Book shall come forth by his Commaundment: And in the same shall daylie read Two Chapitores, so that he may be able to declare the same to his Parochians.

Item, All Curates and Heades of Congregacions, Religiose and not Religiose, Priviledged and not Priviledged, shall, accordinge to the Kyng's Highnes Commaundment and Injunctions, everie Holie Day, at Mattens Time, and betwene Mattens and Laudes, read the Pater Noster, and the Ave Maria in Englishe, treatable and distinctlie, and cause all their Parochians, whiche cannot all redy say it in Englyshe, yonge and olde, to rehearse everie Petecion by it selfe, to thend therof, after them; and in lykwise everi Holy Day, at Masse, and immediatlie after the Crede, shall rehearse everie Article of the Crede by it selfe, and so shall cause the Parochians to rehearse after them, everie one by it selfe, to thende, and likewise every Holy Day, at Even-Songe, betwene Even-Songe and Completorie, shall rehearse the Tenne Commaundements, every one by it selfe, and so cause his Parochians to rehearse after him, everie one by it selfe, to thentente that they may lerne perfectelie all Three. And for this Purpose, the saide Curates, and oder Heades of the Congregacion, must give Warninge to thaire Parochians, that none of them be absent at such Times as any of the saide Three shall be rehearsed. And shall furthermore declare unto them, that they shall not be admytted to resave the Blessed Sacrament of the Alter at Easter, tyll they can perfectlie rehearse them all Three by Rote: And therefore everie Gostelie Father, accordinge to the King's Injunctions muste everie Lent examen ther Parochians, in Time of Confession, to knowe wheder they have learned the Premisses perfyty, or not.

Item, All Curates muste continuallye call upon thaire Parochians, to provide a Booke of the hole Byble in Englyshe, of the Largieste Forme, within Fourtie Dayes nexte after the Publication hereof, that may be chayned in some open Place in the Church, that all

Men may resorte to reade in it for theare Instruction, under the Payne of Suspencion of ther Churches. And the same to be boughte at the Charges of the Vicare or Parsonne, and Parochians, accordinge to the King's Injunctions.

Item, All Curates muste cause one Booke, comprising the Pater Noster and Ave Maria in Englishe, the Crede and the Tenne Commandements in Englishe, to be set upon a Table in the Church openlie, that all Men may resorte to learne them, at all such Tymes as they woll. And this to be done, within Twentie Days after the Publication hereof.

Item, No Curates, nor oder Preistes of what sorte soever they be, shall haunte Taverns or Alehouses, or open Hoistres, oder wayes than for necessarie Meales and Refections; if they canne have none in oder Places, accordinge to the King's Highnes Injunctions; but shall occupie themselves, ether in the Church, or in thaire Chambers, with Reading of Holy Scripture, or Teaching of Children.

Item, All Curates and Preistes, beinge in one Church togeddre, shall (if they can so provide) live togeddre at one Commons; and not one to be in one Place, and ane oder in an oder Place. And shall, in all their Behaviors, shew good Example, in Worde, Dede, Countenance and Habyte, to the better Edificatione of the Laye People.

Item, They shall not be Common Hunters ne Hawkers, ne playe at Gammes prohibyted, as Dycese and Cartes, and suche oder.

Item, That they shall (accordinge to the King's Highnes Injunctions) in no wise discourage any Man to reade in the English Byble, which is the Booke of Lyefe; but shall comfort them therein: Never the lesse exhorting them to entre in to the Readinge thereof, with the Sperite of Mekenes, and Purpose to be gostelie edified. And not to be Brablers ne Praters, Arguers ne Disputers thereof; ne to presume that they know therein that they know not; but, for ther Instruction, to resorte to such as be better lerned than they be, when they finde any Dyfficultie therein.

Item, All Curates and Heades of Congregacions, Religiouse and oder, Privileged and oder, shall everie Holy Day reade the Gospell, and the Epistle of that Day out of the Inglishe Byble, planely and distinctlie: And they that have such Grace, shall make some Declaracion odre, of the one, or of bothe, (if the Time may serve) every Holy Day.

Item, Every Curate, resident and hable, shall make 4 solemne Sermons in the Yeaere, one everie Quarter: Notrescoent, havinge 5*l.* or 6*l.* 1*3s.* 4*d.* *de claro*, shall finde one solemne Sermon for the Instruction of the People, in the Begynninge of Lent: Having 10*l.* *de claro*, 2 solemne Sermons; one in the Begynning of Lent, an other at some other Time of the Yere. Having 15*l.* 3 Sermons; one in the Begynninge of Lent, thoder at Two convenient Tymes. Havinge 20*l.*

4 Sermons; one at Lent, thoder Three, at Three convenient Times. Havinge 30*l.* *de claro*, 5 Sermons; one at Lent, and the oder Four at convenient Times. Having 40*l.* 6 Sermons; one in the Beginninge of Lent, and the oder Five at convenient Times. And as the cleare Valew dothe encrease, so mo Sermons.

And yet nevertheles we now monishe, under the Payne of the Lawe, all Parsons and Vicares to be resident upon their Curis, beinge within this Dioces, afore the Feaste of Christenmas next; oneles they can and do shew, afore that Day, a Lawfull Cause, why they may not, or shoulde not do so.

Item, That none be admytted to kepe Cure, ne to say Masse in any Church of this Dioces; oneles he be admitted by me, or my Officer, havinge Commission fro me for the same; and allso do shewe the Lettes of his Orders.

Item, That no Man be admitted to Preache within this Dioces, onlesse he have Auctorite under the King's Seale, or myne, accordinge to the King's Highnes Injunctions.

Item, All Curates and oder, havinge Charge of any Congregation, must diligentlie informe their Flocke, accordinge to the King's Highnes Injunctions, that they may in no wise yelde Worshippe to any Images, Lowtinge or Bowinge downe, or Knelinge to the saide Images, ne Offering to them any Money, or Wax lighte or unlighte, or any oder Thing: For so muche, as Offeringe is to be made to God onlie, and to no Creature under God. Neverthelesse they may still use Lightes in the Roode Lofete, and afore the Sacrament, and at the Sepulture at Easter; accordinge to the King's Injunctions: So that they none use to the Honer or Worshippe of any Image, ne by the Way of Offeringe made, odre to any Image, or to any Saint represented by the same.

Item, They must teache their Flocke, that Images be suffred onlie as Bokes, by which our Hertes may be kindeled to folow the holy Steppes and Examples of the Saintes represented by the same; even as Saintes Lives be written, and muste be redde in written Bookes, for the same Purpose: And that, as we do not worshipec our Booke when we have rede the Saint's Liefe; so likewise, we shall not worshipec the Images, which is as the Booke to them that cannot read in odre Bokes.

Item, They muste declare to thaire Flock, that although they see the Image of the Fadre represented as an Olde Man, yet they maye in no wise beleve, that the Hevenlie Father is any Man, or that he haihte any Bodie or Age; but that he is a Nature and Substaunce, above all mesure passinge the Capacite and Undrestandinge, oder of Mans Witt or Aungelles.

Item, Alle suche Ymagies, to whiche any maner of Resorte is usede, by waye of Peregrinage or Offeringe, they must depose and

sequestro frome all Sight of Men, and suffre them no more to be sett upp.

Item, They must charge all the Faders and Moders, and Heades of Howse-holdes, and Gode-Fatheres, and Gode-Motheres, and Scoole-Maystres, accordinge to the King's Highnes Injunctions, to see their Children, Servantes and Scoleres, well instructe in the Pater-Noster, Ave Maria, Crede, and Tenne Commandiments in Englishe, and all oder Things comprised in theis Injunctions. And for that Purpose, all Curates and Heades of Congregacions, muste ons in a Quarter rede theis Injunctions, in the Church, in thaudience of all the People; as well for the Remembrance of their owne Dewtie, as for ther Citinge the People to knowe theire Dewtie. And we Charge and Commaunde all Curates, and all oder of this Dioces to whome it shall apperteigne, to have a Copy of theis Injunctions, within Fourtie Days next folowinge the Puplicacion hereof. And when the same shall be imprinted, we charge them to have them so imprinted within Sex Days afre the same shall come to thire Knowledge, under Payne of Excommunication.

Item, They muste instructe their Parochians, that they nothinge please God, but displease him; doing Workes onlie in thaire owne Will and Devocion, by Man's Tradicion, and leaving the Workes by God commanded, undone.

Item, They muste instruct their Flocke, that their Confidence for thatteynng of Everlasting Lief, must be only in God, and in his Grace and Marcy, and in the Merits and Redemption of our Saviour Jesu Christe: And that none of our Workes, as ours, have any Efficacie or Vertue to save us, but only have their Vertue and Efficacie by the Grace of God, and Merits of Christ's Passion.

Item, All Curates must openly, in the Church, teach and instruct the Mydwiefes, of the very Wordes and Fourme of Baptisme; to thentente that they may use them perfetly, and none oder: In Time of Nede, that is to say; that they, Naming the Child, must say these Wordes; John, or Thomas, or Agnes,—I baptize thee in the Name of the Fader, the Sonne, and the Holie Gost: And that saying thies Wordes, they must cast Water upon the Child. For which Purpose, they must have ready at Hand a Vessel of Cleane Water.

Item, They must often upon the Holidays, and specially at Times of Mariages, warn their Parochians, that they in no wise make any privie Contract of Mariage, but afore Two or Three sufficient Witnes required to be present for that Purpose: And that afore they make any Contract, they do their best Endeavour, to know wheder there be betwene them any Lawfull Impediment, oder by Godds Lawe, or any oder Ecclesiastical yet used, afore they entre to make any Contract.

Item, That the Fadres, and oder Freyndes,

constrayne not them that be under their Correction and Governance, to Marry agenst their Willes, ne afore they have Discretion to consider what the Bounde of Mariage meaneth.

Item, All Curates and oder Heddes of Congregacions must never cease to imprinte in the Hertes of their Flocke the Two Commandiments which our Saviour calleth the Fulnes of the Lawe; that is, the Love of God above all Thing, and thei Love of thye Neighbore as thy self: And likewise the sayd Curates must continually engrave in the Hertes of their Flocke the Two Preceptes of the Lawe of Nature; that is, do as thou wolde be done unto, and do not that thou woldest not to be done unto the.

Item, They muste alway emploie them self to mainteyn Charitie and Peace in our Lorde Jesu amonges their Parochians, and to avoide all Rancor and Dissention amongs them.

Item, That they in no wise kepe thoes Dayes for Holy whiche by our Sovereigne Lord the Kynge upon juste Consideracion be abrogat: Ne asmoche as in them is suffer of their Parochians to kepe them as Holie, but that they in theme be occupied everie Man in his Busines, as in oder Days according to the Kinges Highnes Injunctions.

Item, They muste instruct their Flocke, that in those Dayes whiche be observed and kept for Holidiays, they must uttelie withdrawe themselves frome all Worlddie and Fleshelie Busines and Occupacions, and Houses of Gammes and Playes; speciallie frome all Synne; and entierlie, and hollie emploie themselves to Goostelie Works, behoveable for Manis Soule: And that therefore Taverns, Vitailing-Houses, may not thyes Dayes be used and exercised, and speciallie in the Tyme of Divine Servicie, onles Necessitie otherwise require for them that Travaile in Journey.

Item, All Houses of Religion, Colleges, Hospitalls, and all oder havng any Beneficies appropriated unto theme, shall according to the Value of their Beneficies, have in their Churches appropriated certain Sermons every Year; as in like Ordinance for Curates as afore is comprised.

Item, All Curates and oder havng Benefices appropriated by them self yf they can, or by oder Preachers ons every Quarter, must teache and instruct the People of their Dewtie of Fathefull and Loyall Obedience to our Soverand Lord the King, declaring that they be bounden to yield entier and perfect Obedience to his Highnes by Goddes Lawe, expresse under the Payn of Dampnation everlasting: And that to make any styrrng, gathering of People, or Commocion, withoute his expresse Commandment, is to breke, not only Goddes Commandment and Lawe, but also all Natural and Politique Order, in which the Heed governethe the Membres, and not the Membres the Heed, and in which also all the Members, aswell

by Nature, as by good Policie, employe them selfe and indaunger them self for the Preservation and Mayntenance of the Heed.

All which Injunctions by thauritorie which we have under God, and our Sovereigne Lord the Kyng, we charge all to whom it aperthynthe to observe and kepe under the Paynes lymtyed in the same, and under the Paynes of Suspencion and Sequestracyon of the Frutes of theyre Beneficies and Promocyon Ecclesiasticall, and oder Paynes Arbytrary, as we shall thynke convenient and reasonable.

LVIII.—Injunctions given by the Bisshope of Coventre and Lychefelde throughe out his Dioc sse.

To all and singular of the Clergie within the Diocess of Coventree and Lichefelde, I Rolande, by the Grace of God Byshop of the sayd Diocesse, beyng commaunderd therunto by the Kinges Majestie, gyve these Injunctions following, for the Honour of God, thencease of Vertue, and Abolysmente of Ignorance, Vice, and Viciouse Lyvinge.

Fyrste, That ye and every one of you, shall with all your Diligence and Faythful Obedience, observe and cause to be observed, all and syngular the Contentes of the Kynges Hyghnes Injunctions, by his Graces Commissarys gyven, in such Places as they in Tymes paste have vysited, and also sent unto you at this Tyme. And that ye and every of you, shal provide for Copies of the same, to be had before the Feast of Lammasse nexte ensuyng.

Item, That ye and every of you do instructe and teach your Parishoners, the Kinges Majestie to be only the Supreme Heed under Chryst in Erthe of this his Church of Englande, unto whom all Potentates and Powers of the same owen to obey, being therto obliged and bounde by Goddes Worde. And that the Bishop of Rome, and his Predecessours, did ever heretofore usurp upon the Kynges of this Realme, in the using any maner of Jurisdiction or Auctorite within the same. And that ye shal exhorte every Sunday at your Parishoners, to the due Obedience of our Prince and Sovereigne Lorde, his Heires, and Successours Kynges of Englande.

Item, That every Person or Proprietary of any Parische Church within my Diocesse, shal on thisside the Feast of Pentecoste nexte comynge, provide a Boke of the hole Byble, bothe in Latin, and also in Englishe, and laye the same in the Quiere, for every Man that will, to loke and reade thereon: And shal not discourage, but earnestly comforte, exhorte, and admonishe every Man to reade the Bible in Latin or Englishe, as the very Worde of God, and the Spiritual Foode of Man's Soule, whereby they maye the better knowe their Deutyes to God, to their Sovereigne

Lord the Kinge, and their Neighbour: Alwaye gently and charitably exhorting them to use a sober and a modeste Haviour in the Readyng and Inquisition of the true Sence, and that in no wise they stiffely or egerly contende, or strive with one another about the same, but referre the Declaration of those Places that be in Controversie, to the Judgement of them that be better Learned.

Item, I decree and ordeyne that all Monasteries, Collegiate Churches, and al Persons to whom any Benefices be impropried within my Diocese, shal from henceforth Four Times in the Year at the leaste, that is, One Tyme every Quarter, cause One Sermon to be preached, purely, sincerely, and according to the true Scripture of God, in al such Churches where they or any of them, receive any Profytes or Commodities, upon Peyne of Sequestration of theyr Fruites.

Item, I require and exhorte you, in our Sovereign Lordes Name, and as his Gracis Mynister, I straitly charge and commaunde you, to declare and publishe every Sondaye in the Pulpit at High Masse Tymes, the Pater Noster, Ave, and Crede in Englishe, distinctly, and in suche wyse as the People maye lerne the same. And that Four Tymes in the Quarter ye declare to your Paryshoners, the Seven deedly Sinns, and the Ten Commandments, so as the People thereby may not only lerne how to Honour God, their Prince, and Parentes; but also how they shall avoide Sinne and Vice, and to lyve Vertuously, folowinge Goddes Lawes and his Commandements.

Item, That ye bothe in your Preachings, Secret Confessions, and al other Workes and Doings, shall excite and move your Parishioners unto such Works as are commaunded expressly of God: For the whiche God shall demaunde of them a straye reckening; as the Articles of the Faith, and the Ten Commandments, and all other Works whiche Men do of their own Will or Devotion, to teache and instruct your Parishioners, that they are not to be esteemed, in Comparison of the other. And that for the not doinge of any wilfull Workes, God wyll not aske any Accompte.

Item, That ye, nor any of you, sufre no Fryer or other Religious Man, to have any Cure or Service within your Churches or Cures, excepte they be lawfully dispensed withal, or licensed by the Ordinary.

Item, That ye, and every one of you, doo your Dyligence, and endeavour your selves to your best Industries and Labour, to instructe and teache aswell Chyl dren as all other your People, both Men and Women, of that your Parische, the Pater Noster, Ave, and Crede, and the Ten Commandments in Englishe, and that ye or any of you do admyt no Man nor Woman to receyve the Sacrament of the Aultare, untill that ye have harde them recite and declare at the least, the same Pater Noster, Ave, and Crede in Englishe, without Boke.

Item, That ye, and every of you, shal Two

Tymes in a Quarter declare to your Parishoners the Bande of Matrimony, and what great Daunger it is to al Men, that use theyr Bodies, but with such Personnes as they lawfully may by the Lawe of God; and to exhorte in the said Tymes your Parishoners, that they make no pryve Contractes of Matrimonie, but that they call Two Honest Menne at the leaste to record the same, as they wyll avoide the Extreme Payne of the Lawes used within the Kinges Realme by his Gracis Auctoritie.

Item, Where some frowarde Persons, partly for Malice and Disdaine, neglecte theyr Curates, and such as have the Cure and Charge of their Soules, and partly to cloke and hyde their lewde and naughtie Livinge, as they have used all the Yere before, use at Lent to go to be confessed to the Fryers, and such other Religious Houses. Therefore I Wyl you to declare, and shew to your Parishoners that no Testimoniall, brought from any of them, shall stande in any Effect: Nor any such Persones shall be admitted to Goddis Bourde, unto they submit themselves to be confessed to their owne Curates, onlesse for certayne arduate and urgent Considerations of Conscience, they be, or shall be otherwise Lawfullye dispensed or lycensed withall, either by me or my Deputies.

Item, Whereas Unyversally reigneth this abhominable, detestable, and dyvelishe Use and Custome, that upon the Holy Dayes, in the Tyme of Divine Service and Preachyng, that Youthe and other Unthriftes, resorteth to Ale-Houses, and there use unlawfull Games, Blasphemie, Dronkenness, with other Enormities; so that good People thereat be offended, and no Punyshment hadde as yet: Therefore I Wil and Commande you to declare to suche that kepe Alehouses or Taverns within your Parishes, that at suche they suffre no more such unlawfull and ungodly Assemblies; nor to receive suche Persons to Bollynge and Drynkyng at such Seasons in their Houses, under Peine of the Kinges High Displeasure, and to be punished for so doinge.

Item, Ye shall teache and instructe your Paryshoners, at the least 12 Tymes in the Yere, the Essential Maner and Forme of Christeninges in Englishe, and that the Mydwife may use it in Tyme of Necessitie: Commanding the Women, when the Tyme of Birthe draweth nere, to have at all Seasons a Vessell of cleane Water for the same Purpose.

Item, Where I am credibly informed, that certain Priestes in my Diocesse, go in Habite dissimuled more liker of the Temporaltie than of the Clergie, whiche may and dothe minister Occasion to suche light Persons when they come in Places, and to Persons not knowen, to be more Licentious, bothe of their Communication and Actes, to the great Schlaunder of the Clergie: Therfore from hensforthe I Charge and Commande, that in Cities, Towns, and Villages, and in al other Places, they weare mete, convenient, and decent Apparell,

wherby they may be knowen of the Clergie; as they and every one of them will avoide the Penaltie of the Lawes.

Item, I desire, require, and exhorte you and every of you, in the Name of God, that he firmly do observe and kepe these all and singular mine Injunctions. And that ye and every one of you that are Priestes, having Cure or not Cure, as well Benefyced, as not Benefyced within my Diocesse, do gette a Copie of these Injunctions, to the Intente ye maye observe, and cause to be observed the Contentes of the same.

GOD SAVE THE KING.

Londini in Ædibus Thomae Bertheleti Regii Impressoris Excus. Anno M. D. XXXVIII. Cum Privilegio.

LIX.—*Injunctions given by the Byshop of Salisbury, throughout his Diocess.*

INJUNCTIONS made by me Nycolas Shaxton, Bishop of Sarum, at mine ordinaire Visitation, done in tharchdeaconry of Dorset, in the Yere of our Lord God 1538, and in the 30th Yere of the Reign of our Sovereigne Lord King Henry the Eighth, by the Grace of God, King of Englande and of France, Defender of the Faythe, Lord of Yreland, and Supreme Hede here in Erth, next under God, of the Church of England. All which and singular Injunctions, by thautortie given to me of God and the Kinge, I exhorte, and also commaunde all Parsons, Vicars, Curates, Chauntry Prestes, and other of the Clergy whatsoever they be, to observe, kepe and perform, as concerneth every one of them, upon Pain of Inobedience, and also of all such Laws and Statutes as may be laid against them, for Breaking or Violating of the same at any Time hereafter.

Fyrst, Whereas Beneficed Men, having and taking Cure of Souls at the Byshop's Hands, do absent themselves from their said Cures without Licence or Counsell of the said Byshop, not leavinge there able Curates to discharge the said Cures: I monyshe all such peremptorily, either to be personally upon their said Cures, by Myghelmas nexte cumminge, or els to present unto me, ro my Deputies, such Curates, as upon myne Examination, shall be abled and admitted to serve and discharge the said Cures, in thabsence of the said Beneficed Men. And that neither any French, or Irish Preest, which cannot perfyly speke the Englysh Tonge, serve no Cure in this Dyocesse, after the Terme before specified.

Item, That all such having Cures, do every Sunday and Holidaye continually, recite, and sincerely declare in the Pulpit, at the Highe Masse Tyme, in the Englishe Tonge, both the Epystle and Gospell of the same Daye, (if ther be Time therto) or elles the one of them at the leest; and also to set forth the King's Regall Power to be Supreme Heade, and Highest Power, under God, in Erthe, of the

Churches and Realme of Englande: and to abolyse the Byshope of Rome's Usurped Power. And furthermore, to declare openly and distinctly the Ten Commaundements, the Articles of our Beleve, the Pater Noster; and finally, bydde the Beades, according to the King's Ordinaunce, and none otherwyse.

Item, That everie Prebendary, or Proprietary of any Parische-Churche, whose Annuall Fryytes extendeth to 20*l.* shall make, or cause to be made foure Tymes in the Yere, (that is to saye, every Quarter) one Sermon there. And if the Fruites be 15*l.* Three Sermons; if but 10*l.* Two Sermons; and if it be under that, he shall make one Sermon at the leest, over and besydes the gyving of Distributions, Almes, or other Comfortable and Bodily, or Charitable Socour amonge the Poore Parochians there, accordinge to theire Appropriacions, or Rate of theire Prebends.

Item, That ye suffre no Man to Preache, excepte he be especially licenced by his Ordinary, or els the King's Highnes Auctorite: Nor that ye permit any Friere, or other wearing a Religious Habyte, to have any Service in your Churches, neither to serve Chantry, nor Trentall, neither any Brothered Service; and that no Preeste saye Two Masses upon one Daye, excepte Chrystmas Daye only.

Item, That everie Benefycyd Man, whose Benefice is taxed at Ten Pounds, or above, have (before Whytsontide next) the Holie Bible; and all other Preestes, Beneficed, or not Beneficed, at the leest have the New Testament, both in Latyn and in Englishe; and that everie one of them rede over and studye everie Daye one Chapter at the leest, by Order as they stande in the Boke unto the Ende, conferringe the Englishe and Latyn together. And if, by Occasion of a Lawfull Let, it be undone one Daye, be it supplied with Two Chapters the nexte Day, &c. So that one Daye with another, he faile not to study one Chapter.

Item, That every one of you procure diligentlie before Myghelmas nexte, to have Copies of the King's Injunctions made in his last Visitation; and then to kepe and observe them effectually, upon Paine therein mentioned.

Item, That every one having Cure of Soules, Parson, Vicar or Curate, admitted, do perfittly con without Boke the Two whole Gospels of Matheu and Johun, and the Epistles of Paule to the Romayns, Corinthians, Galathians, and other as they stande, with the Actes of the Apostles, and the Canonical Pistles, after the Rate; to con every Fournyghte one Chapter without the Boke, and the same to kepe still in Memory; over and besides, to rede and studie everi Day one Chapter within the Boke, as is above expressed. And that the 28th Chapter of Deuteronomie be openly red in the Church every Quarter, in stede of the General Sentence.

Item, That everie Curat, the First Sonday of every Moneth in the Yere, do openly (in

the Pulpit) exhorte and charge his Parochians, in no wise to make any prevye or secrete Contract of Matrimony; but that they utterly deferre it, untill such Time as they may have two or three honest Men, to hear and record the Words and Maner of their Contract, as they will avoide thextreme Paine of the Lawe, if they do the contrarye.

Item, That none of you discourage any Person from Reding of Holy Scripture, but rather animate and encorage them therto; so that it be done of them without Bragging or Arrogancy, but onelie to lerne thereby to live virtuously, folowing the Lawes of God, and giving good Examles and holsome Counsell to other that be ignorant.

Item, That not only such as have Cure of Soules, but also Chantry Preestes, do hensforth their true Diligence to instruct and teach Children, untill they can reade Englishe; taking moderatly, for ther Labours, of their Frenedes that be able to paye, which shall so put them to Larning.

Item, That Yonge People be taught theire Pater Noster, Crede, and Tenne Commandments in Englyshe; so that none of them be admitted to Receive the Sacrament of the Aulter, untill He or She can, and do perfittly say and rehearse in Englishe unto the Curate, the Pater Noster, Crede, and Tenne Commandments, distinctly, wheresoever they be shryven, either at their Parische-Churche, or els where. And in case any of them be obstinate to do, as is aforesaide, let them be detect immediately, after Ester, unto theire Ordinary.

Item, That Preaching be not lefte off for any other maner of Observaunces in the Church, as Processions, or Exequies of the Deade.

Item, That at your Preching Time, ye diligentlie see that youre Parochians be present, and take hede therunto; and that none presume to be at Alehouse, Tavern, or els where, at the Preching-Time, but onelie at the Church, attentyfly hearing, as becometh good Christen People. And if any be disobedient, let them be first warned to amend; and afterward, if they amende not, detect them to their Ordinary.

Item, That ye suffre no Night-Watches in your Churches or Chapells, neither Decking of Ymages with Gold, Silver, Clothes, Lights, or Herbs; nor the People knele to them, nor worship them, nor offre Candles, Otes, Cakebreed, Chese, Wolle, or any such other Things to them: But he shall instruct and teach them, how they ought and may use them; that is to say, only to beholde, or loke upon them, as one loketh upon a Boke; whereby Mens Mindes be stirred and kenled some times to Vertue and Constancy, in Faithe and Love towards God, and sometimes to lament for there Sinnes or Offences. For otherwise there might be Peril of Ydolatrie, especially of ignorant Lay-People, if they either in Hert, or outward Gesture worship

them, or give Honour to them, which ought onlie to be given to God, the Lorde of all Saintes.

Item, Ye shall instruct your Parochians, not to be envious aboute Workes invented by their own folishe Devocion; as to go about in idle Pylgrimage, and say with vain Confidence this Prayer, and that Prayer, with other Superstitious Observacions, in Fastings, Prayeng, and Kepinges of olde folysh Customs, which be not found commaunded or counseled, in any Parte of Holy Scripture. But ye shall instruct them, and exhorthe them, to know and do all such Thinges, as be commaunded or commended in the Holy Scripture to be done; that is to say, to Know and Believe all the Articles of our Faithe, contained in the Crede, to kepe inviolably the Tenne Commaundementes, to performe the Workes of Mercy, after every Mannes Power and Habilitie, to be in Love and Charite eche with other, and one to beare with an other in his Weaknes or Infirmitie, and not to be vengeable for any Offence.

Item, That every Curate do at all times his best Diligence, to reduce such as be at Discord, to Peace, Love and Charite, and one to forgive an other, how often so ever they be offended.

Item, That every Curate, not only in his Preaching, but also at all other Times necessary, do perswade, exhorte, and warn the People, whatsoever they be, to beware of Swering, and Blasphemy of the Holy Name of God, or any Part of Christ's precious Body or Blode. And also to beware and abstaine from Cursing or Banning, Chidinge, Skoldinge, Bakbiting, Slaundering, Lyinge; and from Adultry, Fornication, Glotony, Dronkenschap, Sorcere, Witchcrafte: And if they be notoriously faulty in any of these, then to detect them, that they may be corrected in Example of other.

Item, That every Curat instruct his Parochians, and especially the Midwives, the essentiall Maner and Forme how to Christen a Child in Time of Nede; commaunding the Women, when the Time of Byrthe draweth nere, to have a Vessel of cleane Water redy for the same Purpose: Charging also the said Midwives, to beware that they cause not the Woman, being in Travaile, to make any folishe Vowe, to go in Pilgrimage to this Ymage, or that Ymage, after her Deliveraunce, but only to call on God for Helpe. Nor to use any Girdels, Purses, Mesures of our Lady, or such other Superstitious Things, to be occupied about the Woman while she laboureth, to make her beleve to have the better Spede by it.

Item, That none of you do magnifie and extol, praise, maintaine, or otherwise set forth, the superfluous Holidayes abrogated by the Kinge, with the Advice of his Ecclesiastical Convocation.

And finally, Forasmoch as all Christen Men ought earnestly to coveit and desiere

their Soules Helthe, and the very Meane therof is to obtaine the true Knowledge of God's Worde, which is the Fedying of the Soul: I exhort, desier, and, asmoche as I may I require, that in every Honest Paryshe-Churche within my Diocesse of Sarum, either of theire Church-Boxe, or of Stockes given for Mainteining of Lightes before Ymages, (with the which I dispence for this better Use) or els by waye of Collection among themselves, there be ordeined and bought an Englishe Bible before Whitsondaye nexte, to be chained to a Deske in the Body of the Church; where he that is Letteryd may rede, and other Unlerned may hear, holsome Doctrine and Comfort to their Soules, and avoid Idelnes and other Inconveniences, whereunto the fraile Disposicion of Man is some inclined.

Forasmoch as intollerable Supersticion, and also abhominable Ydolatrie, have no small Time ben used in this my Diocesse, by the Occasion of such Thinges as be set forth and commended unto the ignorant People, under the Name of Holy Reliques, being in veray dede vaine Thinges, as I my self of certaine, which be alredie comen to myne Handes, have perfit Knowledge: Namely, of stinking Bootes, mucky Combes, ragged Rochettes, rotten Girdles, pyl'd Purses, great Bullocks Horns, Lockes of Heere, and filthy Ragges, Gobbets of Wodde, under the Name of Parcells of the Holy Cross, and such Pelfrie, beyond Estimacion; over and besides the shamfull Abuse of such as peradventure be true Reliques in dede, whereof nevertheles certain Profe is none, but only that so they have bene taken, judged and esteemed, ye and so called without Monumentes had of them in any Autentyke Forme of Writing. Therefore in Remedy herof, I hertely praie you all and singular my said Brethren of the Clergie in my said Diocesse; and nevertheless by thauctorite that I have under God and the Kynges Highnes, and in their Names I commaunde you, and everyche of you, that you send al suche your Relyques (as they be called) one and other unto me at myne House at Ramesbury, or other where, together with such Wrytings as ye have of the same, to thintent that I and my Counsel may explore and try them what they be, and those that be esteemed and judged to be undoubtedly true Reliques, ye shal not fayle at convenable Tyme to have againe with certayne Instruction how they ought to be used; that is to say, as Memorials of them whose Reliques they be, in whom and by whom Almighty God did Worke all that ever they vertuously wrought; and therefore onely he ought in them all to be glorified, lauded, and prayed: so that he which joyceth may in the Lorde rejoyse; to whom be all Honour and Glorye, for ever and ever. Amen.

Item, That the Bell called the Pardon, or Ave Bell, whiche of longe Tyme hath ben used to be tolled Three Tymes after, or before

Divine Service, be not hereafter in any Parte of my Diocesse any more tollyd.

I exhorte, desire, require, and also (as ferre as I maye) commaunde you all and every of you to provide you Copies of these Injunctions, and firmly to observe and performe them, and every of them, as ferre as they concerne you, and that for your Welthe and my Discharge to God and the Kyng, of whom I have min Auctorite in this Behalf.

GOD SAVE THE KYNGE.

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LX.—*The Petition of Gresham, Lord-Mayor of London, to the King, for the City Hospitals.*

[Cotton Libr. Cleop. E. 4. P. 222.]

MOST redowted, puyasant, and noble Prince. My most dradd, beloved, and naturall Sovereigne Lorde, I your poore humble, and most obedient Servaint, daily considering, and ever more and more perceivng by your Vertuous Begynninge, and Charitable Proceedings in all your Causes, your Personne, and Majestie Royall, to be the Elected and Chosen Vessel of God, by whom not only the very and true Worde of God, is, and shall be sett forth, and according to the trewgh and verytie of the same; But also to be he whom God hath constituted and ordeyned, both to redresse and reforme all Crimes, Offences, and Enormities, beyng repugnant to his Doctrine, or to the Detryment of the Common Welth, and Hurt of the Poor People beyng your Natural Subjects; and farther to forsee, and vigilantly to provide for the Charitable Reformation of the same. Which thynk hath, and yet doth encourage me, and also my bounden Dewtie obligeth me in especiall beyng most unworthy your Levtenant, and Mayer of your Cytie Royall of London, to enforme and advertise your most Gracious Highnes of one Thing in especiall, for the Ayde and Comfort of the Poor, Syke, Blynde, Aged, and Impotent Persones beyng not able to help themselves, nor having no Place certain where they may be refreshed, or lodged at, tyll they be holpen and cured of their Diseases and Sicknes. So it is most Gracious Lorde, that nere, and withyn the Cytie of London, be iij Hospitalls, or Spytells, commonly called Seynt Georges Spytell, Seynt Barthilmewes Spytell, and Seynt Thomas Spytell, and the New Abbey of Tower-Hill, founded of Good Devotion by Auncient Fathers, and endowed with great Possessions and Rents, only for the Reliefe, Comforte, and Helping of the Poor, and Impotent People, not beyng able to help themselves, and not to the Mayntenance of Chansons, Priests, and Monks, to live in Pleasure, nothing regarding the Miserable People liyg in every Street, offendyng every clene Personne passyng by the Way, with theyre fylthy and nasty Savours. Wherefore may it please

your Merciful Goodness enclyned to Pytie and Compassion, for the Reliffe of Christs very Images, created to his own Similitude, to Order by your High Authorite, as Supreme Head of this Church of England, or otherwise by your Sage Discrecion, that your Mayor of your Cytie of London, and his Brethren the Aldermen for the Tyme being, shall and may from henceforth, have the Order, Disposicion, Rule, and Governauce, both of all the Lands, Tenements, and Revenewes Apperteynyng and belongyn to the said Hospitalls, Governours of theym, and of the Ministers which be, or shall be withyn any of them: And then your Grace shall facillie perceyve, that where now a small Number of Chansons, Preests, and Monkes, be founde for theyrown Profit only, and not for the Common Utilitie of the Realme, a great Number of Poore, Needy, Syke, and Indugent Persones shall be refreshed, maynteyned, and comforted, and also healed and cured of their Infirmities, frankly and freely by Physicians Surgeons, and Potycaries, which shall have Stipende and Salarie only for that Purpose, so that all Impotent Persons not able to labour shall be releved, and all Sturdy Beggars not willing to labour shall be punished: For the which doyng, your Grace shall not alonely merit highly towards God, but shewe your selfe to be more Charitable to the Poor, then your Noble Progenitor King Edgar, Foundour of so many Monasteries. Or King Henry the Thyrd, Renower of Westmyenster: Or Kyng Edward the Thirde, Foundor of the New Abbey: Or Kyng Henry the Fifte, Founder of Syon and Shene; but also shall have the Name of Conservator, Protectour, and Defendour of the Poor People, with their continuall Prayer for your Health, Welthe, and Prosperitie long to endure.

Your Humble, and most
Obedient Servant,
Rychard Gresham.

LXI.—*A Part of a Proclamation, chiefly concerning Becket.*

[Cotton Libr. Titus, B. 1.]

AND whereas his most Royall Majestie, heretofore most prudently considering, as well the great and manifold Supersticions and abuses which have crept in the Harte and Stomake of many his true Simple and Unlearned Subjects, for lack of the sincere and true Application, and the Declaring of the true Meaning and Understanding of Holy Scriptures, Sacraments, Rites and Ceremonies; as also the sondry Strifes and Contentions, which have and may growe amonges many of his saide Loving Subjects, for Lacke of the very perfect Knowledge of the true Entent and Meaning of the same; hath divers times most straitly commanded all and singular his Archbishops, Bishops, and other Ministers of the Clergie of this his Noble

Realme, in their Sermons and Preaching, plainly, purely, sincerely, and with all their possible Diligence, to set forth first to the Glorie of God, and Trouthe of his most Blessed Word; and after, the true Meaning and End of the said Sacramentalls and Ceremonies; to the intent that all Superstitious Abuses and Idolatries being avoided, the same Sacramentalls, Rites and Ceremonies, might be quietly used, for such only Intent and Consideration, as they were first instituted and meant. His Majestie having Knowledge, that this his most Godly and most Vertuose Commandment, hath not ben executed according to his Trust and Expectation; therefore straitly eftsones chargeth and commandeth, all his said Archbishops and Bishops of this his Realme, not only in their own Persons, with more Diligence to preach, teach, open and set forth, to his People and Loving Subjects within their Cures, committed to them by his Highnes for that Purpose, as often as they conveniently maie, the Word of God sincerely and purely; declaring such Difference between Things commanded by God, and the Rites and Ceremonies aforesaid, and the Use of them, in such wise, as his People, being under their Cures by his Highnes to them committed, maie be brought to the true Knowledge of their Lively Faith to God, and Obedience to his Highnes, with their Love and Charity also to their Neighbours: But also his Highnes straitly chargeth and commandeth, all Archdeacons, Deans, Provosts, Parsons, Vicars, Curates, and other Ministers, and every of them, in their own Persons, within their Cures, truly and diligently to do the same. And further, in all their said Sermons and Collations, to stirre and exhort the People to Charitie, Love and Obedience; and also to rede and heare with Simplicitie, and without any Arrogancie, the very Gospell and Holie Scripture, and to conforme, by earnest Deeds, their Mindes and Willes unto the same; avoiding all manner of Contencion, Strife and Occasions, upon Pain not only to incurre his Majesties Indignacion, but also for their Slacknesse and Negligence in the Executing of their Cures and Charges committed unto them by his Highnes, to be imprisoned and punished at his Majesty's Pleasure.

Item, Forasmuch as it appeareth clearly, that Thomas Becket, sometime Archbishops of Canterbury, stubbornly to withstand the Holsome Lawes established against the Enormities of the Clergy, by the King's Highnes most Noble Progenitor, King Henry the Second, for the Common Welth, Rest, and Tranquillity of this Realme; of his froward Mind, fled the Realme into France, and to the Bishop of Rome, Maintenour of those Enormities, to procure the Abrogation of the said Lawes, whereby arose much Trouble in this said Realm. And that his Death, which they untruly called Martirdome, happen'd upon a Reskewe by him made: And that, as

it is written, he gave opprobrious Wordes, to the Gentlemen which then counsailed him to leave his Stubbornes, and to avoide the Commotion of the People, risen up for that Reskewe. And he not only called the one of them Bawde, but also toke Tracy by the Bosome, and violently shoke and plucked him in such manner, as he had almost overthrowne him to the Pavement of the Church. So that uppon this Fray, one of their Company perceiving the same, struck him, and so in the Throng Becket was slain. And further, that his Canonization was made only by the Bishop of Rome, because he had been a Champion to mainteine his Usurped Authority, and a Bearer of the Iniquitie of the Clergie. For these, and for other great and urgent Causes long to recite, the King's Majestie, by the Advice of his Counsell, hath thought expedient to declare to his Loving Subjects, that notwithstanding the said Canonization, there appeareth nothing in his Life and exterior Conversation, whereby he should be called a Saint, but rather esteemed to have been a Rebel and Traitor to his Prince. Therefor his Grace straightly chargeth and commandeth, that from henceforth the said Thomas Becket shall not be esteemed, named, reputed, nor called a Saint; but Bishop Becket: And that his Images and Pictures, through the hole Realme, shall be put down and avoided, out of all Churches, Chappelles, and other Places. And that from henceforth, the Days used to be Festivall in his Name, shall not be observed; nor the Service, Office, Antiphones, Collettes, and Praiers in his Name redde, but rased and put out of all the Bookes. And that all other Festivall Daies already abrogate, shall be in no wise solemnised, but his Grace's Ordenance and Injunctions thereupon observed; to the intent his Grace's Loving Subjects shall be no longer blindly led, and abused, to committ Idolatrie, as they have done in Times passed; upon Paine of his Majesties Indignacion, and Imprisonement at his Grace's Pleasure.

Finallie, His Majestie willeth, and chargeth all his said True, Loving, and Obedient Subjects, that they, and every of them for his Parte, shall keepe and observe all and singular the Injunctions made by his Majestie, upon the Paine therein contened, and further to be punished at his Gracis Pleasure.

GOD SAVE THE KING.

*Westm' xvj. Novembris, Anno Regni Regis
Henrici Octavi xxx.*

LXII.—*An Original Letter of the King's, much to the same Purpose.*

[Cotton Libr. Cleop. E. 6. P. 224.]

BY THE KING.

HENRY R.

TRUSTY and Welbeloved, we grete you well. And whereas we, chiefly and princi-

pally regarding and tendering the Quiet, Rest, Prosperite and Tranquillite of our Nobles and Commons, and their Conservacion no less than our own, directed lately our Letters unto you, and other Justices of our Peace throughout this our Realme, containing our Admonition and gentil Warening, to have such special Regard to the Dewties of your Office, according to the Trust we have reposed in you, that not only for thimportance it is both unto us and our Commonwelthe, ye shuld see our Dignitie of Supremacie of our Church (wherewith it hath pleased Almighty God, by his most certain and undoubted Word, to endowe and adorn our Auctorite and Crown Imperiall of this our Realme) to be set forth, and impressed in all our Subjects Herts and Mindes; and forsee, that the Mayntenors of the Bishop of Rome's Usurped and Fayned Auctorite, with all his Papistical Supersticions and Abuses, with which he had in Times past abused the Multitude of our Subjects; of whose Yoke, Tyranny and skornfull Illusion, we have, by God's Providence, deliver'd this our Realm, and other his Satellyts, which secretly did uphold his Faction, shuld be by you diligently serched, enquired and tried out, and so brought to our Justice, to receive Condign Punishment, according to their Demerits; but also that Tale-tellers about the Cuntries, and Spreaders of Rumors, and false Inventors of News, to put our People in Fears, and to styrrer them to Sedicion, should be apprehended and punished, to the terrible Example of others. Also, that Vagabonds, and valyant Beggars, shall be avoided, and have worthy Correction: And for the same Purpos, to keep Watches, and to see commun Justice with Indifferencie, and without Corruption, to be observed and ministered unto all our Subjects; like as by the Purport and Contents of our said Letters, ye may more amply perceive. We have been credibly informed, that sundrie of you have for a Time so well done your Dewties, and endeavored your selfs fulfilling our said Admonicions, and causing the Evil-doers to be punished according to their Demerits, that our Loving Subjects have not been disquieted of a long Season, until now of late, that some ungracious, cankred, and maliciouse Persons, have taken Boldness tattempt with sundry divelish Persuasions, to move and seduce our true Subjects; using false Lyes, and most untrewre Rumors. And amongst them, we understand, sundry Parsons, Vicars and Curates of this our Realme, to be Cheef; which (to bring our People to Darknes) of their own perverse Minde, not only to blinde our Commons, do rede so confusely, hemmyng and hacking the Word of God, and such our Injunctions as we have lately set forth, that almost no Man can understande the trewe Meanyng of the said Injunctions, and also have secretly suborned certain Spreaders of Rumors and false Tales in Corners, which do interpretat and wrast our trewe Meanyng and Intencion of our said

Injunctions, to an untrewre Sense: For whereas we have ordayned by our said Injunctions, for the avoiding of sundry Strives, Processis and Contentions, rising upon Aege, Lyneall, Descents, Title of Inheritance, Legitimation, or Bastardy, and for Knowledge whether any Person is our Subject born or no: Also for sundry other Causes, that the Names of all Children christen'd from henceforth, with their Birth, their Fathers and Mothers Names; and likewise all Marryages and Burials, with the time and date therof, should be registered from Tyme to Tyme in a Booke, in every Parish-Church, safely and surely to be kept. They have brutid and blowen abroad, most falsely and untreuly, that we do intend to make sum new Examinations, at all Christenyngs, Weddings and Buryalls; the which in no wise we never meanyd, or thought upon. Alledging, for to fortify and colour their false and manifest Lyes, that therein we go about to take away the Liberties of our Realm; for Conservation whereof, they fayne, that Bishop Becket of Canterbury, which they have tofore called Saint Thomas, dyed for: where indeede ther was never such Thyng don nor ment in that Tyme, nor since: For the said Becket never swarved nor contended with our Progenitor, King Henry the Second; but only to let, that those of the Clergie shuld not be punished for their Offences, nor justified by the Courts and Lawes of this Realm; but only at the Bishop's Pleasure, and after the Decrees of Rome. And the Causes why he dyed, were upon a wilfull Reskew and Fraye, by him made and begon at Canterbury; which was nevertheles afterward alledged to be for such Liberties of the Church, which he contended for, during his Life, with the Archbishop of Yorke; yea, and in case he should be absent, or fugitive out of the Realme, the King shuld not be crowned by any other, but constrained tabyde his Retorne. These, and such other detestable and unlawful Liberties, nothing concerning the Commun Wele, but only the Partie of the Clergie, the said Thomas Becket most arrogantly desired, and traytorously sewed, to have contrary to the Lawes of this our Realme. To the which most false Interpretations, and wrasting of our trewe Meanyng, they have joyned such myschevouise Lyes, and false Tales, for Marking of Catalls, and others lyke sedycious Devises, whereupon our People were lately styrrer to Sedicion and Insurrection, to their utter Ruyn and Destruction, onles Allmighty God, who by his Divine Providence gave unto us habundance of Force, (as he allwayes doth unto Rightfull Prynces) had so with Clemencie illumyned us, that whereas we, with the Edge of the Sword, and by our Lawes might have overthrowen and destroyed them, their Wives, Children, and Posterite for ever; We nevertheless, as ye can right well remember, extended upon them at that Time our benygn and mercifull Pardon. Those miserable, and Papistical, Superstitiouse Wretches, nothing

regarding the same, nor caryng what Daunger and Myscheef our People shuld incurre, have both rayseed the said old Rumors, and forged newe sedicious Tales, intending (as much as in them lyeth) a newe Commocion, and all to satisfye their Cankered Herts. Wherefore, and for the imminent Daunger to you, and to all our good Subjects, and Trouble that might enfews, onles good and earnest Provision to repress them be taken thereupon: We desire and pray you, and nevertheless straitly charge and command you, that within the Precynct and Lymyt of your Charge, ye shall not only endeavour your selfs, and imploy your most Diligence, to inquire and fynd out such Canker'd Parsons, Vicars and Curats, which do not truely and substantially declare our said Injunctions, and the very Word of God, but mumble confusely, saying that they be compelled to rede them, and byd their Parishioners nevertheles to do as they did in Tymes past, to live as their Fathers, and that the Old Fashion is the best, and other Craftie Sediciouse Parables; but also with your most effectual Vigillancie do inserche and try out such Sediciouse Tale-Tellers, and Spreaders abroad of such Bruts, Tydings, and Rumours, touching us in Honour, or Suretie, the State of our Realm, or any Mutation of the Lawes, or Customes thereof, or any other Thing which might Cause any Sedition, and the same with their Settersforth, Mayntenors, Counsaylers, Fautors, and Adherers with all Diligence to apprehend and commytte to Ward, or Prison, without bayl or mynprise till Evidence to be given against them, at the Arrival of our Justice in that Country, or otherwise upon your Advertisement to us, or to our Counsell, to be given, to our further Pleasure known, they may be punished for their Sedicious Demerits according to the Lawe, to the fearful Example of all others: Employing and Indevouring your self thereunto, so earnestly, and with such dexteritie as we may have Cause to think that ye be the Men which above all Thing desire the Punishment of Evil Doers and Offenders, and that will let for no travail to set forth all Things for the Common Peas, Quiet, and Tranquility of this our Realme: And like as the Daunger is Immynent no les to your Self and your Neighbours then to other, so ye of your own Mind shuld procure and see with Celeritie our Injunctions, Laws, and Proclamations, as well touching the Sacramentaries and Anabaptists, as others, to be set forth to the Good Instruction, and Conservation of our People, and to the Confusion of those which would so Craftely underminde our Common Wealth, and at the last destroy both you, and all other our Loving Subjects, although we should give unto you no such Admonition: Therefore fayle ye not to follow the Effect, Admonishion and Commandment both in our said Letters, and in these Presents, and to Communicate the Whole tainour of these, to and with such Justices of our Peas, your Neighbours, and other

in that District, and to give unto them the true Copie thereof, exhorting them likeas by these we desire and pray, and nevertheles straitly Charge and Command you, and every of you, that you will shew your Diligence, Towardnes, and Good Inclination to see every Thing for his Parte, put in Execution accordingly, as ye and they tender our Pleasure, and will deserve our Condigne Thanks, given under our Signet at our Manner of Hampton-Court, the Day of December, in the 30th Year of our Reign.

LXIII.—*The Design for the Endowment of Christ-Church, in Canterbury.*

[Cotton Libr. Cleop. E. 4. P. 301.]

	£.	s.	d.
First a Provost	100	0	0
Item, 12 Prebendaries, each of them at 40 <i>l.</i> by the Year . .	480	0	0
Item, 6 Preachers, every of them 20 <i>l.</i> a Year	120	0	0
Item, a Reader of Humanitie in Greke, by the Year	30	0	0
Item, a Reader in Divinitie in Hebrew, by the Year . . .	30	0	0
Item, a Reader both in Divinitie and Humanitie, in Latin, by the Year	40	0	0
Item, a Reader of Civil . . .	20	0	0
Item, a Reader of Physike . .	20	0	0
Item, 20 Students in Divinitie to be found 10 at Oxford, and 10 at Cambridge, every of them 10 <i>l.</i> by the Year . . .	200	0	0
Item, 40 Scolers to be taught both Grammar and Logik in Hebrew, Grek, and Laten, every of them 5 Markes by the Year	200	Markes	
Item, a Schole-Master 20 <i>l.</i> and an Husher 10 <i>l.</i> by the Year .	30	0	0
Item, 8 Pety-Canons to Sing in the Quer, every of them 10 <i>l.</i> by the Year	80	0	0
Item, 12 Layemen to sing also, and searve in the Quer, every of them 6 <i>l.</i> 13 <i>s.</i> 4 <i>d.</i> by the Year	80	0	0
Item, 10 Choristers, every of them 5 Markes by the Year .	38	6	8
Item, a Master of the Children	10	0	0
Item, a Gospeler	6	13	4
Item, a Episler	5	6	8
Item, 2 Sacristens	6	13	4
Item, 1 Chief Butler, his Wages and Diett	4	13	4
Item, 1 Under Butler, his Wages and Diett	3	6	8
Item, a Cater to Buye their Diett, for his Wages, Diett, and making of his Books .	6	13	4
Item, 1 Chief Cook, his Wages and Diett	4	13	4
Item, 1 Under Cook, his Wages and Diett	3	6	8

Item, 2 Porters	10	0	0
Item, 12 Poor Men being Old, and Serving Men, decayed by the Warres, or in the King's Serving, every of them a 6l. 13s. 4d. by the Year	80	0	0
Item, to be distributed Yearly in Alms	130	0	0
Item, for Yearly Reparations .	100	0	0
Item, 6 be employed Yearly, for making and mending of High Ways	40	0	0
Item, a Stuard of the Lands .	6	13	4
Item, an Auditor	10	0	0
Item, for the Provost's Expences, and receyving the Rents, and Surveying the Lands, by the Year	6	13	4

XLIV.—*A Letter of Thomas Lord Arch-Bishop
of Canterbury, to Cromwell, upon the New
Foundation at Canterbury.—An Original.*

[Cotton Libr. Cleop. F. 1.]

My very singular Good Lord, after my most hartie Commendations, these shall be to advertise your Lordshippe, that I have received your Letters, dated the 27th Day of November: And therewith a Bill concerning the Divise for the New Establishment to be made in the Metropolitan Church of Canterbury; by which your Lordshippe requireth my Advice thereupon by Writing, for our Mutual Consents. Surely my Lord, as touching the Books drawn, and the Order of the same, I think that it will be a very Substantiall and Godly Foundation; nevertheless, in my Opinion, the Prebendaries, which will be allow'd 40l. a Peece Yearly, might be altdred to a more Expedient Use: And this is my Consideration, for having Experience, both in Tymes past, and also in our Daies, how the said Secte of Prebendaries have not only spent their Time in much Idleness, and their Substance in superfluous Belly Chere, I think it not to be a convenient State, or Degree, to be mainteyned and established: Considering Firste, that commonly a Prebendarie is neither a Learner, nor Teacher, but a Good Viander. Then by the same Name they look to be Chief, and to bere all the hole Rule and Preheminence, in the College where they be Resident: By means whereof, the Younger of their own Nature, given more to Pleasure, Good Chere, and Pastime, then to Abstynance, Studye, and Larning, shall easily be brought from their Books to follow the Appetite and Example of the said Prebendaries being their Hedds and Rulers. And the State of Prebendaries hath been so excessively abused, that when Learned Men hath been admitted unto such Room, many Times they have desisted from their Good and Godlie Studies, and all other Vertuous Exercise of Preaching and Teaching: Wherefore if it may so stand with the King's Gracious Pleasure, I would wish

that not only the Name of a Prebendarie were exiled his Graces Foundations, but also the superfluous Conditiones of such Persons. I cannot deny but that the Beginning of Prebendaries, was no lesse purposed for the Maintinance of Good Learning, and Good Conversation of Living, than Religious Men were: But for as much as both be gone from their First Estate and Order, and the one is found like Offendour with the other, it maketh no great Matter if they perish both together: For to say the Truth, it is an Estate which St. Paule, reckoning up the Degrees and Estates allowed in his Time, could not find in the Church of Christ. And I assure you my Lord, that it will better stand with the Maintenance of Christian Religion, that in the stede of the said Prebendaries, were 20 Divines at 10l. a Peece, like as it is appointed to be at Oxford and Cambridge; and 20 Students in the Tongues and French, to have 10 Marks a Peece; for if such a Number be not there Resident, to what intent should so many Reders be there. And surely it were great petie that so many good Lectures should be there redde in vain: For as for your Prebendaries, they cannot attend to applie Lectures for making of good Chere. And as for your 20 Children in Grammar, their Master and their Hussher be daily otherwise occupied in the Rudiments of Grammer, then that they have Space and Time to hear the Lectures. So that to these good Lectures is prepared no convenient Auditorie. And therefore my Lord, I pray you let it be considered what a great Losse it will be, to have so many good Lectures Redde without Profitte to any, saving to the 6 Preachers; farther, as concerning the Reader of Divinitie and Humanitie, it will not agree well, that one Man should be Reader of both Lectures. For he that studieth in Divinitie must leave the Reading of Profane Authors, and shall have as much to doe as he can to prepare his Lecture to be substantially redde. And in like manner he that redeth in Humanitie, had not need to alter his Studie, if he should make an Erudite Lecture. And therefore in mine Opinion, it would be Office for ii sundry Learned Men. Now concerning the Dean, and others, to be elected into the College, I shall make a Bill of all them that I can here of in Cambridge, Oxford, or elsewhere, mete to be put into the said College, after my Judgment: And then of the hole Number, the King's Highness may choose the most Excellente, assuring you my Lord, that I know no man more mete for the Dean's Room in England, then Doctor Crome, who by his Sincere Learning, Godly Conversation, and good Example of Living, with his Great Soberness, hath done unto the King's Majestie as good Service, I dare say, as any Priest in England. And yet his Grace daily remembreth all others that doth him Service, this Man only except, who never had yet, besides his Gracious Favour, any Promotion at his Highness Hands. Wherefore if it will please

his Majestie to put him in the Dean's Room, I do not doubt but that he should shew Light to all the Deans, and Ministers of Colleges in this Realm. For I know that when he was but President of a College in Cambridge, his House was better ordered than all the Houses in Cambridge besides. And thus my Lord you have my finale Advice concerning the Premises, which I referr unto the Kinges Graces Judgment, to be allowed or disallowed at his Highness Pleasure. Sending unto your Lordship herewithall the Bill again, according to your Request. Thus, my Lord, most hartely fare you well.

Your own ever assured

At Croydon, the xxixth T. Cantuarien,
Day of November.

LXV.—*A Part of a Letter concerning the Debates of the Six Articles in the House of Lords.*

[Cotton Libr. Cleop. E. 5.]

AND also Newes here; I assure you never Prince shew'd himself so Wise a Man, so well Lerner and so Catholick, as the King hath done in this Parlyment. With my Penne I cannot expresse his marvelous Goodnes; which is come to such effecte, that we shall have an Acte of Parliament so spirituall, that I think none shall dare saye, in the Blessed Sacrament of the Aulter, doth remaine eyther Bred or Wyne after the Consecration; nor that a Priest may have a Wife; nor that it is necessarie to Receive our Maker *sub utraque Specie*; nor that private Masses should not be used as they have be; nor that it is not necessarie to have Auricular Confession. And notwithstanding my Lord of Canterbury, my Lord of Ely, my Lord of Salisburie, my Lord of Worcester, Rocester, and Saint Davyds defended the contrary longe tyme, yet finally his Highnes confounded them all with Goddes Lerning. Yorke, Duram, Winchester, London, Chichester, Norwiche, and Carlile, have shewed themselves honest and well Learned Men. We of the Temporaltie have been all of one Opynyon, and my Lord Chancellor and my Lord Privye Seale, as good as we can devise. My Lord of Cant' and all theis Bishopes have given ther Opinion, and came into us, save Salisburie, who yet contynueh a lewed Fole. Fynally, all England have cause to thank God, and most hertelie to rejoyse of the King's most Godlie Proceedings.

LXVI.—*A Letter of the Visitors, sent to Examine the Abbot of Glassebury.*

[Ex MSS. D. Tanner.]

PLEASE hyt Your Lordship to be advertised, that we came to Glastenbury on Fryday last past, about Tenn of the Clock in the Fore-noone: And for that the Abbot was then at Sharpham, a Place of hys, a Myle and some-

what more from thabbeey, We, without any delay, went unto the same Place; and there after certain Communication, declaring unto him theeffect of our coming, examined him upon certain Articles. And for that his Answer was not then to our Purpose, we advised him to call to his Remembrance that which he had as then forgotten, and so declare the Truth. And then came with him the same Day to the Abbey; and there of new proceeded that Night to search his Study for Letters and Books: and found in his Study secretly laid, aswell a written Book of Arguments, against the Divorce of his King's Majestie, and the Lady Dowager: Which we take to be a great Matter. As also divers Pardons, Copies of Bulls, and the Counterfit Lyfe of Thomas Bequet in Print. But we could not find any Letter that was materiall. And so we proceeded again to his Examination, concerning the Articles we received from your Lordship, in the Answers whereof, as we take it, shall appear his Canker'd and Traiterous Heart and Mind against the King's Majestie, and his Succession; as by the same Answers, syned with his Hand, and sent to your Lordship by this Bearer, more plainly shall appear. And so, with as fair Words as we could, we have conveyed him from hence into the Tower, being but a very weak Man, and sickly. And as yet we have neither discharged Servant nor Monk; but now the Abbot being gone, we will, with as much Celerity as we may, proceed to the dispatching of them. We have in Money, 300*l.* and above; but the Certainty of Plate, and other Stuffe there, as yet we know not, for we have not had Opportunity for the same, but shortly we intend (God willing) to proceed to the same; whereof we shall ascertain your Lordship, so shortly as we may. This is also to advertise your Lordship, that we have found a fair Chalice of Gold, and divers other Parcels of Plate, which the Abbot had hid secretly from all such Commissioners, as have bine there in Times past; and as yet he knoweth not that we have found the same: Whereby we think, that he thought to make his Hand, by his Untruth to his King's Majesty. It may please your Lordship, to advertise us of the King's Pleasure, by this Bearer, to whom we shall deliver the Custody and Keeping of the House, with such Stuff as we intend to leave there, convenient to the King's Use. We assure your Lordship, it is the goodliest House of that Sort, that ever we have seen. We wold that your Lordship did know it, as we do; then we doubt not, but your Lordship wold judge it a House mete for the King's Majesty, and for no Man else: Which is to our great Comfort; and we trust verily, that there shall never come any Double Hood within that House again. Also this is to advertise your Lordship, that there is never a one Doctor within that House; but there be Three Batchelors of Divinity, which be but meanly Learned, as we can perceive. And

thus our Lord preserve your Good Lordship.

From Glastenbury, the 22d

Day of September. Yours to Command,

Richard Pollard.

Thomas Moyle.

Richard Layton.

To the Ryght Honorable, and their

Syngular good Lord, my Lord

Privvy Seal, thys be dd.

This agrees with the Original.

in the Possession of

Thom. Tanner.

LXVII.—*Cromwell's Letter to the King, when he was committed to the Tower.*

[Cotton Libr. Titus, B. 1.]

MOST Gracyous King, and most Mercyfull Soverayng, your most humble, most obbeysand, and most bounden Subject, and most lamentable Servant and Prysoner, prostrate at the Feet of your most Excellent Majestye, have herd your Pleasur by the Mouth of your Comptroller; which was, that I should wrytte to your most Excellent Highnes suche Things as I thought mete to be wrytten, considering my most miserable State and Condicyon. For the which your most haboundant Goodnes, Benignite and Lycens, the Immortall God, Three and One, rewardes your Majestye. And now, most Gracyous Prynce, to the Matter. Fyrst, Wher I have been accused to your Majestye of Treason, to that I saye, I never in all my Lyfe thought willinglye to do that Thing that might or should displease your Majestye, and much less to doe or saye that Thing, which of it self is so highe and abominable Offence, as God knoweth, who, I doubt not, shall reveale the Trewthe to your Highnes. Myne Accusers your Grace knoweth: God forgive them. For as I ever have had Love to your Honour's Person, Lyfe, Prosperite, Health, Wealth, Joye and Comfort, and also your most Dear and most enterly beloved Son, the Prynce his Grace, and your Proceedings. God so helpe me in this myne Adversyte, and confound me, yf ever I thought the contrarye. What Labours, Paynes, and Travailes I have taken, according to my most bounden Deutie, God also knoweth. For if it were in my Power, as it is God's, to make your Majestye to live ever yong and prosperous, God knoweth, I would, yf it had been, or were in my Power, to make you so riche as ye myght enriche all Men, God helpe me, as I would do it yf it had been, or were in my Power, to make your Majesty so puissaint, as all the Worlde should be compellyd to obbey you, Christ he knowyth I woulde; for so am I of all other most bounde; for your Majesty hath been the most Bountifull Prince to me, that ever was King to his Subjects: ye, and more like a Dear Father, your Majesty not offended, then a Master. Suche hath been your most Grave and Godly Councyles towards me at sundrye Tymes: in that I have offended I ask your Mercy. Should I

now for suche exceeding Goodnes, Benignite, Liberalite and Bountye, be your Traytor, nay then the greatest Paynes were too lityll for me. Should any Faction, or any Affection to any Poynt, make me a Trayter to your Majestye, then all the Devylls in Hell confound me, and the Vengeance of God light appon me, yf I should ons have thought it. Most Gracyous, Soverayng Lord, to my Remembrance, I never spake with the Chancellor of the Augmentations and Throgmorton together, at one Tyme. But yf I did, I am sure, I spake never of any such Matyer; and your Grace knoweth, what maner of Man Throgmorton hath ever been towards your Grace Proceedings: And what Master Channcelor hath been towards me, God and he best knoweth. I will ne can accuse hym. What I have been towards hym, your Majestye right well knoweth. I would to Christ I hadd obeyed your often most gracious, grave Counsayles and Advertiments, then it had not been with me as now it is: Yet our Lorde, if it be his Will, can do with me, as he did with Susan, who was falsly accused. Unto the which God, I have onlye commytted my Soule, and Bodye and Goods at your Majesties Pleasure, in whose Mercy and Pyete I do hollye repose me: For other Hope than in God and your Majestye, I have not. Syr, As to your Common Welth, I have, after my Wytte, Power and Knowledge, travayled therin, having had no Respect to Persons, (your Majestie onlye except, and my Duty to the same) but that I have done any Injustice or Wrong willfully, I trust God shall be my Witness, and the World not able justlye to accuse me: And yet I have not done my Duty in all Things, as I was bounde. Wherefore I aske Mercy. That I have herde of any Combinations, Conventicles, or such as were Offenders of your Laws, I have (though not as I should have done) for the most parte revealed them, and also caused them to be punished; not of Malise, as God shall judge me. Nevertheless, Sir, I have medelled in so many Matiers under your Highnes, that I am not able to answer them all. But one Thing I am well assured of, that wittingly and willingly, I have not had Will to offend your Highnes. But harde it is for me, or any other meddling as I have done, to live under your Grace, and your Lawes, but we must dailie offende: And wher I have offended, I most humbly aske Mercy and Pardon at your Gracious Will and Pleasure. Amongst other Things most Gracious Sovereigne, Master Comptroler shewed me, that your Grace shewed hym that within these 14 Days ye committed a Matter of Great Secrecye, which I did reveal contrary to your Expectacyon: Syr, I do remember well the Matter, which I never revelid to any Creature: But this I did, Sir, after your Grace hade opened the Matter, first to me in your Chamber, and declared your lamentable Fate, declaring the Things wich your Highnes myslyked in the Queen; at which Time I shewed

your Grace that she often desired to speak with me, but I durst not: And ye said why should I not, alleging that I might do much good in going to her, and to be plain with her in declaring my Mind: I theruppon taking Opertunyte, not being little greyved, spake prevely with her Lord Chamberlayn, for which I aske your Grace Mercie, desiring him, not naming your Grace to him, to finde some Means that the Queen might be inducid to order your Grace plesantlie in her Behaveour towards you, thinking therbie for to have had some Faults amended to your Majesties Comfort; and after that by general Words, the said Lord Chamberlain, and other of the Queens Counsaile being with me in my Chamber at Westminster, for Lycens for the Departure of the strange Maydens, I then required them to Counsaile thair Mistresse to use all Plesantnes to your Highnes: the which Things undoubtedly were bothe spoken before your Majesty committed the Secret Matter unto me, onlie of Purpose that she might have been induced to such Pleasant and Honorable Fassyons, as might have been to your Graces Comfort, which above all Things, as God knoweth, I did most covit and desire: but that I opened my Mouth to any Creature after your Majestie committed the Secresie thereof to me, other than onlie to my Lord Admyrall, which I did by your Graces Commandment, which was uppon Sunday last in the Morning, whom I then founde as willing and glad to seek Remedye ffor your Comfort and Resolution, and saw by him that he did as much lament your Highnes Fate as ever did Man, and was wonderfullie grieved to see your Highnes so troubled, wishing greatly your Comfort, for the attaining whereof, he said your Honour salvyd, he would spend the best Blood in his Body, and if I would not do the like, ye, and willingly Die, for your Comfort, I would I were in Hell, and I would I should receyve a Thousand Deths. Sir, this is all that I have done in that Matter, and if I have offended your Majestie therin, prostrate at your Majesty's Feet, I most lowlye aske Mercy and Pardon of your Highnes. Sir, ther was also laide unto my Charge, at mine Examinacion, that I had Retained contrarye to your Lawes; and what Exposycion may be made uppon Retaynours, I know not, but this will I saye, if ever I retayned any Man, but such onlie as were my Howshold Servants, but against my Will, God Confound me. Most Gracious Sovereign I have been so called on and sewyd to by them that said they were my Friends, that constrained therunto I retayned thair Chyldren and Friends, not as Retayners, for their Fathers and Parents did Promise me to finde them, and so toke I them, not as Retayners, to my great Charge, and for none Evil, as God best knoweth, interpret to the contery who will. Most humbley beseeching your Majestie of Pardon, if I have offended therin; and I do knowledge my self to have been a most miserable and wretched Siner;

and that I have not towards God and your Highnes behaved my self as I ought and should have done; for the which mine Offence to God, whiles I live I shall contynually call for his Mercy, and for mine Offences to your Grace, which God knoweth wer never malicious, nor willfull: And that I never thought Treson to your Highnes, your Realme, or Posteritie: So God helpe me, either in Word, or Dede; nevertheles, prostrate at your Majesty's Feet in what Thing soever I have offended; I appell to your Highnes for Mercy, Grace, Pardon, in such wise as shall be your Pleasure; beseeching the Allmightie Maker, and Redeemer of this World, to send your Majesty continuall and long Helth, Welthe, and Prosperitie, with Nestor's Yeres to Reigne, and your most Dear Son, the Princes Grace, to prosper alwayes, and conteneue after you: and they that would contrarye, short Life, Shame, and Confusion; Writin with the quaking Hand, and most sorrowfull Harte, of your most sorrowful Subject, and most humble Servant, and Prisoner, this Satyrday at the Tour of London.

Thomas Crumwell.

LXVIII.—*Questions concerning the Sacraments.*

The First Question.

WHAT a Sacrament is by the Scripture?

The Second Question.

What a Sacrament is by the Antient Authors?

The Third Question.

How many Sacraments there be by the Scriptures?

The Fourth Question.

How many Sacraments there be by the Antient Authors?

The Fifth Question.

Whither this Word Sacrament be, and ought to be, attributed to the Seven only? And whither the Seven Sacraments be found in any of the Old Authors?

The Sixth Question.

Whither the Determinate Number of Seven Sacraments be a Doctrine, either of the Scripture, or of the Old Authors, and so to be taught?

The Seventh Question.

What is found in Scripture of the Matter, Nature, Effect, and Vertue of such as we call the Seven Sacraments; so as although the Name be not there, yet whether the Thing be in Scripture or no, and in what wise spoken of?

The Eighth Question.

Whether Confirmation, *cum Christmate*, of them that be Baptized, be found in Scripture?

The Ninth Question.

Whether the Apostles lacking a Higher Power, as in not having a Christian King

among them, made Bishops by that Necessity, or by Authority given by God?

The Tenth Question.

Whether Bishops, or Priests, were First? And if the Priests were First, than the Priest made the Bishop?

The Eleventh Question.

Whether a Bishop hath Authority to make a Priest by the Scripture, or no? And whether any other, but only a Bishop, may make a Priest?

The Twelfth Question.

Whether in the New Testament be required any Consecration of a Bishop and Priest, or only appointing to the Office be sufficient?

The Thirteenth Question.

Whether (if it fortun'd a Christian Prince Learned, to Conquer certain Dominions of Infidels, having none but Temporal Learned Men with him) if it be defended by God's Law, that he, and they, should Preach and Teach the Word of God there, or no? And also make and constitute Priests, or no?

The Fourteenth Question.

Whether it be forefended by God's Law, that (if it so Fortune that all the Bishops and Priests of a Region were Dead, and that the Word of God should remain there unpreached, and the Sacrament of Baptism, and others unministred,) that the King of that Region should make Bishops and Priests to supply the same, or no?

The Fifteenth Question.

Whether a Man be bound by Authority of this Scripture, (*Quorum Remiseritis*) and such like, to confess his Secret Deadly Sins to a Priest, if he may have him, or no?

The Sixteenth Question.

Whether a Bishop, or a Priest, may Excommunicate, and for what Crimes? And whether they only may Excommunicate by God's Law?

The Seventeenth Question.

Whether Unction of the Sick with Oil, to remit Venial Sins, as it is now used; be spoken in the Scripture, or in any Antient Authors?

LXIX.—*An Answer to the former Queries; with some Remarks on them, in the King's Hand written on the Margin: Together with some Persons Names; but these are not written by the King.*

[Cotton Libr. Cleop. E. 5.]

Why then 1. SCRIPTURE useth the should we call Worde; but it defineth it not. them so?

2. In them is founde no proper Definition, but a general Declaration of the Worde, as a Token of an Holy Thing.

3. So named only Matri-

mony; in Effects moo; and at the lest 7, as we finde in the Scripture expounded.

Why these Seven to have the Name, more then the rest?

Arch.-Bp. Cant. St. David's. Why then hath the Church so long erred, to take upon them so to Name them?

Arch.-Bp. Cant. Then Penance is changed to a New Name, the Absolution of Penance. I read that without it we cannot be saved after Relapse, but not so of Absolution: And Penance to Sinners is commanded, but Absolution of open Crimes is left free to the Askers.

Laying on of Hands being an old Ceremony, is but a small Proof of Confirmation.

Arch. Cant. S. David's, Cox. Then shew where. Arch-bp. Cant. S. David's.

The Answer is not direct, and yet it proveth neither of the Two Parts to be grounded in Scripture.

Where is this Distinction? Now, since you confess that the Apostles did occupate the one Part,

mony; in Effects moo; and at the lest 7, as we finde in the Scripture expounded.

4. Auctors use the Word Sacrament, to signifie any Mysterye in the Old and New Testament; but spiritually be note Baptisme, Euckarist, Matrimonie, Chrisme, *Impositio Manuum*, *Ordo*.

5. The Worde, bycause it is General, is attribute to other thenne the Seven; but whether it ought specially to be applied to the One only, God knoweth, and hath not fully revealed it soe as it hath been received.

6. The Thing of al is found, but not named al Sacraments, as afore.

7. The Doctrine of Scripture is to teach the Thing, without Numbring or Naming the Name Sacrament, saving only the Matrimony.

Old Auctors Number not precisely.

8. Scripture speaketh,
(1.) Of Baptisme manifestly.
(2.) Of the Holy Communion manifestly.
(3.) Of Matrimony manifestly.
(4.) Of Absolution manifestly.

(5.) Of Bishops, Priests and Deacons, Ordered *per Impositionem Manuum cum Oratiōe*, expressly.

6. Laying of the Hands of the Bishop after Baptisme, which is a Parte of that is done in Confirmation is grounded in Scripture.

7. Unction of the Sick, with Prayer, is grounded in Scripture.

The Thing of Confirmation is found in Scripture; the Name Confirmation is not there.

Of Chrisma Scripture speaketh not expressly; but it hath been had in High Veneration, and observed synnes the Beginning.

9. The Calling, Naming, Appointment, and Preferment of one before an other, to be Bishop or Priest, had a Necessite to be don in that Sort, a Prince wanting. The Ordering appereth taught by the Holy Ghost in the Scripture,

which you *per Manuum Impositionem cum*
now confess *Oratione*.

belongeth to Princes, how can you prove that
Ordering is only committed to you Bishops?

Vbi hoc? 10. Bishops, or not after.
Arch-bp. Cant. 11. Scripture warranteth a
S. David's, Bishop (obeying High Powers
Cox. Arch. as his Prince Christianed) to
Cant. B. Da- Order a Priest, *per Manuum*
vid's. *Impositionem cum Oratione*:
And so it hath been from the
Beginning.

12. Of other, Scriptures
speakeeth not.

Manuum Impositio cum Oratione, is required, which is a
Consecration; so as only Ap-
pointing is not sufficient.

13. It is to be thought, that
God in such Care assisting
the Perfection of such an En-
terprize, would further teach
and inspire the Conscience of
such a Prince, what he should
and might doe, more then is
yet openly taught by the
Scripture: which, in that Case,
were a good Warrent to folow.
For a secret Vocation suppli-
eth, where an open wanteth.

14. Sinnes the Beginning
of Christes Church, wherein
Christ himself made Distinc-
tion of Ministers, the Order
hath had a Derivation from
one to another, *per Manuum*
Impositionem cum Oratione.
How it should begin again of
an other Face, where it fail-
eth by a Case, Scripture tell-
eth not; no Doctor writte of
it, that I have reade.

Arch. Cant. 15. Bounde ordinarily.

Arch. Cant. 16. They may, being before
Bp. S. David's, of their Prince auctorised to
Minister for open, publike,
dedly Synne.

Of Excommunication by
others, we rede not in the
New Testament.

Arch. Cant. 17. The Thing is in Scrip-
B. S. David's. ture, and in aunient Authors,
according wherunto the Use
should be: How it is in dede
used, is a Matter of Fact, and
not of Lernyng.

Against the 15th Article, these Names are set
down.

Yorke.	Curwen.	Edgworth,
Duresme.	Simon.	Day.
Carlisle.	Oglethorp.	Redman.
Winchester.		Robinson.

And a little below.

Canterbury.	Laton.
Hereford.	Tresham.
Rochester.	Cox.
Westminster.	Crayford.
S. David's.	

But these Lists are not in the King's Hand.

LXX.—Answers to these Queries.

[Cotton Libr. Cleop. E. 5.]

1. SCRIPTURE sheweth not what it is: but
useth the Worde *Sacrament* in Latyn, for the
Worde *Misterium* in Greek.

2. *Sacrament*, by the Authors is called,
Sacri Rei Signum, or *Visibile Signaculum*, *Sa-*
crosanctum Signaculum, *Visibile Verbum*, *Visi-*
bilis Forma Invisibilis Gratiae; and perfytt Dif-
finition we fynde noone.

3. In Scripture, we fynde no Determyne
Number of Sacraments.

4. There be very many in the most general
Signification; and there is no precise, or de-
termine Number of Sacraments in the An-
cient Authours.

5. Not only to the Seven; but to many
more. We fynde in the Olde Auctours, Ma-
trimony, the Holly Communion, Baptisme,
Confirmation, Ordre, Pennance, and Extrem
Unction. In Pennance, it is doubted of the
Name of *Sacrament*.

6. As touching the determinate Numbre of
Seven only, we fynd neyther in the Scripture,
nor Aunient Auctours, any such Doctrine
that ther shulde be Seven only.

7. Of Baptisme, Scripture speaketh, that by
it Synne be remitted.

Of *Eucharistia*; That we be united by it to
Christe, and receive thereby Spirituall Nur-
rishment, to the Comforte of our Soules, and
Remission of our Synnes.

Of *Matrimony*; That the Acte of it is made
Lawfull, and without Synne; and Grace given,
whereby to directe ordinately of the Lustes
and Appetites of the Fleshe.

Of *Pennance*; That by it we be restored
again to the Favour of God; from which we
did fall by Synne.

Of *Ordre*; That by it, Grace is given to
mynistre effectually in Preaching the Worde
of God, and Ministracion of the Sacramentes.

Of *Confirmation*, (which is conteyned in
Scripture, speaking *de Impositione Manuum post*
Baptisma) it appeareth by Scripture, how
thereby Encrease of Grace is given.

Of *Inunction of the Sick*, Scripture speak-
eth, that by Unction of the Sick, and Prayer
of the Priestes, Comforte is given to the Sicke,
and Synne be forgiven him.

8. *Impositionem Manuum post Baptisma*, which
we call Confirmation, we rede in the Scrip-
ture: But that it was don *Chrismate*, we fynde
not in the Scripture expressed. But in the
Olde Auctours, we fynde, that *Chrisma* hath
been used in the sayd Confirmation.

9. Making of Bishops hath Two Partes ; Appointment, and Ordering. Appointment ; whiche the Apostles, by Necessity, made by Common Election, and sometyne by their own severall Assignement, could not then be don by Christen Princes ; because at that Tyme they were not : And now, at these Dayes, apperteineth to Christian Princes and Rulers. But, in the Ordering, wherein Grace is conferred, as afore the Apostells did folowe the Rule taught by the Holly Ghoste, *Per Manuum Impositionem, cum Oratione et Jejunio*.

10. Christe made his Apostles first, which were of his Making bothe Prestes and Bishops ; but whether at one Time, some doubt.

After that, the Apostells made bothe Bishops and Prestes : The Names whereof in the Scripture be confounded.

11. A Bishop having Auctorite of his Christian Prince to give Orders, maye, by his Ministrye geven to him of God in Scripture, ordeyne a Preste. And we rede not, that any other, not being a Bishope, hathe, sence the Beginning of Christ's Church, ordered a Preste.

12. Onely Appointment is not sufficient, but Consecration, that is to saye, Imposition of Handes, with Fasting and Prayour, is also required. For so the Apostles used to order them that were appointed ; and so have been used continually : And we have not rede the contrary.

13. In that Necessite, the Prince and his Lerned Men shulde Preache and Teache the Worde of God, and Baptize. But as for Making and Constituting Prestes, the Prince shall and may thenne do, as God shall thenne by Inspiration teache him : Which God hath promised to do allwayes to his Church in Revling and Teaching every necessary Knowledge, where any Doubt requiring Discussion dothe arryse.

14. The Aunswer to the other Question next before, dissolveth this.

15. He that knoweth himself gylty of any secrete deadly Synns, must, if he will obtaine the Benefite of Absolucion ministred by the Preste, confesse the same secrete Synnes unto him.

Absolucion to be ministred by a Preste, if a convenient Preste may be had, is necessarie.

Absolucion by a Preste, is the surest waye, if he may be conveniently had.

16. Bishops and Prestes auctorised by the Prince, may Excommunicate, by Godes Lawe, for publike and open Crimes : But that other thenne Bishops or Prestes may Excommunicate, we have not rede in Scripture. Some Scolemen saye, that other thenne Prestes, or Bishops deputed thereunto by the Church, may Excommunicate ; because it is an Acte *Jurisdictionis*, and not *Ordinis*.

17. We fynde it spoken of in Scripture, and in Olde Authors.

LXXI.—The Examination of Q. Katherine Howard.

BEING again examined by my Lord of Canterbury of Contracts and Communications of Marriage between Deerham and me : I shall here answer faithfully and truly, as I shall make Answer at the last Day of Judgment ; and by the Promise that I made in Baptism, and the Sacrament that I received upon All-hallowes-Day last past.—First, I do say, that Deram hath many Times moved unto me the Question of Matrimony ; whereunto, as far as I remember, I never granted him more than before I have confessed : And as for these Words, “ I promise you, I do Love you with all my heart,” I do not remember that ever I spake them. But as concerning the other Words, that I should Promise him by my Faith and Troth, that I would never other Husband but him, I am sure I never spake them.

Examined what Tokens and Gifts I gave to Deram, and he to me :—I gave him a Band and Sleeves for a Shirt. And he gave me a Heart's-Ease of Silk for a New-Year's-Gift, and an Old Shirt of Fine Holland or Cambricke, that was my Lord Thomas Shirt, and my Lady did give it him. And more than this, to my Remembrance, I never gave him, nor he to me, saving this Sommer Ten Pounds about the Beginning of the Progresse.

Examined whether I did give him a small Ring of Gold upon this Condition, that he should never give it away.—To my Knowledge I never gave him no such Ring, but I am assured upon no such Condition.

Examined whether the Shirt, Band, and Sleeves were of my own Work.—They were not of my Work ; but, as I Remember, Clifton's Wife of Lambeth wrought them.

And as for the Bracelet of Silkworke, I never gave him none ; and if he have any of mine, he took it from me.

As for any Ruby, I never gave him none to set in Ring, nor for other Purposes. As for the French Fenel, Deram did not give it me, but he said there was a little Woman in London with a crooked Back, who was very cunning in making all Manner of Flowers. And I desired him to cause her to make a French Fenel for me, and I would pay him again when I had Money. And when I was First come into Court, I paid him as well for that, as for diverse other Things, to the Value of Five or Six Pound. And Truth it is, that I durst not wear the said French Fenel, until I had desired my Lady Breerton to say that she gave it me.

As for a small Ring with a Stone, I never lost none of his, nor he never gave me none.

As for Velvet and Satten for Billyments, a Cap of Velvet with a Feather, a quilted Capp of Sarcenet and Money, he did not give it me, but at my Desire he laid out Money for them to be paid again. For all which Things I paid him, when I came into the Court. And yet he bought not for me the quilted Cap, but

only the Sarcenet to make it of. And I delivered the same to a little Fellow in my Lady's House, as I Remember, his Name was Rose, an Embroiderer, to make it what Work he thought best, and not appointing him to make it with Freer's Knots, as he can testify, if he be a true Man. Nevertheless, when it was made, Deram said, What Wife here be Freer's Knots for Fraunce.

As for the Indenture and Obligation of an Hundred Pound, he left them in my Custody, saying, that if he never came again, he gave them clearly unto me. And when I asked him whether he went, he said he would not tell me untill his Return.

Examined whether I called him Husband, and he me Wife.—I do Answer, that there was Communication in the House that we Two should Marry together; and some of his Enemies had Envy thereat, wherefore he desired me to give him Leave to call me Wife, and that I would call him Husband. And I said I was content. And so after that, commonly he called me Wife, and many Times I called him Husband. And he used many Times to Kiss me, and so he did to many other commonly in the House. And I suppose, that this be true, that at one Time when he Kissed me very often, some said that were present,—They trowed that he would never have Kissed me enough. Whereto he answered,—Who should Lett him to Kiss his own Wife? Then said one of them,—I trowe this Matter will come to passe as the Common Saying is.—What is that, quoth he.—Marry, said the other, That Mr. Deram shall have Mrs. Katherine Howard.—By St. John, said Deram, you may guesse Twice and guesse worse. But that I should Wink upon him, and say secretly, What and this should come to my Lady's Ear? I suppose verily there was no such Thing.

As for Carnall Knowledge, I confess as I did before, that diverse Times he hath lyen with me, sometimes in his Doublet and Hose, and Two or Thre Times naked: But not so naked that he had nothing upon him, for he had alwayes at the least his Doublet, and as I do think, his Hose also, but I mean naked when his Hose were putt down. And diverse Times he would bring Wine, Strawberryes, Apples, and other Things to make good Chear, after my Lady was gone to Bed. But that he made any special Banquet, that by Appointment between him and me, he should tarry after the Keyes were delivered to my Lady, that is utterly untrue. Nor I never did steale the Keyes my self, nor desired any Person to steal them, to that Intent and Purpose to lett in Deram, but for many other Causes the Doores have been opened, sometime over Night, and sometime early in the Morning, as well at the Request of me, as of other. And sometime Deram hath come in early in the Morning, and ordered him very lewdly, but never at my Request, nor Consent.

And that Wilks and Baskerville should say,

what Shifts should we make, if my Lady should come in suddenly. And I should Answer, that he should go into the Little Gallery. I never said that if my Lady came, he should go into the Gallery, but he hath said so himself, and so he hath done indeed.

As for the Communication of my going to the Court, I remember that he said to me, that if I were gone, he would not tarry long in the House. And I said again, that he might do as he list. And further Communication of that Matter, I remember not. But that I should say, it grieved me as much as it did him, or that he should never Live to say thou hast swerved, or that the Teares should trickle down by my Cheeks, none of them be true. For all that knew me, and kept my Company, knew how glad and desirous I was to come to the Court.

As for the Communication after his coming out of Ireland, is untrue. But as far as I remember, he then asked me, if I should be Married to Mr. Culpepper, for so he said he heard reported. Then I made Answer, What should you trouble me therewith, for you know I will not have you; and if you heard such Report, you heard more than I do know

Katherine Howard.

LXXII.—*A Letter of Sir W. Paget's, of his Treating with the Admiral of France.*

An Original.

[Paper-Office.]

PLEASE it your most Excellent Majestie to be advertised that the 16th of this Present, I received Letters from my Lodes, and others of your Majesties Privey Counsaill, conteyning such several Conferences as your Majestie, and certain of your said Counsaill, have had with the French Ambassador there sithens my last Dispeche. And Yesterday having the Furst Opertunitie to speke with the Admiral, I said unto him, that albeit it was likelyhode that the King, his Master's Ambassador then in England, did from Time to Time advertise them of the Processe of the Matier now in Treatie; yet your Majestie reputing him to be a Man of Honor and singular Vertue, and such a one, as with Right Judgment doth consyder the hole State of his Master's Causes, with the Circumstances; and therefore conceiving no little Affection towards him, had commanded me to signifie unto him, to the Intent he might know certainly the Plainnes of every Thing, what Communication had now last been had with their Ambassador there. For the which, rising from his Seate, and making a gret and humble Reverence; after that he had given Thanks unto your Majestie, and with Two or Three Great Othes declared his Affection towards you: I entred the Accomplishment of your Majesties Commandment. And when I had declared unto him from Point to Point at length, and Word by Word (for it was a Lesson meet to be

learned without Book) as is conteyned in the said Letter, aswel the Communicacion had with your Counsaile at the First Congresse, and such Kingly and Philosophicall Conference as your Majestie had with him your self; as also the Seven Points uttered by your Majesties Counsaile at their last Assemblies; and finally, the Epiloge of all together pronounced of your said Counsaile as of themselves; which he herd all together, not without Twenty Sighes, and casting up his Eyes, for I marked him when he was not ware of it; accrossing himself, and gyving a gret Sigh, he saide, As for the Amytie which ought to be between our Masters, how much I have travailed, and do travaile for the Confirmation of it, God is my Judge; and almost all the World knoweth that I am an English-French Man, and that next after my Master, I esteem the King your Master's Finger, more than I do any Prince's Body in all the World, and would be glad to give all the Goods I have in the World, that this Matter went through between them; for I perceive by my Master that he will not lyve alone, and yet I am sure he will seek no new Friendship, nor accept none offred, until the King your Master have refused this. As touching this Matter, I knowe they be two Princes of such Honour, and of Wise Conduct in all their Things; that though this Marriage had never been spoken of, they would have continued Friends according to their Treaties, and this Overture was never opened, neither for Confirmation, nor for increase of Amitie between them; for greater cannot be, but Marriage and Commiccion of Blood with Blood, doth unite and knit Generation to Generation, and Posteritie; the Benefit whereof how great it will be; how many Inconveniences may thereby be avoided by Processe of Time; the Wisest Man may soner think then be able to express. But, alas, said he, what is Two Hundred Thousand Crowns to give in Marriage with so great a King's Daughter to Monsieur Dorleans. Four Hundred, Five Hundred Thousand is nothing to him; Monsier Dorleans is a Prince of great Courage; Monsieur Dorleans doth aspire to Great Things, and such is his Fortune, or els I am wonderfully deceived. It will grieve my Master much when he shall here of this basse Offer, as we have not herd yet from our Ambassador; I marvel thereof not a little; nay to tell you plainly, as one Friend shuld tell another, there is farre gretter Offers, if we would herken unto them, we might have in redy Money with the Daughter of Portugall, Foure Hundred Thousand Ducates, with the Increase that hath grown of it sithens her Father's Departure, which will amount to asmuch and more. At the Furst breaking of this Matter, it was said the Man must desyre the Woman; now that we have desired her, you will give nothing with her, for what is Two Hundred Thousand Crowns, and herewithall giving a

great Sigh, stayed. And I because I perceived his Tale, such as was meet to be answered, said unto him, Monsieur L'Admiral I have no more to say unto you on my Master's Behalf, then I have said unto you already. But for because you have made a long Discourse as it were sumewhat replying to that that I have reaported; if it shall like you to give me Leave to say myn own Fantasie, as a Man that would this Thing shuld take effect, if it may be equally done, I will saye it. Yes, quoth he, with all my Hart: Why shuld not we talke together friendly, as Two that be Servants to Two great Friends; and I neither to take your Words to be spoken as of an Ambassador, nor you to take my words to be spoken of him that holdeth the Place about his Master that I do? Sir, quoth I, as touching the Benevolence you bear unto my Master, you may think it well employed; as well for that my Master (I think) concerneth like Opinion of you in that Parte, as also for that you have proved my Master alwayes to be a perfect Friend unto your Master. And to saye to you frankly myn Opinion: Albeit I am no Man at Home, neither of great Place, nor of great Counsaile, yet have I bene of Court: And Men, you knowe, of like Sorte, whenne they mete together, will be oftentimes talking of Matiers that they have litle to do in, and bable of Heresayes. And I being one of that sorte, have many tymes herd, that my Master hath been allwayes much affected unto your Master, and hath shewed towards him great Kindness, when that if he would have taken Offers for the contrary, he might have had inestimable Benefites. Yea, and that he hath been so well mynded unto your Master, that neither the Maner of your Truce taken with the Emperor, nor your Strangenes at the Emperor's being here, nor Pole's Passage, nor the Conveying of Brancester, nor the Reteyning of the Hosyer that called himselfe Blancherose, nor Cowbridge, nor nothing els could alienate him from you, such hath been his Friendship towards you. And therefore, (I said) if you love him, *vous aves Raison*. And if you have set furth this Mariage for Love, let it appere. Is not Two Hundred Thousand Crowns a Faire Offer? I graunt you well, that Monsieur D'orleanns aspireth to Gret Things, and is of great Courage: And reason it is, for he is a Great King's Sonne; and such a King, as both may and must, if he will have his Courage mainteyned, give him wherewithall. It is not Reason, that my Master shuld mainteyn his Courage. My Master hath a Sonne of his owne, whom I trust he shall live to see a Man of Courage, and will, I doubt not, provide him thereafter. And as for his Daughter, he doth consyder her as Reason requyeth. Had King Lowys any more with one of my Master's Systers, than Three Hundred Thousand Crownes; and the King of Scotts, with another, any more than One Hundred Thou-

sand? If our Friendship be advisable unto you, (for that was his Terme) as you say it is, seke it by reasonable Meane, I doubt not but you shall obtaine it; and ask reasonably with her, and it shall be granted you to. By my truth, quoth he, and so we doe. Do you so; quoth I? I have allwayes noted you a Man of Reasone, and so reported you: Turne the Case, quoth I. Would you remitt Eight Hundred Thousand Crownes, discharge an Hundred Thousand a Year, for the Mariage of your Daughter? Yea, by my trowth, would I; quoth he. For the Eight Hundred Thousand Crowns I compte nothing: And as for the Pension, she shuld have redubed here in France; and we would be Amys to Amys, and Enemies to Enemies: I meane, *pour la Defence de nostre Estats*, quoth he. *Par nostre Dame*, quoth I, you shall not be myn Auditour. Here is all the Matier, quoth I. You take a wrong Pathe: You compte these Eight Hundred Thousand Crownes nothing; and we, if it were wayed in an indifferent Balance, think they should waye down Tenne Hundred Thousand. We have a Saying in England, "A Penny at a time is worth a Pound." He that should lend me Three or Four Hundred Crowns at my Nede, shuld do me even more Pleasure then to offer me Tenne Hundred when I neded not: So much esteme I Money lent at such a tyme. Consyder our Parte, quoth he, and we must knowledge it great: Consyder your Parte, quoth he, it is nothing. The Payn is past, and not to be reckened upon. You say not much amiss, quoth I, if we had an Evil Debter; but our Debter is Riche ynough, and a good Debter. And though he have been bold of a long Respite with his Friend, yet he will pay it, quoth I. I doubt not, quoth he, but the Princes will observe their Treaties. My Master hath, and will, I am sure, quoth I; and so I think will yours. I wot not what to say, quoth he. Marrye, quoth I, do that that I have said heretofore: Aske reasonably for the Dote, and make a Recyproque for the rest, if you would be eased of it. Marke this, for it is to be embraced, and a great Mariage to Monsieur D'orleanns. By my Trowth, quoth he, the Dote you have offered is nothing: And if I wer as King Lewys and the King of Scotts wer, I would rather take your Daughter in her Kyrtel, and more Honour wer it for me, then, being Monsieur D'orleanns, to take her with Eight Hundred Thousand Crowns. But I wote not what you meane by that Recyproque. Mary, quoth I, it is to do something again of like Goodnes to the Thing, that you desire to have done unto you. As, quoth I, you desire to have our Daughter, and for her you will give your Sonne: There is one for an other. Your Sonne is the Recyproque of our Daughter. You would have Two Hundred Thousand Crownes with her; the Recyproque of that must be a like Jointer. Here is Sonne for Daughter, Dowery for Dote. Now, if you

will be discharged of 600000 Crowns; what other Thing, that is as good, shall we have for that, and also for our Pension? Devise a Reciproque. O Monsieur L'Ambassadeur, quoth he, I understand your Reciproque well. The King your Master is a Gentle Prince, and a Great Prince; and what Grive shuld it be to him, to lett passe Eight Hundred Thousand Crowns, and ywys we be not able to pay them. In Faith, quoth I, seing he hath borne so long with you for all, he will be contented to bear with you sumwhat longer for sum: And if you will give some in Hand, I think he will give you Terms for the rest. Ah Monsieur L'Ambassadeur, quoth he! and shoke his Head. As for the Pension, quoth he, you shall have a Reciproque here, a Dowery mete for it. Nay, quoth I, your Relative agreeth with a wrong Antecedent. My Master is the Antecedent, and the Reciproque must be to him, and not to Monsieur D'orleans, for he should have the Benefite by it. Nay, quoth he, it is your Master's Daughter, and it is no more but for your Master to give from himself to his Daughter. Ywys, the Queen of Navarre's Daughter is a greater Mariage. And as for the Eight Hundred Thousand, if I were a right Man, and able to give, I would paye a great Pece of it my self, er it shuld stick. What the Queen of Navarre's Daughter is, I know not, quoth I: But if you might have my Master's Daughter upon these Conditions, you might say, you had such a Mariage as was never herd of. And here we stay'd both. At the last, quoth he, sudenly, When it was told me Yesternight, that you sent to speke with me, I thought it was for these Matiers: And all this Night I have turned and tossed, and thought upon them. I would God it had never been spoken of, if it take not effect. And evyn now cummyth into my Head the Overture that the King your Master made ones unto me. What Overture was that, quoth I? Mary, quoth he, the Overture of the Mariage of the Lady Elizabeth, his Daughter; you to have had Recompence for the perpetuel Pension upon Monsieur de Vandome's Lands: And for the Pension Vyager, to have bene converted to a Estate. Without any other Recompence, quoth I? Yes, quoth he. We shuld have bene Enemies to Enemy, and left the Bishop of Rome. That was sumwhat, quoth I; and yet not a Reciproque; because you shuld not have given as good as you tooke. But then, was none Arrerage, quoth I? And here he paused again. I will tell you my Fantasy, quoth he; but you shall promise me by your Faith; that I shall never heare of it again. I woll speke it unto you, as a Friende to a Friende; and peradventure neither of both Parties will like it. Sir, quoth I, you shall never take Dishonour by Things you shall say to me. What, quoth he, if the Overture shuld take effect in one Parte? As how, quoth I? Mary, quoth he, the Arrerage to be remitted, for the Ma-

riage of your Daughter. And because you think it great, we to becom Friends to Friends, and Enemys to Enemys, and so to enter Warre together: And of that, that shuld be conquered by commyn Expenses, to lay out first a Recompence for your Pension Viager, and the perpetuel Pencion to be supplied, as the King your Master devised. How like you this Devise, quoth he? Mary, said I, if you will heare a Fool's Answer, I like it not: For what need we to fight for that we have already? Mary, quoth he, then you shuld have it in *perpetuum*. What if you desyred this for a Reciproque? Mary, quoth I, peradventure my Master might purchase more Land another waye than that might cost him. Why shuld we desire Warre, quoth I; we have no Quarrell? It is true, quoth he; but we would be the Authors. And if you covenanted to be Enemye to Enemye, would you not joyne Warre with us? By my Trough, Sir, quoth I, you be entred now into a Deep Matier, which passeth my Capacitie. It is a great Matier indeed, quoth he: But I talk with you privement, neither because I would have you to declare this to your Master, nor for that I will declare it to myne: And yet both you and I may use Meanes to the same Ende. Well, quoth I, I see you make Cursey at the Matier, and would have a great Commodity, and yet are loth to offer for it. But I say unto you as a Friend, Aske, and offer reasonably, and go roundly to worke, and make an ende of it. For, I fear, I may say to you, if you will not, others will. Yea, quoth he, we knowe the Emperor practiseth with you, as he doth with us; and that the Bishop of London hath brought him Three fayre Palfreys from the King your Master, for a Present. I name no Man, quoth I: But whether the Emperor practiseth with you, I reoport me to his Offers and his Demands. I think, he practiseth with us both, quoth he, onely to dissever us: For with your Master he will not joyne, onles he will returne again unto the Pope. For so his Nuntio told the Chancellor, and the Chancelour told the Queen of Navarre; who fell out with him upon the Occasion of that Conference, and told him, he was ill ynough before, but now sithens he hath gotten the Marke of the Beast, (for so She called it, because he was lately made Priest) he was worse and worse. But to my Purpose, quoth he: I think the Emperor practiseth with us both; he seeketh nothing els, but to dissever us. You speake of his Offers and his Demands, quoth he; knowe you what they be? No, quoth I. And yet, indeed, I did cume by the Knowledge of them within 24 Howres before. Mary, quoth he, he would make the Duke of Orleans King of Naples, and give us the Seigneurye of Flanders. They be faire Offers, quoth I: But what be his Demands? Wherat he smiled. By my Trough, quoth he, I will tell you. He desirerh a Renunciation of the Title of Milan and Navarre, and the Restitution of Pied-

mount and Savoy. What say you to it, quoth I? The King, my Master, will none of it, quoth he; for he thinketh, that the next War that shuld fall, being so great Distance between the Father and the Sonne, the Emperor would send the Duke of Orleans to his Father, *une Baton Blanche*. I have herd saye, quoth I, the Duke of Cleves also labourerh now sore to have his Wife Home, and smyled therewith. Why, quoth he, heare you any thing? Yea, mary, quoth I; I hear saye, the Emperor is in great Practise with the Duke of Cleves; and that he hath made him Half a Promise, that for to have Gelders quietly, he and his Wife will renounce the Title of Navarre. Which indeed I had never herd. But musing upon the Word before, it came into my Head at that Time, and chauncyng then to speake it, I strucke the Admirall into a great Dumpe. Wherin, when he had pawsed a great while, I said, Sir, I desease you. No, no, Monsieur L'Ambassadeur, quoth he: She is too young and sickly to go out of this Country. When Monsieur de Cleves, quoth he, hath done the King some good Service, and declared himself to all the World to be *pour Le Roy*, then shall he have his Wife. You know what you have to do, Sir, quoth I: But seeing you see the World so full of Practises, it is good Dealing with them that meane plainly. Yo say Trough, quoth he; and so it is. We knowe, the Emperor doth nothing but practise with us, as he doth with your Master: And we knowe, how he offereth your Master, to accord hym with the Pope, without Breache of his Honour; and that it shall be at the Pope's Suite. I am privye, quoth I, of no suche Mattiers; but if the Emperor desyre my Master's Friendship, I cannot greatly blame him, consyderinge he knoweth partely by his own Experience, and partely by evident Tokens towards other Men, my Master is a Friendly Friend. And as for the Bishop of Rome, quoth I, if he sue to be restored to my Master's Favour again; I think it will be herd for him to obteyn it, for Vertue and Vice cannot stand together in one Predicament. Call you him Vice, quoth he, he is the very Divil. I trust once to see his Confusion. I have begune to pick him a little, I trust to pick him better. Every Thing must have a Tyme and a Beginning. But when begin you, quoth I; I think, quoth he, er it be ought long. The King, my Master, will converte all the Abbeis of his Realme into the Possession of his Laye Gentlemen, and so furth by little and little, (if you will join with us) to overthrow him alltogether; why may not we have a Patriark here in France? Which Purpose, I think, he doth perceive, and his Legate therfore, now in Almayn, offred that for a Reformation there should be a Council called, and appointed the Place either Mantua, Verona, or Cambray: He had as lief be hanged, quoth he, as have a General Council; and even then will that be his Sentence. I would

fayne see you ones begyne somewhat, quoth I. A Monsieur Le Ambassadeur, quoth he, I am sherewdely matched. Why so, quoth I, is not your Master a King, and if he mynde that you speak of, who can match you? He savoreth Wondrous well, quoth he, but every Thing I saye must have a Tyme: who was a greater Champyon for the Pope then was your Master, now who is more contrary? If they might ones, quoth he, speke together, I think it will be one of the grettest Benifites that ever came to Christendome, but that cannot well be, untill these Matiers cum to some nerer Point. The Faulte is not in us, quoth I, that it is not at a nerer Point. Nor it shall not be long of us, quoth he; but peradventure sum of your Master's Counsaill moveth him more to the Emperor's Friendship. And what is that Friendship in comparison of this Friendship. England is a Kingdome perpetual, and so is France. Our Masters, their Children, their Succession, may joyne for ever. We be under one Clyme, and of one Complexion: We be at Hande one to another. The Emperor is but one, and when he is Dead, sum Almayn may be Emperor, I wot not who. Truth it is, Spayne is a Kingdome, but what is that alone? As for Flanders, it shall be our Friend if we joyne together. And as for Italy, when the Emperor is Dead, who shall be Master trowe you. And if the Emperor might live allways, what is his Friendship? He careth not if Friend, Father, and all together shuld sinke, so as his insatiable Desyre to Reign might be satisfied: Did he not suffer Two of his Brethren-in-Lawe to perishe for lack of Fifty Thousand Crowns; furst the King of Hungarye, and after the King of Denmark, whom he might have restored with Ten Thousand Crowns? He is a Covetous Man, saving the Honour of a Prince, and yet he is now base ynough, and therefore let us take him while he is Lowe, before he take his Breth. Sir, quoth I, you are a Man of a great Trade, and knowe to Discourse of Things better than I am able to conceyve. If you esteem the Effect of this Matier so necessary for you, and the Emperor's Friendship such as you speke of; take then a direct waye for the compassing of it. And if you have any Thing in your Stomachs, that you would have uttered, but not to many, let your Ambassadour utter it to sum one, and lett him utter it not coldly, but frankly; and that is the next waye to make an Ende. Would God, Monsieur Le Ambassadeur, quoth he, it lay in my Hande, it shuld then be sone at an Ende. Put to your Good Will, quoth I, in an Honest Cause, God will help you: I marvaile much, quoth he, we here not from our Ambassador there; so do I, quoth I, by lykelyhod he is ill at ease, or his Man is sike by the Way, or some other like Matier. When send you into England, quoth he: I have no great Matier to write of, quoth I; and yet I am determined within a day or two to send into England; for I have ap-

pointed my Bank to be made at Paris, but now I must sende to have it changed to Lyons; because I here saye the King goeth thither. I pray you, quoth he, conveye a Lettre to our Ambassadeur in England, which I will send to you to-morrow, which I promised him. And brake our Communication, and so ready to depart, and standing, I asked him whither the Ambassadeur was come to the King out of Almayn, or no? He asked me which Ambassadeur? I told him for Aid against the Turk. No, no, quoth he; Thinketh Men my Master is so unwise to aid the Emperor and King Ferdinand for the Defence of Hungarye, their private Dominion? Should my Master mainteyn their State at his Dispens, which keep his State from him? Not but if it wer to defend Almayn, my Master would help the best he could. What doth the King your Master? Gyveth he any Ayde? I know not, quoth I, that any hath been yet asked. If any be, I think his Majesty will make a reasonable Answer; and thus we departed.

Sir, your Majestie hath heard truely reported, the diverse Communication and Varietie of Matier that hath passed between the Admirall and me: Wherin when I consyder myn accustomed Protestations me thinketh, he shuld take none Advantage of me; and on the other side, when I remember the Simplesnes of my Wit, with the Scarcitie of myn Experience, joynynge therewithall their Proceeding with other your Majesties Ambassadeurs heretofore, whose Saing they reaporthe at Will for their Purposes; I cannot but tremble, fearing that sumthing may have passed me to hotely, sum what to coldly, sumthing spoken more than neded, or sumthing left out that shuld have been spoken. But sure you ar my Sayntuary, and my Trust is only in your Equanimitie; whom I beseech most humbly of your gracious and favourable Interpretation, and of your Benignitie, to consyder that this is the first time that ever I came in *arenam*; and he with whom I am matched, is an old Player; nevertheless, if I had Experience, or Wit to judge a Man, I would think him by his Words and Countenance to be none Imperiall, and an utter Enemye to Rome; and yet I must note a Practise in him, for that he hath promised me twice one shuld be sent over, and none is yet sent. And besides that, whereas he hath told me heretofore, that no Man knewe of this last Treatye, but he and Madame Destampes, adding yesterday the Queen of Navarre. I know of the Demands the Ambassadeur hath made there, by other Meanes then by your Majesties Signification: But your Majestie knoweth him farre better I am sure, than my foolish Wit can comprehend. And therefore I leave to your most Excellent Wisdom the Judgment of his Proceedings, the Circumstance whereof your Majestie knoweth without Addition or Dimunicion of any thing, as nere as I could carye it away.

As touchinge the Occurrents of this Court

it may please your Majestie to be advertised, that the Emperor's Grand Escuyer passed by Paris Eight Days ago into Flanders, and came not att the Court.

It is said here that the Emperor is in great Practise, with your Majestie, for the Marriage of the Lady Mary your Majesties Daughter, which they think here the rather to be true, for that you have sent the Bishop of London to be Ambassador there, whom they note here to be an Imperial, Saing commonly that the Marriage between France and England is dashed.

Certain Merchants of Lyons, and Monsieur Langey, a Partener with them, have Sentence for them of Threescore and Tenne Thousand Crowns against the State of Florence, and Reprisalls out for Execution.

Salmaiti and Antenori, Two Florentynes, having their Houses in Lyons, who wer *fidejussors de soluendo indicato*, be fled into the Emperor's Dominion, into Bresse.

The Florentynes take the Matier previously, and think their is no Justice in France, for they had moved their Case before in all the Universities and Courts of Italy, and thinking it out of Doubt, offred to put it to the Judgement of France, wherof now they repent them, and will in no wise stand to it. And to advertise your Majesty of the Case briefly; the State of Florence bought of certain Marchants of Lyons a Quantitie of Wheat to such a Sume, to be delivered at Florence before such a Day. The Wheat arryved not before Eight Daies after the Tyme appointed. The Florentines, constreyned by Necessity, provided themselves other ways, and say the Bargain is voyde. The Lyonnois alledge *tempestatem* for the Lett, and say that *emptio is contractus bonæ fidei*, and that therefore the Florentynes must fullfill their Bargayn; and so leaving their Wheate there, went there wayes.

Error is founde in the Admirall's Processe, and the Sentence revoked; wherby the Application of his Lands to the Crown, and the *Amende Pecuniaire* that he shuld have made to diverse Townes here in Bourgoyn is annihilated, and he *restitutus in integrum*.

I thinke your Majestie heareth from your Agent at Venice that James Bey, sumtyme a Christian Man, is cuming from the Turque in Ambassade to Venice; and, as I think, by this Time arryved there, if the Empereur have not intercepted him, who hath layed waye for him in Ragusa: His cuming is nothing pleasant to the Venycians; the Cause therof being as the Venycians conjecture, the same that I have written to your Majestie before; that is to saye, Passage through their Cuntrey, or to be Enemyes to Enemyes, or to redeem the same with sum great Sumes of Money, if nothing els be asked.

Seignior Horacio being heretofore accustomed to be lodged at the Court, or near as the Place required, is lodged now Four Leaggs of, and yet the King lyeth in a great

Town; wherof the Nuntio's Secretarye complayning to the Admirall, the Admirall answered him in Coler, he had one gyven him, and he refused it. We cannot give him here a Palais as though he were at Paris, and turned his Back, and would talk no longer with the Secretary.

I sende unto your Majestie herewith an other Charte of Algiers, set furth after a sorte, with the Emperor's Assiege before it; the Plate wherof varieth from the other I sent your Majestie before: And yett I trust your Majestie will take the same in good Parte: for as they came to my Hands, being sent to such Personages as they wer; thone to the French King, and this to the Duke of Ferrare; I thought it my Duety to sende both unto your Majestie, leaving unto your Excellent Wisedome the Judgment, whither this, or the other be true, or neither of them bothe.

I sende also unto your Majestie a little Book, both printed here in Paris, conteyning the Conclusion of their Dyet in Almayn against the Turk; whither the same be true, or no, I doubt not but your Majestie knoweth by such Advertisements as you have out of those Partes. And thus having nothing els to writte unto your Majestie at this Time, I beseeche God to send you most prosperously and long to Reaigne. From Chabliz in Bourgoyn, the 19th of April.

Your Majesties
Most Humble, Faithful, and
Obedient Subject, Servant,
And Daily Oratour,
William Pagett.

POSTSCRIPT.

AFTER I had Written to your Majestie this Letter redy to send the same furthwith; and deferring the Dispeche onely upon Attendance of the Admirall's Letter, to be conveyed into England; because the same came not, I sent the same Night one to the Courte, which is Four long Leaggs hens to the Admirall to know his Minde therin; which Messenger he returned to me with this Letter herinclosed, written and defaced as your Majestie seith the same; upon Motion wherof, I was at his Lodging the next Day, by Eight in the Morning, but I found him not there. At my cumming a Letter was delivered me from certain of your Majesties Privy Counsail, the Tenor wherof, both before and sithens I have observed as far as my Wit can extend, like as your Majestie rather by your great Judement, and gracious Interpretation of my Discourses, then by my simple Writtings may gather. Anone cummeth Monsieur Admirall, accompanied with Monsieur Longeville, Governour to the Duke of Orleans, and with more Solemnitie than was wont to be, took me with them to the Church, to passe the Tyme (they said) untill the King wer up. Monsieur Longeville left

the Admirall and me walking, and entring Communication after this Sorte.—Monsieur Le Ambassadeur, I have been bold to put you to this great Payne this Morning; but this Matier troubleth me so sore, that I am at my Wittes Ende: By* — I could not sleep for it all this Night. We have received Letters from our Ambassadeur in England, conteyning the same Discourses that you have declared, which my Master is sorye to heare; mervailing that the King, his good Brother, would offer that Summe to his Sonne with his Daughter, that some of his Gentlemen would not accept. The Pope offered to Monsieur de Guyses Sonne, with his Neyce, Two Hundred Thousand Crownes, and he refused it. To see us so farre asunder, after so long a Traitye, by† —, it greveth me. For you must understand, that all which be of Counsaile about my Master, be not of one Opinion. And upon the Receipte of our last Letters, it was said to me, We told you wherto the Enterpryse of this Matier would cum at length: But surely I have never repented me, nor myn Affection can never diminishe, for the Friendship that hath been showed on your Parte, aswell in commyn, as to my particular. And as for the Pope's and the Emperor's Lyes and Falsetes, we know well ynough. Wherefore, for the Love of God, let us growe to some Friendly Point. After I had declared unto him for some Recompence of his Affection, what good Affection I beare to France; I said unto him, Monsieur L' Admirall, you knowe, we commun now privately, and therefore you shall hear my private Opinion. Seing that you knowe other Men's Proceedings with you to have been so indirect as you speake of, and (as your self hath confessed unto me oftentimes) that the King's Majestie, my Master, hath been so perfect and sincere a Freinde unto you at all Tymes; embrace this Friendship; consyder this Friend; and think that he is to be deysred rather with One Hundred, than any other with Tenne Hundred. You said, your Master will not live alone. Ywys, my Master may have Company enough, if he would slippe out of the Couple from you. Yea, quoth he, I know; but so will not every Man of this Counsaile knowe, their Faulseties. True it is, quoth he, your Friendship hath been much, and we do recognise it, and think our selfs in Obligation to requite it. But we can do no more than we can do. But to come to a Point; the Matier consisteth in these Termes. Within these Two Yeres, we shall owe you a Million; after the which Tyme, we must pay you during the King your Master's Life (God grant it be long) a Hundred Thousand Crownes yearly, and afterward Fyfty Thousande perpetually, you saye. As for the Pencions, quoth he, there may be sumwhat sayde for Things that shuld be done by Treaties: For our Defence, Things shuld have been done; Shippes

and Men, and I wot not what. And here he began to hack and to hume. Monsieur Le Admirall, quoth I, speke out plainly: for if you have any thing to say in that Parte, I can answer. Well, well, quoth he, let those Things passe: You can clayme no Pencion yet these Two Yeres. And herewithall the King sent for him. With whom, after Masse, he went to the Standing in a Forest hereby; promising me to return ymedyately after Dynere, and praying me hartely to tary his Return. Monsieur Le Admirall, quoth I, in his Eare, if you talk with the King your Master of this Matier, deduce him to some Conformitie. I speake for the Affection I beare unto you: For I may say to you, there be others that woee harder thenne you, and yet hitherto we have not given like Eare. But you know, a Man may droppe Water so long upon a Stone, that it may sooke in. And herewith, Monsieur Longeville took me at his Hand by and by, and had me to Monsieur D'orleans Lodging, where I had an exceeding gret Feast and Chere. About Two of the Clock the Admirall sent for me; and after our Meting, every Man avoided out of the Chamber. Monsieur Le Ambassadeur, quoth he, let us devise some good Meane, to joyne these Two Princes together. Then must you, quoth I, go another way to work. Devide your Treatye into Two Partes: Treatate a Mariage, and treatate the Redemption of the rest you desyre. Well, be it, quoth he: But I understand not yet very well your Reciproque; (and here he began to be plaisant in his Countenance, and to set his Wordes merily:) And yet, quoth he, our Ambassador writteth of the same Terme, but I wot not what. You will not, quoth I, understande it: But you must learne it; for els I feare (wherof I would be wondrous sorye) that this Matier will not go forward. Let me hear again, quoth he. I told him even the same Lesson, that is declared in the former Parte of this Letter. It is not, quoth he, a Hundred Thousand Crownes, or Two Hundred Thousand, that can enriche my Master, or improverishe yours: And therefore, for the Love of God, quoth he, let us go roundly together. We aske your Daughter, quoth he: For her, you shall have our Sonne, a gentyle Prince, quoth he, and set him out to Sale. We aske you a Dote with her; and for that after the Som you will give, She shall have an Assignment after the Custome of the Country here. And as for the rest, quoth he, what Reciproque demand you? What will you, that we do for you? As for the rest of the Money, quoth I, take Order for the Payment of it; and for the Pencions, devise a Reciproque. Devise you, quoth he, what you will have us to do for it. Nay, quoth I, offer you furst, for it passeth my Capacite: And Reason is so; for the first Commodity shall be yours. It is no Mattier, quoth he; we will offer furst, and you shall aske next: Or you shall offer furst, and we shall aske

* An Oath.

† An Oath.

next: All is one. But I will now, as I did laste Daye, speke unto you after myn own Passion, after myn own Affection; for I would all the World knew I am not Imperial. And here, with many Qualifications and Termes, he set forth his Passion and Affections. You will give us your Daughter, and a Summe with her, (it maketh no Matier what); howbeit, I trust, your gentle Prince will aske no Money of us: And as for the Reciproque of the rest, and therewith stayed. Well, quoth he, to speake frankly to you myn Affection; will you enter the Warre with us against the Emperor? and be Enemye to Enemye, for the Defence of all such States as we have at this present, and of such as we shall Conquere together; or of such as shall be comprised in Treaty: The King your Master to sett upon Land in Flanders, Tenne Thousand Englishmen, and we Tenne Thousand Frenchmen; Pay the Wages of Five Thousand Almayns, and we of asmany; Finde Two Thousand Horsemen, and we Three Thousand; Finde a certain Number of Shippes, and we as many. And yett shall the King my Master chaffe the Emperor in other Places, he was never so chaffed: and spende a Hundred, yea Two Hundred Thousand Crowns a Month other wayes. And of such Lands as shall be conquered, the Pencion furst to be redoubled, and the rest to be devided equally. What a Thing will it be to your Master, to have Graveling, Dunkirk, Burburg, and all those Quarters joining to his Calais? Mary, quoth I, all the Craft is in the Catching. And here I put him a foolish Question; What if you spent your Money, and conquered Nothing? Mary, quoth he, then should the Pencion stand still as it standeth. Monsieur Le Admirall, quoth I, these Matiers you talk of, be of too great Importance for my Witt; and I have also no Commission to medle in them. But to saye my Fantasie, I knowe of no Quarrel that my Master hath against the Emperor. —*quoth he, why say you so? Doth he not owe your Master Money? Hath he not broken his Leages with him in 600 Points? Did he not provoke us, and the Pope also, to joine for the Taking of your Realme from you, in Preye for Disobedience? And hath he not caused even now the Pope, to offer a Council at Mantua, Verona, Cambray or Metz; (which Place he added now last) the Chief Cause wherof, is to pick you? A Pestilence take him, fause Dissembler, quoth he: Saving my Duty to the Majestie of a King. If he had you at such an Advantage, as you maye now have him, you should well knowe it at his Hande. And here he went furth at large against the Bishop of Rome, and the Emperor; discoursing what Commoditie shuld ensue of this Warre; and that he would have it in any wise beginne this Yere, now that the Emperor wer so lowe; and had, as he

saiethe, for all his Millions, never a Sols. And that he would the Matier should take effect shortly; for the Yere goith awaye: reckning how many Moneths wer now lost mete for the Warre: And how the Conquests should be fortified in the Winter; and the Warre recommenced in the Sommer. And that their Chiefe Points resolved, his Master shuld (if your Majestie would) turne into Picardy, to Entrevieu. And a great Discourse, Sir, passing min Experience, shewing themselves by his Wordes and Countenance wonderfully gredy of presant Warre: which when he had ended; What say you, Monsieur Le Ambassadeur, quoth he? Will you saye nothing to me in this Matier? Sir, quoth I, and told him Trueth, I wote not what to saye. Why do you not, quoth he? Open the Bottom of your Stomack to the King my Master, quoth I, by your Ambassadour there, by whom you have begun and treated this Matier. And also I noted in our other Conference, that you would not have these Discourses reappointed again of your Mouth. Monsieur, quoth he, this is indeed but my Devise. Howbeit, to speake frankly to you, I have spoken nothing therin, but I think to perswade my Master to it: And write so to the King your Master, quoth he, and also the hole Devise. That shall be as you will, quoth I. Nay, quoth he, I pray you to write, so as you write as devised of me; and repeted the Overture hole together, as is before expressed. Sir, quoth I, seing you require me, I will write it, so that you will promise me to confirme my Tale by your Ambassadour there. Yes, quoth he; and clapt his Hande in mine. But I pray you, quoth he, send one in Diligence, that no Tyme be lost. Will you not write, quoth I? Yes, quoth he: But your Post will be there before ours. And so departed.

Sir, I beseeche your Majestie most humbly on my Knees, graciously to accept my Good Will, albeit my Witt be not able to serve you in so great an Affaire; and to pardon me, of your most Gracious Goodness, if any Thing have been said, more or less thenne was meet to have been spoken for the Advancement of your Purposes: Of my Faulte wherin, if it should please your Majestie to advise me of, I should have the more Witt another Time, and take the better Hede in a semblable Case: For surely, Sir, I have an exceeding Good Will to serve you; and if my Witt wer as good, I am assured I should serve well, and that knoweth God: To whom I pray daily, for your prosperous and long Continuance. From Chabliz, the 22d of April.

Your Majesties
Most Humble, Faithful and
Obedient Subject, Servant,
And Daily Oratour,
William Pagett.

To the King's Most Excellen Majestie. 1542.

LXXIII.—*Bishop Thirleby's Letter concerning the Duke of Norfolk and his Son.—An Original.*

[Paper-Office.]

I WOULD write unto you my Harte (if I coulede) against those Two Ungracious, Ingrate, and Inhumane *non Homines*, the Duke of Norfolk and his Sonne. The Elder of whom, I confess that I did Love, for that I ever supposed him a true Servant to his Master; like as both his Allegiance, and the manifold Benefits of the King's Majestie bounde him to have been; but nowe when I sholde begyn to wright to you herin, before God I am so amased at the Matter, that I know not what to say; therefore I shall leave them to receyve for their Deads, as they have worthily deservyd; and thank God of his Grace that hath openyd this in Tyme, so that the King's Majestie may see that reformed: And in this Point, wher Almighty God hath not now alone, but often and sondry Tymes heretofore, not only lettèd the Malice of such as hathe imagenyd any Treason against the King's Majestie, the Chiefe Comforte, Wealth, and Prosperite of all good Englishmen next unto God; but hath so wonderfully manifest, that in suche Tyme that his Majesties High Wisdom myght let that Malice to take his Effecte, all good Englishe cannot therfore thanke God enough. And for our Parts, I pray God, that we may thorough his Grace, so contynue his Servants, that herafter we be not founde unworthy to receyve suche a Benefyte at his Hands. On Christmas Even, about 10 of the Clocke after Noone, here aryved Somerset with the Letters of the King's Majesties most Honourable Counsell, Dated the 15th of December at Westminster, wherby I perceyved the Malicious Purpose of the said Two ungracious Men: And for the Execution of the King's Majesties Commandment declared in the same Letters, I suyd immediately for Audience to the Emperor, who entred this Town within halfe an Houer after Somerset was come. The Emperor praied me of Pacience, and to declare to the Secretarie Joyse, that I wolde saie to him. For he said he had determined to repose him selfe for 3 or 4 Days; and had therfore for that Tyme refused Audience to the Nuntio, the Ambassador of France, and the Ambassador of Venice, which had sued for Audience. On Christmas-Day on the Morning, at nine of the Clocke, Joyse came to my Lodginge, to whom I declared as well as I coulede the great Benefits theis ungracious Men had receyved at the King's Majesties Hands, and how unkindly and traytorously they went about to searve him, with the rest as myn Instructions led me. The King's Majestie, my Master (taking the same Affection to be in the Emperor, his good Brother, towards him, that his Highnes hathe to the Emperor, (ut *Amicorum omnia sint communia, gaudere cum gaudentibus, flere cum flentibus*,) hath commanded me to open this Matter to the Emperor: That as naturally all Men,

and much more Princes, ought to abhorre Traytors, and specially suche as had receyved so great Benyfites as theis Men had: So his Majestie might rejoyse that the King's Highnes his good Brother had founde forthe this Matter, or the Malice coulede be brought to Execution. Secretary Joyse said that he would Advvertise the Emperor, herof accordingly, and after a little Talke of the Haughtiness of the Earle of Surrey, and a few Salutations, he bade me fare well. When I asked him for Monsieur de Grandevela, to whom I said, that I wolde tell his Tale, for that I doubted not but that he, and all Honest Men wolde abhorre such Traytors: He said that he was not yet come, but he wolde this Day Advvertise him herof by his Letters; for I wright (quoth he) daily to him. Albeit that this be the Hole, and the Effecte of that I have done in the Execution of the King's Majesties Commandment, declared in my said Lord's Letters, yet I will as my Dutie is, Answer a-part their said Letters to the King's Majestie: herin I dare not wright. For, to enter the Matter, and not to detest that as the Cause requireth, I think it not convenient. And again on the other side, to renew the Memorie of these Mens Ingratitude, (wher with all Noble and Princely Harts above all others be sore wounded) I thinke it not Wisdome. Therefore I beseeche you hartely, amongst other my good Lords, there to make my most humble Excuse to his Majestie for the same. This ungracious Matter that hath happened otherwise then ever I could have thought, hath caused you to have a longer Letter than ever I have bene accustomed to wright. Ye shall herwith receyve a Scedule of Courte Newis, whiche havynge lernyd while I wrote this; Secretary Joyse hathe prayed me to sende the Letter herwith enclosed to the Emperor's Ambassador in England, which I pray you to cause to be delivered, and hartely fare you well. From Halebourne the Christmas-Day at Night, 1546.

Your assured Loving Friend,

Tho. Westm'.

Herewith ye shall also receyve the Copie of my Letters of the 19th of this Mongth, sent by Skipperus, &c.

LXXIV.—*A Letter of the Duke of Norfolk's, after he had been examined in the Tower.*

[Titus B. 1. P. 94.]

My very good Lords, whereas at the being here with me of my Lord Great Chamberlayne, and Mr. Secretary, they examynd me of dyvers Thyngs, which as near as I can call to my Remembrance were the Effects as here after doth ensue.

First, whether ther was any Cipher betwene me, and any other Man:—For Answer wherunto, this is the Truth, there was never Cipher between me and any Man, save only such as I have had for the King's Majestie, when

I was in his Service. And as God be my Judge, I do not remember that ever I wrote in Cipher, but at such Time as I was in France. My Lord Great Master that now is, and my Lord of Rochford being in Commission with me, and whether I wrote any then, or not, as God help me, I do not remember; but and I wrote any Thing, I am sure both their Hands were at it: And the Master of the Horse privy to the same: I do remember that after the Death of the Bishop of Hereford, Fox, it was shew'd me that the said Bishop had left a Letter, which I had sent him, amongst his Writings, which being found by a Servant of his, that is now with Master Deny, who shew'd the same to the Bishop of Durham that now is, he caused him to throw the same in Fier; as I do remember, it was my said Lord Bishop of Dureham that advised him to burn it: And as I also do remember, the Matter that was conteyned therein, concerned Lewde Speaking of the Northern Men after the Time of the Comotion against the said Cromwell: If there had been any Thyng concerning the King's Majestys Affairs, neyther the Bishope, nor he, were he now alyve, would not have concealed the same; and whether any Part of that was in Cypher, or not, as I shall Answer to God, I do not remember.

Theffect of another Question there asked me, was, as near as I can call to my Remembrance, Whether anie Man had talked with me, that and ther were a Good Peace made betwene the King's Majestie, the Emperor and the French King, the Bishope of Rome would brek the same againe by his Dispensation? And whether I enclined that waies, or not, to that Purpose?—As God help me now, at my most Nede, I cannot call to my Remembrance, that ever I heard any Man living speak like Words. And as for mine Inclinations, that the Bishope of Rome should ever have Authority to do such Thing; if I had Twentie Lives, I would rather have spent them all against him, than ever he should have any Power in this Realme: For no Man knoweth that better than I, by Reding of Stories, how his Usurped Power hath increased from Time to Time. Nor such Time as the King's Majestie hath found him his Enemy, no living Man hath, both in his Harte and with his Tounge, in this Realme, in France, and also to many Scottish Jantlemen, spoken more sore against his said Usurped Powre, then I have done, as I can prove by good Witnes.

Also my said Lord and Mr. Secretary asked me, whether I was ever made privy to a Letter, sent from my Lord of Wynchester and Sir Henry Knevet, of any Overture made by Grandville to them, for a Way to be taken between his Majestie and the Bishope of Rome; and that the said Letters should have come to his Majestie to Dover, I being there with him.—Wherunto this is my true Answer: I was never at Dover with his Highnes since my Lord of Richmond died, but at that Time,

of whose Death Word came to Syttingborne: And as God be my Helpe, I never heard of no such Overture, save that I do well remember, at such Time as Sir Francis Biryan was sore sike, and like to have died, it was spoken in the Councill, that my Lord of Winchester should have said, He cou'd devise a Way, how the King's Majestie might have all Things upright with the said Bishope of Rome, and his Highnes Honour saved. Suche were the Words, or much like. Wherupon, as I had often said in the Councill, one was sent to the said Sir Francis, to know, if ever he heard the said Bishope speake like Words; which he denied: And as I do remember, it was Sir Rauf Sadeler, that was sent to the said Sir Francis. And to say that ever I heard of any such Overture made by Grandville, or that ever I commoned with any Man concerning any such Mater, other than this of the Bishope of Winchester, as God be my Help, I never dyd; nor unto more thenne this, I was never prevy.

Now, my Good Lords, having made Answer according to the Truth of such Questions as hath been asked me, most humblie I beseeche you all to be Mediators for me to his most Excellent Majestie, to cause such as have accused me (if it might be with his high Pleasure) to come before his Majestie, to lay to my Charge afore me, Face to Face, what they can say against me: And I am in no dout, so to declare my selfe, that it shall appere I am falsly accused. And if his Pleasure shall not be, to take the Paine in his Royall Person, then to give you Commandment to do the same. My Lords, I trust ye thinke Cromwell's Service and mine hath not be like; and yet my Desire is, to have no more Favour shew'd to me, than was shew'd to him, I being present. He was a fals Man; and sewerly I am a trewe poore Jantleman.

My Lords, I think surelie there is some fals Man, that have laid some great Cause to my Charge, or else I had not be sent hither. And therefore, eftsonys most humblie I beseeche to finde the Names, if they and I may not be brought Face to Face, yet let me be made privy what the Causes are; and if I do not answer truely to every Point, let me not live one Howre after: For sewerlie I would hide nothing of any Questions that I shall know, that doth concern my self, nor any other Creature.

My Lords, there was never Gold tried better by Fier and Watter than I have been, nor hath had greater Enemys about my Sovereign Lord, than I have had, and yet (God be thanked) my Trough hath ever tried me, as I dout not it shall do in theis Causes. Suerly, if I knew any Thought I had offended his Majestie in, I would suerly have declared it to his Person.

Upon the Tuysdaye in Whitsonweek last past, I broke unto his Majestie, most humbly beseeching him to helpe, that a Mariage might be had between my Daughter and Sir

Thomas Semour: And whereas my Son of Surey hath a Son and divers Daughters; that, with his Favour, a Crosse Mariage might have been made between my Lord Great Chamberline and them. And also when my Son Thomas hath a Son, that shall (be his Mother) spend a Thousand Marks a Yere, that he might be in like wise married to one of my said Lord's Daughters. I report me to your Lordships, whether myn Intent was honest in this Motion, or not. And whereas I have written, that my Truth hath been severely tried, and that I have had great Enemies. First, The Cardinall did confes to me at Asser, that he had gone about Fourteen Years to have destroyed me; saying, he did the same by the setting upon of my Lord of Suffolk, the Marquis of Exeter, and my Lord Sands; who said often to him, that if he found not the Means to put me out of the way, at length I should seuerly undo him.

Cromwell, at such Tyme as the Marquis of Exeter suffred, examined his Wife more streitly of me, then of all other Men in the Realme, as She sent me word by her Brother, the Lord Montjoy. He hath said to me himself many times, My Lord, Ye are an happy Man, that your Wife knoweth no Hurt by you; for if She did, She would undo you.

The Duke of Buckingham confessed openly at the Bar, (my Father sitting as his Judge) that of all Men living he hated me most, thinking I was the Man that had hurt him most to the King's Majestie: Which now, quoth he, I perceive the contrary.

Rice, who had married my Sister, confessed, that (of all Men living) he hated me most; and wished many times, how he might find the Meanes to thrust his Dagger in me.

What Malice both my Neecys, that it pleased the King's Highnes to maarie, did bere unto me, is not unknown to such Ladies as kept them in this Sute; as my Lady Herberd, my Lady Tirwit, my Lady Kynston, and others, which heard what they said of me. Who tried out the Falshod of the Lord Darcy, Sir Robert Constable, Sir John Bulmer, Aske, and many others, for which they suffer'd for? But only I. Who shewed his Majestie of the Words of my Mother-in-Law, for which She was attainted of Misprision? But only I. In all Times past unto this Time, I have shewed my self a most trewe Man to my Sovereign Lord. And since these Things done in Tymes past, I have received more Proffight of his Highnes, then ever I did afore. Alas! who can think, that I, having been so long a trew Man, should now be false to his Majestie? I have received more Proffight then I have deserved: And a Poore Man, as I am, yet I am his own near Kinsman. For whose Sake should I be an untrew Man to them? Alas, alas, my Lords, that ever it should be thought any Ontruthe to be in me.

Fynally my good Lords eftsonys most Humble I beseech you to shew this scrible Letter to his Majestie, and all joyntle to beseech his

Highnes to grante me the Petitions that are conteyned in the same, and most especyall to remyt out of his most Noble Gentle Hart such Displeasure as he hath conceived against me: and I shall dewryng my Lyff pray for the continuence of his most Royall Estate long to endure.

By his Highnes Poor Prisoner,
T. Norfolk.

BOOK IV. V. AND VI.

I.—*Instructions given by Luther to Melancthon 1534; of which, one Article was erroneously published by me in my 11d Vol. and that being complained of, the whole is now published.*

Cogitationes meæ sunt: (viz. Lutheri.)

PRIMO ut nullo modo concedamus de nobis dici, quod neutri neutros antea intellexerint. Nam isto pharmaco non medebimur tanto vulneri, cum nec ipsi credamus utrumque verum hoc esse, et alii putabant à nobis hoc fingi, et ita magis suspectam reddemus causam, vel potius per totum dubiam faciemus, cum sit communis omnium. Et in tantis animorum turbis, et scrupulis non expedit hoc nomine addere offendiculum.

Forsan novum.—Secundo, cum hactenus disenserimus, quod illi signum, nos Corpus Christi assuerimus, plane contrarii in Sacramento. Nihil minus mihi videtur utile, quam ut mediam et novam sententiam statuamus: Qua et illi concedant Corpus Christi adesse verè, et nos concedamus panem solum manducari. Ut enim conscientiam taceam, considerandum est certe; Quantam hic fenestram aperiemus in re omnibus communi cogitandi: Et orientur hic fontes questionum et opinionum: Ut tutius multo sit illos simpliciter manere in suo signo: Cum nec ipsi suam nec nos nostram partem, multo minus utrique totum orbem petrahemus in eam sententiam: Sed potius irritabimus ad varias cogitationes. Ideo vellem potius ut sopitum maneret dissidium in duabus istis Sententiis, quam ut Occasio daretur infinitis Quæstionibus ad Epicurismum profuturis.

Tertio, Cum stent hic pro nostra Sententia, primum Textus ipse apertissimus Evangelii, qui non sine causa movet omnes Homines, non solum pios: Secundo, Patrum dicta quam plurima, quæ non tam facillè possunt solvi; nec, tuta Conscientia, aliter quam sonant, intelligi, cum bona Grammatica textui fortiter consentiat. Tertio, Quia periculosum est statuere, Ecclesiam tot annis per totum Orbem caruisse vero Sensu Sacramenti; cum nos fateamur omnes, mansisse Sacramenta et verbum, etsi obruta multis abominationibus.

Quarto, Dicta Sancti Augustini de Signo, quæ contraria nostræ Sententiæ videntur, non

sunt firma satis contra ista jam tria Dicta. Maximè, cum ex Augustini Scriptis clarè possit ostendi, et convinci, eum loqui de Signo præsentis Corporis, ut illud, contra Adamantum, non dubitavit Dominus appellare Corpus suum, cum daret Signum Corporis sui: Vel de Signo Corporis Mystici, in quo valdè multus est, præsertim, in Joanne: Ubi copiosè docet, manducare Carnem Christi, esse in Corpore mystico; seu, ut ipse dicit, in Societate, Unitate, Charitate Ecclesiæ: Istis enim Verbis utitur.

Quinto, Omnium est fortissimus Augustinus, quod dicit, Non hoc Corpus, quod videtis, manducatur estis, &c. Et tamen Conscientia memor apertorum Verborum Christi, (Hoc est Corpus meum) hoc dictum S. Augustini facilè sic exponit: Quod de visibili Corpore loquatur Augustinus, sicut sonant verba (Quod videtis) ita nihil pugnat Augustinus cum claris verbis Christi: Et Augustinus infirmior est, quam ut hoc uno dicto tam incerto, imo satis consono, nos moveat in contrarium sensum.

Sexto, Ego S. Augustinum non intelligo aliter (sic et ipse Patres ante se forte intellexit) quam quod contra Judeos et Gentes docendum fuit, apud Christianos non comedi Corpus Christi visibiliter, et more corporali. Hac ratione Fidem Sacramenti defenderunt. Rursus contra Hypocritas Christianorum docendum fuit, quod Sacramentum non esset salutare accipientibus, nisi spiritualiter manducarent, id est, Ecclesiæ essent uniti et incorporati. Et hac ratione Charitatem in Sacramento exegerunt. Ut ex Augustino clarè accipi potest; qui, absque dubio, ex prioribus Patribus, et sui Seculi usu, ista accepit.

Septimo, Istis salvis, nihil est quod à me peti possit. Nam et ego hoc dissidium vellem (Testis est mihi Christus meus) redemptum non uno Corpore et Sanguine meo: Sed quid faciam? Ipsi forte Conscientia bona capti sunt in alteram Sententiam. Feramus igitur eos. Si sinceri sunt, liberabit eos Christus Dominus. Ego contra captus sum bona certè Conscientia (nisi ipse mihi sim ignotus) in meam Sententiam. Ferant et me, si non possunt mihi accedere.

Si verò illi Sententiam suam, scilicet de Præsentia Corporis Christi cum Pane, tenere velint, et petierint nos invicem tamen tolerari; ego planè libenter tolerabo, in spe futuræ Communione. Nam interim communicare illis in Fide et Sensu non possum.

Deinde, Si politica Concordia quæritur, ea non impeditur diversitate Religionis: Sicut novimus posse Conjugia, Commercia, aliaque politica constare, inter diversæ Religionis Homines: Primo Corinth. 7. Christus faciat, ut perfectè conteratur Satan sub nostris pedibus. Amen.

Nostra autem Sententia est, Corpus ita cum Pane, seu in Pane esse, ut reverà cum Pane manducetur: Et quæcunque motum vel actionem Panis habet, eandem et Corpus Christi. Ut Corpus Christi verè dicatur ferri, dari, accipi, manducari, quando Panis fertur, datur,

accipitur, manducatur; id est, Hoc est Corpus meum.

Coll. Corp. Christi,

Febr. 4. 95-6.

We have collated this with the Original Paper of Luther, and find it to agree exactly.

Witness our Hands,

John Jaggard.

Rob. Moss.

Will. Lunn.

II.—*The Lady Mary's Letter to the Lord Protector, and to the rest of the King's Majesty's Council, upon their suspecting some of her Household had encouraged the Devonshire Rebellion.*

[Ex MS. D. G. Cooke.]

MY LORD,

I HAVE received Letters from you; and others of the King's Majesty's Council, dated the 17th of this present, and delivered unto me the 20th of the same, whereby I perceive ye be informed, that certayn of my Servants should be the Chief Stirrers, Procurers, and Doers in these Commotions; which Commotions (I assure you) no less offend me than they do you and the rest of the Council. And you write also, that a Priest and Chapleyn of mine, at Sampford Courtney in Devonshire, should be a Doer there. Of which Report I do not a little marvel; for, to my Knowledge, I have not one Chapleyn in those Parts. And concerning Pooly, my Servant, which was sometime a Receiver, I am able to answer, that he remayneth continually in my House, and was never Doer amongst the Commons, nor came in their Company. It is true, that I have another Servant of that Name dwelling in Suffolk; and whether the Commons have taken him or no, I know not, for he resorteth seldom to my House. But by Report, they have taken by Force many Gentlemen in these Quarters, and used them very cruelly. And as touching Lionell my Servant, I cannot but marvel of that Bruit, specially because he dwelleth within Two Miles of London, and is not acquainted within the Shire of Suffolk or Norfolk; nor at any time cometh into these Parts, but when he waiteth upon me in my House, and is now at London about my Business, being no Man apt or meet for such Purposes, but given to as much Quietness as any within my House.

My Lord, it troubleth me to hear such Reports of any of mine, and specially where no Cause is given, trusting that my Household shall try themselves true Subjects to the King's Majesty, and honest quiet Persons; or else I would be loath to keep them. And where you charge me that my Proceedings in Matters of Religion, should give no small Courage to many of those Men to require and do as they do: That Thing appeareth most evidently to be untrue, for all the Rising about these Parts is touching no Point of Religion: but even as

ye ungently, and without desert charge me, so I, omitting so fully to answer it, as the Case doth require, do and will pray God, that your new Alterations, and unlawful Liberties, be not rather the Occasion of these Assemblies, than my doings, who am (God I take to witnesse) inquired therewith. And as for Devonshire, no indifferent Person can lay their Doings to my Charge; for I have neither Land, nor acquaintance in that Country, as knoweth Almighty God, whom I humbly beseech to send you all as much Plenty of his Grace, as I would wish to my self. So with my hearty Commendations, I bid you farewell. From my House at Kenninghall the xxth of July.

Your Friend to my Power,

MARY.

III.—*A Letter of Christopher Mont concerning the Interim.*

Christophorus Montius S. D.

Wolph. Musculo.

[Ex MS. Tigur.]

Cum harum Lator mihi indicasset se Dominum nosse, nolui eum sine meis ad te reverti literis. Cum ego Augusti discederem: discessi autem, hujus nihil dum ibi innovatum fuit per Ecclesias, sed optimi quique vehementer verebantur Superstitiones inducendas propediem. Concionator ad S. Georgium mihi significavit, Senatum à Concionatoribus eflagitare, ut modo in his calamitatibus civitatem non desererent, sed porro in ea permanerent, se eos maturè et in tempore certos facturos, modo viderint superstitionem imminere, quasi modo non in media urbe dominetur. Rogavit quoque Senatus, ut Concionatores Populo Interim quam compositissimis et coloratissimis verbis possent, proponerent, quod major pars recusarunt, dicentes se hoc Scriptum laudare nulla ratione neque constantia posse, quod communi suffragio damnassent, duo tamen se id facturos receperunt, quod et factum audivi ad S. Crucem et Mauricium. Non dubito te audiisse, de eo Scripto, quod huc nuper allatum fuit ex Saxonia. Utinam Germana virtus et Constantia alicubi permanens emineat, ut si non fortiter agendo, saltem fortiter adversa propter Domini gloriam ferendo, professionem et officium nostrum testentur. Dux Gemini pontis Augusti discessisse dicitur, ut qui Interim indicationem et promulgationem Diocesano præstandam et committendam dixerit, neque se neque suos huic executioni idoneos Ministros esse. Tamen qua conditione dimissus sit, certo nondum didici. Bremenses discessisse audio nondum reconciliatos, nam tam graves eis conditiones præscribi audio, ut quas omnino etiam si eas acceperint, præstare non possint. Multi putant consultò tam gravia præscribi, ut sub specie contumaciæ et obstinationis, obsidione pressi et expugnati Frisiæ jungantur. Civitas quoque ea plurimis rebus

agendis aptissima est, ut quæ supra Visurgim et Albim posita accessum aperiat ad Chersonesum totam occupandum. Qua lege Constantienses redierint domum ex Domino nosse cupio. Rogo quoque ut mihi significare velis quæ concordia et communicationis spes ipsas inter se Helvetis sit. Literas quas ad me perlatas voles, cura ad D. Bucerum adferri. Bene vale. Argentinae 18. Jul. 1548. Literas tectas exuras.

IV.—*A Part of a Letter of Hooper's to Bullinger, giving an Account of the Cruelty of the Spaniards in the Netherlands.*

Nos 14. Aprilis relicta Colonia, iter versus Antwerpiam, per Campiniam Brabantinam, sterilem ac arenosam, instituimus. 18. ejusdem, venimus omnes, Dei Gratia, salvi et incolumes Antwerpiam. 20. Die, Precibus Oratoris Regis nostri, qui apud Cæsarem nunc agit, compulsus, Bruxellam me contuli unà cum Joh. Stumphio, ut videret mollitiem ac miseras Aulæ, præterea servitutem Civium Bruxellensium, qui jam Hispanorum Imperium, latrocinium ac furtum, violationem Filiarum, Uxorum impudicitiam, minas denique ac plagas perditissimæ Gentis ferre coguntur; ut Statum ac Conditionem suæ Patriæ altius consideraret, ardentius pro illo oraret, ac diligentius suos admoneret, ut alienis malis edoctos cautiore redderet. Cæsarem non vidimus, quod rarè Cubiculum suum egreditur, nec Filium, qui Pascha suum egit extra Civitatem, in Monasterio quodam. Ducem Saxoniae Jo. Stumphius videt per fenestram. Ego bis fui in Aedibus illius valdè humaniter acceptus à suis Germanis, qui ei adhuc inseruiunt, ad numerum 30. Voluit Dux, bis vel ter, me admittere ad Colloquium; sed impedivit semper primi Capitanei Hispanorum præsentia. Vivit constanter in sua Fide. Non valet, quantum ad Valetudinem Corporis spectat, de liberatione illius nulla penitus affulget spes, nisi quod absit, Religionem suam mutet: non malè sperat de Verbo Dei. Catus Landgravius Captivus detinetur Auldenardi, septem milliariibus à Gandavo: Homo omnibus numeris miser et inconstans: nunc omnem Obedientiam Cæsari, ac Fidem pollicetur; Missam, ac cætera impia sacra, obviis ulnis amplectitur, nunc Cæsarem, cum suo interdito, execratur ac detestatur. Dominus misereatur illius; misère affligitur, ac meritas poenas perfidiæ suæ jam luit. Et vidimus, præterea Lazarum Scuendi proditorem illum, quem nostis. De Brandeburgensi, ac aliis Germanis, Hispanorum mancipiis, nihil opus est quod scriberem. Legatus Papæ, per totam Quadragesimam, in sua Aula esse concionatus, quàm impiè non scribam. Hoc tamen pro certo scio, non bene convenire inter Papam et Cæsarem, nec inter Gallum ac Cæsarem. Uterque valdè sibi timet à Cæsare: Cæsar vicissim à fulmine Papæ maximè timet. Jam agitur seriò inter illos, an Concilium Generale Tridenti, an Bologniæ sit celebrandum.

Papa urget, mandat, rogat ac jubet, ut Cæsar consentiat de Bolognia: Is renuit, negat ac pernegat, omnibus modis: et potius dicit se omnes Amicitias cum Papa desinere, quam illum locum, Bologniam scilicet, admittere: Quid monstri in hoc, ex parte Papæ, lateat, facile divinare licet. Diffidit Regno suo valde; nam hoc didici ab Oratore nostro, quod si Cæsaris Confessor esset mediocriter pius, esset maxima spes, quod brevi in Cognitionem Christi induceretur. Nam apertè mihi retulit, et Cæsarem, et Consiliarios suos omnes regi, impelli, duci ac trahi, per Confessorem, qui omnia Papæ suasu et concilio agit. Et facile credo: Nam ante septem Menses, cum Cæsar adhuc erat in superiore Germania, fuit derelictus à suo Confessore, quod crudelius voluit sævire in pios Viros, et in integrum Papatum restituere. Cæsar obtulit ei Episcopatum in Hispania, ad 20. Millia Coronatorum per Annum: neglexit Cæsaris Liberalitatem, et Cæsarem ipsum hisce Verbis, Ecclesiæ Christi me solum debeo, sed non Tibi, non Dono tuo, nisi Ecclesiæ mavis majori studio inservire. Jam de Cæsaris animo ergo Helvetiam. Omnes in hoc consentiunt illum vestræ libertati hostiliter invidere, propterea nullum non movere lapidem, ut rumpat inter vos concordiam: si hac via res non succedat, omnia aget pollicitationibus. Cave's igitur, ne lactet vos inani spe. Denique absque dubio vos aggrediatur hostili manu, non ut sic vincat, vel multos ex suis exponat periculo, sed ut vobis incutiat timorem. Rogo itaque ut unanimiter ac mutuò vos diligatis, Deum timete, sanctè vivite, strenuè pugnatè, ac expectate Victoriā à Deo, qui procul dubio vobis aderit ac defendet. Adhuc putem vobis non imminere periculum, sed sitis semper parati: et absit procul omnis securitas, ne obruat inopinantes. Adhuc Cæsar bene scit, se non posse pro Voto uti rebus Germaniæ. Doluit illi sapius, (ut accepi à Viris fide dignis) aliquid tentasse in Religione: quidem si Germanis permisisset liberam maximè fuisse in re illius. Aiunt Cæsarem brevi profecturum, Gandavum et à Gandavo iterum petiturum Bruxellam, vel ascensurum versus Spiram. Copias militum habet prope Bremam ac civitates maritimas, sed otiosas: Nihil proficiunt res, à civibus multum timetur, indies magis ac magis Civitates suas muniunt et comeatum habent ad quinque annos, non multum Cæsaris gratiam amplius ambiunt. Quam graves exactiones à suis Cæsar jam exigit credo se non ignorare. Dicam tamen tristem ac deplorandam Orationem, quam effudit pia mulier, hospita nostra in Campinia: Si inquit ferre potuerim in sinu meo magnam ac jam nunc molestam turbam liberorum meorum, fugerem ac per stipem victum quærerem, nam Cæsare ac Reginæ exactores labores sudores nostri exantlant. Hac ex parte Angli etiam jam valde laborant, concessa est Regi quinta pars omnium bonorum. Sed adhuc de Helvetia unum. Heri 25. Aprilis invitatus ad prandium à quodam cive Antverpensi, qui

optimè novit Helvetiam, ac sæpe in omnibus civitatibus Helvetiorum exposuit merces suas, is mihi retulit, se frequenter vidisse in aula Cæsaris ex eo quod Cæsar superiorem partem Germaniæ reliquerit, publicos Ministros Civitatis Lucernanæ, nam bene novit illos ex colore vestium, metuendum est, ne arcana patriæ per hujusmodi patefiant, vel aliquid majus malum lateat.

The rest of the Letter relates to private concerns.

V.—*The Oath of Supremacy, as it was made when the Bishops did Homage in King Henry the VIIIth's Time. The last Words were struck out by King Edward the VI.*

[Ex MSS. Rymer.]

YE shall say and swere as foloweth, I shall be Faithful and True, and Faith and Trowth I shall bere unto your Majestie, and to your Heires Kings of this Realme; and with Liff and Lymme, and Erththelie Honour for to Live and Dye as your Faithful Subject, agayne all Persons of what Degre, State, or Condition soever they bee: And I shall preferre, sustayne, and mayntayne the Honour, Surtie, Right, Preheminance, and Prerogatif of your Majestie, and your Heires Kings of this Realm, and Jurisdiction of your Imperiall Crowne of the same, afore and agaynst all manner of Persones, Powers, and Auctorities whatsoever they bee: And I shall not witynglie do, or attempt, nor to my Power suffer to be done, or attempted any Thing, or Things, prively, or apartly, that may be to the Dymunition, or Derogation of your Crowne of this Realme; or of the Lawes, Liberties, Rights, and Prerogatifes belonging to the same, but put myne effectual Endeavour from Tyme to Tyme, as the Case shall requier to advance and increas the same to my Wit and uttermost of my Power: And in nowise hereafter I shall accept any Othe, or make any Promise, Pact, or Covenant, secretly or apertlye by any maner of Means, or by any Colour of Pretence to the contrary of this my Othe, or any Parte therof. And I shall be diligentely attendant uppon your Majestie, and to your Heires Kings of this Realme, in all your Commaundements, Causes, and Busynesses. And also I knowledge and recognize your Majestie ymmediately under Almightye God to be the Chieff and Supreme Hede of the Church of England, and clayme to have the Bishepriche of Chester, Holye and allonlye of your Gift: And to have and to hold the Profites Temporal and Spiritual of the same allonlye of your Majestie, and of your Heires Kings of this Realme, and of none other: And in that sorte and none other, I shall take my Restitution owt of your Handes accordinglye, utterly renownsing any other Suit to be had herefore to any other Creature liffyng, or hereafter to be, except your Heires. And I shall to my Wit, and uttermost of my Power

observe, keep, mayntayn, and defende all the Statutes of this Realme made agaynst the Reservations and Provisions of the Bishop of Rome, called the Pope, of any of the Archiebushopriches, or Busshopriches in this Realme, or of other your Domynions. And also I shall observe, fullfill, defende, mayntayn, and kepe to the uttermost of my Power all the hole Effects and Content of the Statute made for the Surtie of your Succession of your Crowne of this Realme, and all the Causes and Articles mentioned and conteagned in the saide Statute : And also all other Statutes made in confirmation, or for the due Execution of the same. And all theis Things I shall do without colour, fraude, or any other undue Mean agaynst all Persons, Powers, and Auctorities of the World, whatsoever they be. And in noe wise for any maner of Cause, Colour, or Pretence, prively, or apertlye I shall move, do, or attempt ; nor to my Power suffer to be done, or attempted any Thing or Things to the contrary herof, So help me God, all Sayntes, and the Holye Evangels.

Per me Roland' Co. et Lich' Electum.

VI.—*A Letter of Peter Martyr's to Bullinger, of the State of the University of Oxford, in the Year 1550, June 1.*

[Ex MS. Tiguri.]

S. D. LITERIS tuis vir eximie mibique in Christo plurimum observande, longè antea respondisse debueram, ad quod faciendum, non solum institutum officium inter amicos, verum etiam quod suavissimæ fuerunt et bene comitatæ aliis symmistarum epistolis jucundissimis : vehementer extimulabar sed quando reddita sunt adversa valetudine nonnihil afflictabar : et statim ut convalui, ea mole negotiorum penè sum oppressus, ut quod maximè cupiebam facere non licuerit, cujusmodi autem fuerint hæc occupationes paucis expediā. Præter quotidianas Interpretationes Pauli, quod totum ferme hominem sibi vendicat, si velit in eis pro dignitate versari, accessit ex legibus modò latis à Regia Majestate, huic Academiæ novum onus. Quippe decretum est, ut frequenter publicæ Disputationes de Rebus Theologicis habeantur, hoc est alternis hebdomadis, quibus mihi præcipitur, ut et intersim et præsim. Deinde in hoc Regio Collegio ubi dego, singula quaque septimana, Theologicæ Disputationes agitantur, quæ cum ad illas audiendas aditus omnibus patet, identidem publicæ dici possunt, hisque sum constitutus pariter, atque aliis censor. Est itaque cum adversariis perpetuò luctandum, et quidem pertinacissimis, quò fit, ut velim nolim facillè cogar, alias non rarò seponere literas, et vocationi cui sum obstructus, totum tempus mihi concessum transmittere. Verum certè scio boni consules, nec in malam partem capias (quæ tua est humanitas) quod a contemptione profectum non esse animadvertes. Gaudeo quas scripseram literas, abs

te hilari lætoque animo fuisse susceptas : neque vulgares ago gratias, quod tuum præsidium, si quid me possis cojuvare, tam promptè atque alacriter offers. Recompenset Deus istum Animum, ut ego illum sincera charitate complector ! Hic verò scitò negotium religionis procedere non quidem eo successu, eoque ardore quo velim, sed tamen plus quàm nostra peccata mereantur, et aliquantiò felicius, atque mihi ante quatuor menses polliceri ausus essem. Permulta certè sunt quæ nobis obstant, cumprimis adversariorum copia, concionatorum inopia, et eorum qui profitentur Evangelium crassa vitia, et quorundam præterea humana prudentia, qui judicant religionem quidem repurgandam sed ita vellent demutari quam minimè fieri possit, quod cum Animo sint et *judicio civiles*, existimant maximos motus republicæ fore perniciosos. Verum tu ipse cernis, cum innumeræ corruptiones, infiniti abusus, et immensæ superstitiones in ecclesia Christi passim inoleverint, fieri non posse ut justa habeatur instauratio nisi quæ deflexerunt in vitium, ad suos genuinos ortus purissimos fontes et inadulterata principia revocentur. Satan astutè sanctos conatus aggreditur, vellet enim hoc prætextu q. numerosissimas papatus relinquere reliquias. Partim ne homines ejus facillè obliviscentur. partim verò ut reditus ad illum facilior maneret. At vicissim inde Consolationis hausimus, quod Regem habemus verè sanctum, qui tanto studio Pietatis flagrat, ea est, hac ætate, prædictus Eruditione, eaque Prudentia jam nunc et Gravitate loquitur, ut omnes in admirationem stuporemque se audientes, convertat. Quamobrem, orandus est Deus contentissimis Votis, ut eum Regno et Ecclesiæ multò diutissimè conservet. Sunt et complures Heroes, Regnique Proceres, bene admodum sentientes ; et aliquos Episcopos habemus, non pessimos, inter quos est uti signifer Cantuariensis. Deinde in eorum Album cooptatus est Hooperus, magna porro bonorum omnium lætitia ; utque audio, contigit ei Populus non malus : Me illum spero visurum, quando ad suum Episcopatum iter faciet. Nam si Glocestriam se conferet, quæ est ejus Ecclesia, per nos hac transibit. Quo autem pacto duci potuerit, ut fieret Episcopus, referrem pluribus, nisi compertissimum haberem, illum ipsum (quæ est ejus in te observantia) omnia fusissimè scripturum. Est alius præterea Vir bonus, Michael Coverdallus, qui superioribus annis agebat in Germania Parochum : Is multum in Devoniam, et prædicando, et interpretando Scripturas, laborat ; eum te probè nôsse arbitror, qui Excestrensis Episcopus fiet. Nilque potest commodi, ut et utilis fieri ad Religionis Repurgationem, quam si homines hujus farinae ad Ecclesiæ Administrationem impellantur. Contulit etiam se huc Dominus Alasco, quum ejus Phrysia Imperatorum *Interim* admisit, utque olfacio, Londini Germanorum Ecclesiæ præerit ; quod mihi vehementer placet. Dedit nunc apud D. Cantuariensem, Accepisti jam

quo loco nostræ Res in Anglia sint, quæ adhuc nonnihil melioris spei efficit; Pax ista, cum Rege Gallorum facta, quæ videtur indies magis corroborari. Solum nonnulli verentur, ne in bonorum perniciem, quod jactitare incipiunt Papistæ celebretur Concilium: Verum si sapuerimus et hoc genus Cogitationum, in Deum rejiciamus. Sermones quos edidisti, fuerunt hoc tempore utiles moniales, qui ut ex mediis Scripturis sanctis recitati sunt, ita et grati fuerunt; et spero, non absque fructu legentur. Johannem ab Ulmis, et Stumphium, quos mihi commendasti, eâ quâ possum Charitate complector; atque ipsi vicissim me colunt, et observant: Ad me ventitant sapius: et si quid vel scribendum, vel aliud agendum, mea causa sit, præstare non detrecant, sed lubenti volentique animo faciunt; qua de causa, illis non parum debeo. Sed audio, Stumphium ad vos delatum esse, quod contra quàm vestris Legibus liceat, nescio quod ab Anglis Stipendium accipiat; id verò certò scias, falsum esse. Vixit hic aliquandiu in nostro Collegio, sed sua pecunia; quod posthac non illi fraudi sit, utque ulla specie mali absteineat: Hic discessit, et in Oppido, apud Civem Bibliopolam, divertit. Modo quod superest, tuos, tuorumque Preces, quanta possum cum instantia imploro; quo progrediatur in hoc Regno Domini Opus, atque tandem Corda Patrum in Filios, et Corda Filiorum in Patres suos, nostro Ministerio revocentur. Oxonij, primâ Junij 1550. Valeas in Domino; et me, ut facias, ama.

Tuus, ex Animo,

Petrus Martyr.

Salutes, quæso, isthic meo Nomine, omnes bonos in Fratres; ac nominatim, D. Bibliandrum, et Doctorem Ghisnerum.

INSCRIPTIO.

Clarissimo, Pietate et Doctrina,
Viro, D. Henrico Bullingero,
Ecclesiæ Tigurinæ Pastori Fidelissimo, Domino suo ac Fr.
Colendissimo, Tiguri.

VII.—*A Mandate, in K. Edward's Name, to the Officers of the Archbishop of Canterbury; requiring them to see, that the Articles of Religion should be Subscribed.*

[Reg. Cranmer, f. 65.]

Mandatum pro Publicatione nonnullorum Articulorum, veram proponi Fidem concernentium.

EDWARDUS Sextus, Dei Gratia, Angliæ, et Franciæ, et Hiberniæ Rex, Fidei Defensor, et in Terra Ecclesiæ Anglicanæ et Hiberniæ Supremum Caput. Dilectis Sibi, Officiali Curie Cantuar' ac eorum Surrogatis, deputatis, aut locum tenentibus, Unî vel Pluribus Salutem. Quoniam nuper, per Li-

teras nostras Regias, Signeto nostro obsignatas, Reverendissimo in Christo Patri, Consiliario nostro Fidelissimo, Thomæ Cantuariensi Archiepiscopo, totius Angliæ Primati et Metropolitanò, dederimus in Mandatis. Quatenus ipsæ, ad Dei Optimi Maximi Gloriam illustrandam, nostramque, et Ecclesiæ nostræ Anglicanæ (cujus Caput Supremum, post Christum, esse dignoscimur) Honorem, et ad tollendam Opinionis Dissensionem, et Consensum veræ Religionis firmandum nonnullos Articulos, et alia rectam Christi Fidem spirantia, Clero et Populo nostris, ubi libet infra suam Jurisdictionem degentibus, pro Parte nostra exponeret, publicaret, denunciaret et significaret; prout in Leteris nostris (quarum Tenores, pro hic insertis haberi volumus) latius continetur, et describitur. Vobis igitur, et eorum cuilibet, tenore præsentium, districtè præcipiendo nostra sublimi Regia Auctoritate, mandamus; Quatenus moneatis, monerive faciatis, peremptoriè, omnes et singulos Rectores, Vicarios, Presbyteros, Stipendiarios, Curatos, Plebanos, Ministros, Ludimagistros cujuslibet Scholæ Grammaticæ, aut aliter vel alias Grammaticam, apertè vel privatim profitentes, aut pubem instituantes, Verbi Dei Prædicatores, vel Prælectores, necnon quoscunque alios, quancunque aliam Functionem Ecclesiasticam, (quocunque Nomine, aut Appellatione, censeatur, habetur, aut nuncupetur) obtinentes et habentes. Oeconimos quoque cujuslibet Parochiæ, infra Decanatum de Arcubus prædictum existentes aut degentes, quod ipsi omnes, et eorum quilibet, per se compareat et compareat personaliter, coram dicto Reverendissimo Patre Cantuar' Archiepiscopo, in Aula Ædium suarum apud Lambethie, die Veneris vicesimo tertio die præsentis Mensis Junij, inter Horas septimam et nonam, ante Meridiem ejusdem Diei. Hisque tunc iis ex Parte nostra fuerint significanda, humiliter obtemperaturos, facturosque ulterius et recepturos, quod consonans fuerit Rationi, ac suo convenierit erga nostram Regiam Dignitatem Officio. Mandantes quatenus, dictis Die Loco et Horis, eundem Reverendissimum, de Executione hujus Regij nostri Mandati, unâ cum Nominibus et Cognominibus, omnium et singulorum, per vos Monitorum, ritè, rectè, et autenticè reddatis, certiorum, unâ cum præsentibus, uti decet. Testa Thomæ Cant' Archiepiscopo, prædicto, decimo nono die Junii, Anno Regni nostri Septimo.

Certificatorium factum super Executione Mandati prædicti.

REVERENDISSIMO in Christo Patri et Domino Domino Thomæ, Permissione Divina, Cantuariensi Archiepiscopo, totius Angliæ Primati et Metropolitanò; Auctoritate Illustrissimi in Christo Principis, et Domini nostri Domini Edwardi Sexti, Dei Gratia, An-

glia, Franciæ, et Hiberniæ, Regis, Fidei Defensoris, ac in Terrâ Ecclesiæ Anglicanæ et Hibernicæ, Supremi Capitis; sufficienti Auctoritate fulcito Johannes Gibbon Civilium Legum Professor, vestræ celsitudinis observantissimus, pariter eidem addictissimus decanatus vestræ Beatæ Mariæ Virginis, de Archibus London, Commissarius omnemque decet Reverentiam, et Obedientiam, tanto Reverendissimo Patri debitam cum Honore. Mandatum Illustrissimi et Potentissimi Domini nostri Regis, presentibus annexum, nuper accepimus, cujus vigore pariter et auctoritate omnes et singulos Rectores, Presbiteros, &c. Dat. Vicessimmo Secundo Die Mensis Junii, Anno Domini Millesimo Quingentesimo Quinquagesimo Tertio.

VIII.—*The King's Mandate to the Bishop of Norwich, sent with the Articles to be subscribed by the Clergy.*

BY THE KING.

Right Reverende Father in God, Right Trustie and Well-beloved, We Grete you Well: And because it hath pleased Almighty God in this latter Time of the World, after long Darkenes of Knowledge to reveale to this his Church of Englande; whereof we have under Christ the Chief Charge in Earth; a sincere Knowledge of the Gospell, to the inestimable Benefit of Us and our People, redeemed by our Saviour Christ. We have thought it mete, and our Dutie for the Pure Conservacon of the same Gospell in our Church, with one Uniforme Profession, Doctryne, and Preaching, and for the avoyding of many Perilous and Vain Opinions, and Errors, to sende unto you certayne Articles, devised and gathered with great Study, and by Council, and good Advice of the greatest learned Parte of our Bishoppes of this Realm, and sundry others of our Clergie; which Articles we Wyll and Exhort your self to Subscribe, and in your Preachings, Redings, and Teachings, to observe and cause to be subscribed and observed, of all other which do, or hereafter shall Preache, or Reade, within your Dioces. And if any Person, or Persons, having Benefice within your Dioces, shall from henceforth, not only refuse wylfully to sett their Hands to these Articles, but also obstinately Exhort their Parochians to withstande the same, and Teache the People in a contrary way; Our Pleasure is, that beinge duly proved, ye shall advertise Us, or our Cownsaile of the hoole Mattier, fully to tintent suche furter Ordre may by direction from Us, or our said Cownsaile, to be taken as the Case shall require, and shall stande with Justice, and th'Ordre of our Lawes. And further, that when, and as often as ye shall have any manner of Person presented unto you to be admitted by yowe as the Ordinary to any Ecclesiastical Ordre, Ministry, Office, or Cure, within your Dioces, that ye shall

before you admit him, conferre with him in every theis Articles. And finding him therto consentinge, to cawse him Subscribe the same in one Legier Book to be fourmed for that Purpose, which maye remayne as a Registre for a Concorde, and to let him have a Copey of the same Articles. And if any Men in that Case shall refuse to consent to any of the said Articles, and to Subscribe the same, then we Will and Command you, that neither ye, nor any for you, or by your Procurement in any wise shall admitt him, or allowe him as sufficient and mete to take any Ordre, Ministry, or Ecclesiastical Cure. For whiche yower so doinge, we shall discharge yowe from all maner of Penalties, or Daungers of Actions, Suits, or Pleees of Premonitrees, *quare impedit*, or such lyke. And yet our Meaning is, that if any Partie refuse to Subscribe any of these Articles, for lack of Learning and Knowledge of the Trewth, ye shall in that Case by Teachinge, Conference, and Proof of the same by the Scriptures, reasonably and discretely move, and perswade him therto before yow shall Peremptorilye Judge him as unhabable and a Recusant. And for the Tryall of his Conformitie, ye shall according to your Discrecion prefix a Time and Space convenient to Deliberate and give his Consent, so that be berwixt Three Weks and Six Weks, from the Time of his First Accessee unto yowe. And if after Six Weks he wyll not consent and agree wyllinglie to Subscribe, then ye may lawfullye, and shall in any wyse refuse to admytt, or enhabile him. And where there is of late sett fourthe by our Authoritie a Cathesisme for the Instruction of Younge Scholars in the Feare of God, and the Trew Knowledge of his Holy Religion, with expresse Commaundymment from us to all Scole Maisters to teache and instruct their Scholars the saide Cathesisme, making it the Beginning and First Foundacion of ther Teaching in their Scholes: Our Pleasure is, that for the better Exequution of our said Commaundymment, ye shall Yearely, at the least once visit, or cause to be visited, every Schole within your saide Dioces, in which Visitation yt shall be enquired both howgh the Scole Maister of every such Schole hath used himself in the Teaching of the said Cathesisme; and also howgh the Scholars do receyve and followe the same, making playne and full Certificate of the Offenders, contrary to this our Ordre, and of their severall Offences, to the Archbishop of that Province, within the Monethes from Tyme to Tyme after every such Offence. Yeoven undre our Signet at the Manor of Grenewich the 1xth Daye of June, the vnrth Yeare of our Reign.

This is Faithfully Transcribed from the Beginning of a Folio MS. Book in the Principal Registry of the Lord Bishop of Norwich—After which immediately follow

Articuli de quibus in Synodo Londinensi, Anno Domini 1552. ad tollendam Dissensionem et Consensu veræ Religionis, firmandum inter Episcopos et alios eruditos Viros, convenerat Regiâ Autoritate in lucem Editi,

42 Articles as in the Appendix of 11d Volume of the History of the Reformation, N. 55. Subscribed by about 50 Original Hands, thus :

Per me Milonem Spenser.

Per me Johannem Barrett.

Per me Petrum Watts, &c.

Feb. 12, 1713,

Examined by

Thom. Tanner.

IX.—*Ornatiss. Viris Dominis Sands, ac Regentibus et Non-Regentibus Academiæ Cantabr.*

Æquum est, ut qui se Literarum Studiis dederunt, et in veri Inquisitione versantur, illius Disciplinæ veritatem profiteantur, quæ ad vivendum est utilissima, et ad judicandum cum Verbo Dei convenientissima. Cùm autem in redintegrandâ Religione, multum diuque Regiâ Majestatis Autoritate, et bonorum atque eruditorum Virorum judiciis sit elaboratum, et de Articulis quibusdam in Synodo Londinensi Anno Domini 1552. ad tollendam opinionum dissensionem, conclusum : Æquissimum judicavimus, eosdem Regiâ Autoritate promulgatos, et omnibus Episcopis ad meliorem Dioceseos suæ Administrationem traditos, vobis etiam commendare, et visitationis nostræ Autoritate præcipere ac Statuere de his, ad hunc modum.

Singuli Doctores et Bachallores Theologiæ, et singuli præterea Artium Doctores, solenniter et publice, ante creationem suam, hoc Jurejurando sequenti se astringant, et in Commentariis Academiæ, ad id designatos, suâ ipsorum manu referant. Quod ni fecerint gradus sui capiendi repulsam patiantur.

Ego N. N. Deo Teste promitto ac spondeo, primo me veram Christi Religionem, omni Animo Complexurum, Scripturæ Autoritatem Hominum judicio præpositurum, Regulam Vitæ et summam Fidei, ex Verbo Dei petiturum, cætera quæ ex Verbo Dei non probantur, pro humanis et non necessariis habiturum. Autoritatem Regiam in hominibus summam, et externorum Episcoporum Jurisdictioni minime subjectam æstimaturum ; et contrarias Verbo Dei Opiniones, omni voluntate ac mente refutaturum. Vera consuetis, Scripta non Scriptis, in Religionis Causâ antehabiturum. Deinde me Articulos, de quibus in Synodo Londinensi Anno Domini 1553. ad tollendam Opinionum Dissensionem et consensum veræ Religionis firmandum inter Episcopos et alios eruditos Viros convenerat, et Regiâ Autoritate in lucem editos, pro ve-

ris et certis habiturum, et omni in loco tanquam Consentientes cum Verbo Dei defensurum, et contrarios Articulos in Scholis et Pulpitis vel respondendo vel concionando opugnaturum. Hæc omnia in me recipio, Deoque Teste, me Sedulo facturum promitto ac Spondeo.

An. 1553, 1 Jun. Ex MS.¹

Coll. Corp. Chr. Cant.

Tho. Ely Canc. Joannes Cheeke.

Gul. Meye. Tho Wendy.

X.—*King Edward's Devise for the Succession, written with his own Hand.*

[Ex MS. Petyti.]

For lack of Issue Male of my Body, to the Issue Male coming of the Issue Female, as I have after declared. To the said Frances Heirs Males, if she have any ; for lack of such Issue before my Death, to the said Jane and Heirs Males ; to the said Katherine's Heirs Males ; to the Lady Mary's Heirs Males : To the Heirs Males of the Daughters, which she shall have hereafter. Then to the Lady Marget's Heirs Males. For Lack of such Issue, to the Heirs Males of the Lady Jane's Daughters ; to the Heirs Males of the Lady Katherine's Daughters, and so forth, till you come to the Lady Marget's Heirs Males.

2. If after my Death the Heir Male be entered into Eighteen Year old, then He to have the whole Rule and Governance thereof.

3. But if He be under Eighteen, then his Mother to be Governes, till He enters Eighteen Year old : But to do nothing without the Advice and Agreement of Six Parcell of a Council, to be pointed by my last Will, to the Number of 20.

4. If the Mother die before the Heir enter into Eighteen, the Realm to be governed by the Council : Provided that after He be Fourteen Year, all Great Matters of Importance be opened to Him.

5. If I died without Issue, and there were none Heir Male ; then the Lady Frances to be Gouvernes Regent. For lack of her, her Eldest Daughters ; and for lack of them, the Lady Marget to be Governes after, as is aforesaid, till some Heir Male be born ; and then the Mother of that Child to be Governes.

6. And if, during the Rule of the Gouvernes, there die Four of the Council ; then shall She, by her Letters, call an Assembly of the Council, within One Month following, and chuse Four more : Wherein She shall have Three Voices. But after her Death, the Sixteen shall Chuse among themselves, till the Heir come to Fourteen Year old ; and then He, by their Advice, shall chuse them.

The last Two Paragraphs, and what is scored underneath, are dash'd out, yet so as to be legible.

XI.—*The Council's Original Subscription, to Edward the VIth's Limitation of the Crown; in these Words:*

[Ex MS. Petyti.]

EDWARD.

WE whose Hands are underwritten, having heretofore many times heard the King's Majesty, our most Gracious Sovereign Lord's earnest Desire, and express Commandment, touching the Limitation of the Succession in the Imperial Crown of this Realm, and others his Majesty's Realms and Dominions; and having seen his Majesty's own Device, touching the said Succession, first wholly written with his most Gracious Hand, and after Copied out in his Majesties Presence, by his most High Commandment, and confirmed with the Subscription of his Majesties own Hand; and by his Highness deliver'd to certain Judges, and other Learned Men; to be written in full Order: Do, by his Majesties Speciall and Absolute Commandment, estoones given us, agree, and by these Presents signed with our Hands, and sealed with our Seals, promise by our Oaths and Honours, to observe fully, perform and keep, all and every Article, Clause, Branch and Matter contained in the said Writing delivered to the Judges and others, and Superscribed with his Majesties Hand in Six several Places: and all such other Matter, as his Majesty, by his last Will, shall appoint, declare or command, touching or concerning the Limitation of the Succession of the said Imperiall Crown. And we do further promise, by his Majesty's said Commandment, never to vary or swerve, during our Lives, from the said Limitation of the Succession; but the same shall, to the uttermost of our Powers, defend and maintain. And if any of us, or any other, shall at any time hereafter (which God forbid) vary from this Agreement, or any Part thereof; we, and every of us, do assent to take, use and repute him, for a Breaker of the Common Concord, Peace and Unity of this Realm; and to do our uttermost, to see him or them so varying or swerving, punished with most sharp Punishments, according to their Deserts.

T. Cant. T. Ely, Canc. Winchester. Northumberland. J. Bedford. H. Suffolk. W. Northampton. F. Shrewsbury. F. Huntingdon. Pembroke. E. Clinton. T. Darcy. G. Cobham. R. Ryche. T. Cheyne. John Gate. William Petre. John Cheek. W. Cecill. Edward Mountague. John Baker. Edward Gryffin. John Lucas. John Gosnald.

that the King's Majesty's Pleasure is, for diverse good and reasonable Causes and Considerations, to have the said Colledge to be surrendered and given up into his Majesty's Hands: to the intent, that the same shall be altered in such Good and Godly wise, as the King that dead is, (whose Soul God pardon) amongst other his Godly Purposes and Intentts, and the King's Majesty that now is, by the Advice of his Honourable Council, hath determined. And that they shall practise and conclude with them, for and in his Highness's Name, for the same Surrender, to be had, done and performed, in such Manner and Form, as by their Discretions shall be thought most reasonable and convenient.

2. And after the said Surrender, and Gift made of the said Colledge, and of all Lands, Tenements, Hereditaments and Possessions of the same, by the Dean and Chapter thereof, to the Use of the King's Highness, according to a Deed and Writing, devised and delivered to the said Commissioners for that Purpose; The said Commissioners to take Order, with the Dean and Prebendaries, Canons, and all other Officers and Ministers of the said Cathedral-Church, that they shall be, remain, continue and minister there, in such sort as they do, until the Alteration of the said Church shall be made perfect. Declaring further to the same Dean, Prebendaries and Canons, that they, and every of them, shewing themselves willing and conformable, according to the King's Majesty's Commission, shall, from the Time of the said Surrender, have as much in Profit and Commodity, for and towards their Living, as they had before the same Surrender, in such wise, as they shall have good Cause to be well satisfied and contented.

3. And also the said Commissioners shall make an Inventory of all the Plate and Jewels, Ornaments, Goods and Chattels of the said Cathedral-Church, and deliver the same to the Dean and Prebendaries, by Bills indented: And the said Commissioners are to take Order with them, that the same may continue, remain, and be used there, until the New Erection of the said Church, to the Intentts and Purposes that they were ordained for: And declaring further, that the same shall be assigned, and given to them, upon the New Erection and Foundation of the said Cathedral-Church.

4. Also the said Commissioners, calling to them the Officers and Ministers of the said Cathedral-Church, shall cause a perfect Book, Rental or Value, to be made, of all the Possessions, as well Spiritual as Temporal, of the same Church, with the Rents, Resolute, and Deduction of the same: And also to note and certify the Decays thereof, if any be. And to cause the same Rentals, Book or Value, to be certified and delivered into the Court of Augmentations and Revenues of the King's Majesty's Crown, with as convenient Speed as it may be done.

XII.—*Articles and Instructions, annexed to the Commission, for Taking the Surrender of the Cathedral of Norwich.*

FIRST, the said Commissioners shall repair to the Cathedral-Church of Norwich, declaring to the Dean and Chapter of the same,

5. Item, The said Commissioners are to do and execute, all such other Things as they shall think convenient and necessary, to the full Accomplishment of this Commission; and to certify the Truth and Circumstance of the same, together with this Commission.

Vera Copia,

H. Prideaux.

XIII.—*An Original Letter of Queen Mary's to King Philip, before He wrote to Her.*

[Cotton Libr.]

MONSIEUR, mon bon et perpetuel Allie : Entendant que l'Ambassadeur de l'Empereur, Monseigneur et bon Pere, residant ches moy Depeschoyt le Porteur de cestes devers vostre Haultesse. Encores que ne niayes particulierement escript dois, que nostre Alliance à este traictee. Si est ce me sentant tant obligee, de la sincere et vray Affection que me portes, que ves confirmee, tant par les effectz que par les Lettres escriptes, audict Ambassadeur, et par la Negociation que le Sieur d'Egmont et aultres, et l'Ambassadeur de mondict Seigneur ont traicte. Je ne peu de-laisser, vous tesmoigner le Vouloyr et De-buoyr, que jay de vous correspondre a jamais : Et vous Mercie treshumblement tant de bons Offices, et joyncement vous advertis, que le Parlement, qui represente les Estats du mon Royaulme, à approuve les Articles de nostre Maryage sans Contradiction, comme trouvant les Condiciones dicelluy Honorables, Advantaigeuses, et plusque Raisonnables; que mé mect en entiere Confidence, que vostre Venue par deca sera seure et agreable. Et esperant de brief suplier le surplus Verbale-ment, je feray Fin aux presentes; priant le Createur qui vous donnat, Monseigneur, mon bon et perpetuel Allie, faire vostre Voyage par deca en prosperite et sante, me recom-mendant tresaffectueusement et humblement à vostre Haultesse.

Vostre Entierement,

A Londres, le xx.
d'April.

Assuree,
Et plus Obligee Alliee,
MARYE.

XIV.—*Queen Mary's Letter to the Earl of Sussex, to take Care of Elections to the Parliament.*

[Ex MSS. Petyti.]

MARY THE QUEEN.

RIGHT Trusty and Welbeloved Cosen, we greet you well. And where for diverse Causes, tending principally to the Advancement of God's Glory, and the Commonwealth of this our Realme, wee have thought Convenient to call our High Court of Parliament to the 12th of the next Moneth, as by our Writ of Summons, sent unto you for that Purpose, ye may at better length perceive; likeas for your own Part, wee doubt not but ye wil be ready to assist us with your best Advice and Counsaill for the furtherance of our Good Purpose, in such

Matters as are to be treated of in our said Parliament; so to the End the same may be more gravely debated, and circumspectly handled, to the Honour of Almighty God, and General Comodity of our Loving Subjects, wee have thought convenient specially to require and pray you to admonish on our Behalfe such our Good and Loving Subjects, as by Order of our Writs, have the Elections of Knights, Citisens, or Burgeses, within our Rule, to choose of their Inhabitants, as being eligible, by Order of our Lawes, may be of the Wise, Grave, and Catholick Sort. Such, as indeed, mean the true Honour of God, with the Prosperity of the Common-Wealth. The Advancement whereof wee, and our Dear Husband the King, doe chiefly professe and intend, without Alteration of any particular Man's Possession, as amongst other false Rumours, the Hinderers of our Good Purposes, and Favors of Heresies, doe utterly report. And to the End wee may the better confer with you about these Matters that are to be treated of in our said Parliament, our Pleasure is, you do put your self in a Readiness to make your Repair hither, so as ye may be with us against the Feast of All-Saints at the furthest. Given under our Signet at our Palace of Westminster the 6th of October, the IId Year of our Reigne.

XV.—*Cardinal Pole's First Letter to Queen Mary.*

[Ex MS. Penes me.]

BENEDICTA Manus Omnipotentis Dei, quæ non solum Majestatem tuam in alto Throno, et Possessione Regni collocavit; (quod multos Annos ad eam spectabat, et ab omnibus bonis optabatur, atq; inter Sacras Preces petebatur a Divina Clementia :) Sed etiam eò res deduxit, ut non modo res ipsa, verum etiam ratio ipsius rei conficiendæ omnes Amicos incredibili lætitia perfundat, et precipuè Pium Animus tuum, quia sine sanguine res peracta est, prope cum magna clades esset timenda propter fraudes Adversariorum, quæ non parvis viribus erant suffultæ ad eam justissima Successione privandam; atque cum propter longum spacium sibi divinitus concessum ad suas insidias subtexendas, putarant se ad finem optatum cum scelere suscepti consilii pervenisse, sine novis auxiliis, sed solis viribus quas Spiritus Dei excitavit in Animis mortaliū, effectum est Divinā Providentiā, ut Brevi momento Temporis irriti ac delusi sint omnes Mortalium apparatus: Ita conversi sunt, qui Humanæ Malitiæ Militabant ad protegendum Honorem Dei, Majestatis tuæ incolumitatem, ac totius Regni salutem.

Si quis itaque miratur cur tua Majestas nullis externis Viribus, paucis etiam subditis audientibus ejus partes amplecti, potuerit Regnum ita Usurpatum adversus tantam Hominum malitiam et Potentiam recuperare; aut si quis rogaret, quo modo factum est istud? Res ipsa respondere poterit; Spiritus Sanctus supervenit in corda Hominum, qui ea ratione tibi

Regnum restituere voluit; atque hoc uno Exemplo non solum vestris Populis, sed Universis Christianis, et Barbaris Nationibus Manifestum fit, quia nullum fit Consilium, nec Prudentia, nec Fortitudo contra Dominum Deum, et quod excelsus dominetur in Regno Hominum, et cui voluerit, et quando voluerit dabit illud. Ejus Divinæ Providentiæ in rebus Humanis Credulitas (Præcipuum nostræ Religionis Fundamentum) si unquam in istud Regnum introduci, et confirmari debuit, per ullam Manifestam Experientiam; hoc maxime tempore introduci necesse est, quo propter impiorum tam diurnam Authoritatem, ita erat in Animis Hominum debilitata et in eorum Animis præsertim, qui prudentiores, sapientioresque putabantur, ut penitus videretur extincta. Cum Divinæ itaque Bonitati placuerit, ita evidentibus signis suam potentiam in tua Majestate extollenda, tunc cum à suis inimicis, et à multis aliis prorsus oppressa putabatur, declarare; hoc est cur maximè omnes Boni, et Pii Gloriantur, et quod tibi magis gratum esse certò scio, quam Regiam Dignitatem. Atque, si ulla fœmina debuit Deum laudare iis Verbis suæ Sanctissimæ Matris, cujus nomen refers, quibus ea usa est ad exprimendam lætitiā propter Divinam Providentiā ad sui, Humanique generis salutem, cum Spiritu Sancto repleta inquit, Magnificat Anima mea Dominum, cum iis quæ sequuntur; tua Majestas justissima de Causa eum Psalmum canere potest; cum in se ipsa sentiat, quod omnes vident, ut Divina Bonitas respexit Humilitatem ancillæ suæ: Et fecit potentiam in brachio suo, statim deposuit Potentes de sede et exaltavit humiles. Hoc dictum de Divina Providentiā erga Majestatem tuam semper manifestius in Administratione cognoscetur tua, cum incremento illo lætitiæ, quod desideratur ad honorem et laudem Divinæ Majestatis. Enimvero mea erga Deum, et suam Ecclesiam Pietas, et erga Majestatem tuam me cogit ut unum tibi in memoriam revocem initio regnandi; quod est cum ita singulare Beneficium à Deo acceperis, diligenter consideres è quibus radicibus perturbationes pullularint, rerum ad justitiā pertinentium et ad veræ Religionis cultum; quippe cum illæ indies cum tanta ruina succreverint, in isto Regno Privata et Publica, quanta non ignorantur: atque si hoc ita feceris; percipies profectò Principium et Causam omnium malorum tunc pullulasse, cum perpetuus humani generis Adversarius Patri tuo persuasit impurum Concilium; ut divortium fieret Matris tuæ optimæ Reginæ, atque illi magnæ in Deum, in ipsam, in te in seipsum injuriæ, majus additum est scelus, quod à Matre Spiritus divortium fecit omnium Christianorum; à Sancta Catholica Obedientia et ab Apostolica Reverentia. Ex hoc iniquo et impio semine tot pestiferi fructus nati sunt, ut ita Regnum corruerint, ut nullum neque justitiæ neque Religionis vestigium apparuerit: Tanquam relegatæ sint ambæ, quando Reverentia, et Obedientia Ecclesiæ ejecta

fuit; neque prius sunt reditura, quam Divina Obedientia in Animum recepta sit eorum, qui rebus præfuerint. Hoc facile tua Majestas illi servo suo potest credere, qui omnium viventium plura, et istā, Majestatis vestræ Causā passus est: Neque ullam defendendā Causā tuæ rationem prætermisi, ubi aliquid extaret remedium, quo toties molestiis sublevarem. Quod nisi mei labores eum finem consecuti sint, quem semper desideravi; sæpius vel vitam ipsam periculis exponens; tamen nunc multo magis lætor, quam si ipse adiutor fuissem; cum apertissimè cognoverim, Divinæ Providentiæ in Majestatem tuam propensam voluntatem: Nam profectò noluit Deus ulla humanā manu te adjuvari, neque Cæsaris, neque ullius Principis: Quamvis nunquam cessavit Pontifex Cæsarem ad opem ferendam adhortari: Neque mea defuit diligentia, utrisque ad hoc pium opus sollicitantibus, sed Divinitus Res protracta est donec statutum tempus à Deo adventarit, quo Divinā manu sublevareris. Interim usus est Deus eadem ratione, qua erga carissimos et dilectissimos uti consuevit, quos nutrit, et educat in omni calamitatum, ærumnarumque genere: Ut gratiæ suæ semen altiores radices in corde ipsorum posset extendere, meliusque floreat, ac nobiliores fructus producat, cum visum fuerit in pristinam felicitatem revocare. Istud nunc omnes boni expectant, atque ego in primis, cui major occasio concessa est dotes Animi tui, quæ Divinitus tibi concessæ sunt, à teneris cognoscendi. Ea res me multò etiam magis impellit, ut Majestati tuæ id significem de re tanta, quanta est Ecclesiæ Obedientia, me magis etiam sollicitum esse, quàm antea, quæ mente sis erga Religionem, et quo pacto affecta: nam cum circiter trecenta millia passuum distem ab Urbe Roma, nuper ad me de rebus Britannicis est delatum; per literas summi Pontificis certior factus sum, te ad summum imperium esse provectam, et quod ego sim delectus Legatus à Sancta sede Apostolica ad Majestatem tuam et ad Cæsarem, atque ad Galliarum Regem, ut tibi gratularer pro Victoria Dei in hac Causa ipsius Dei: Sed quia quanti res sit intelligo, censui non inutile fore, si Majestatis tuæ mentem quo pacto Deus moverit, prius percunctatus fuero: Cujus causā præsentem nuncium cum meis literis mitto: Neque istud quidem, quia de optima voluntate tua subdubitem, quoniam te semper gratam, erga Deum fuisse cognovi, et acceptorum non immemorem, legumque divinarum observatissimam, inter quas Obedientia Apostolicæ sedis continetur, cui maximè omnium favere debes. Nam certe quidem Majestatis tuæ Pater nullā aliā de Causa Apostolicam Obedientiam reliquit, nisi quia nollet Pontifex Romanus Causæ suæ favere turpi, et iniquo ejus desiderio assentiri. Sed quoniam tot annos tanta facta est mutatio, tantæque malitia conata est evellere ex Animis Hominum penitusque restringere hanc ipsam Obedientiam et Observantiam, mihi visum est non absurdum fore, si ex te ipsa percunctarer,

quod tempus, aut quæ ratio aptior, commodiorque videretur futura ad ipsius Vicarii Christi Legatione perfundendum, idque ad istius Regni Beneficium et Consolationem, cujus Felicitas et Quies semper magis oppressa fuit, ex qua Sancta Obedientia expugnari cæpta est, coactaque solum vertere. Decevi igitur prius responsum expectare, quod ut expectationi meæ optime respondeat, ab Omnipotente Deo suppliciter peto, omniumque piorum spei, quam habent de Majestate tua conceptam, idque ad confirmationem, et incrementum Felicitatis tuæ, et istius Regni. Quod si mihi benignam audientiam concesseris, spero futurum Dei optimi maximi Beneficio, ut intelligas in hac ipsa Obedientia Ecclesiæ consistere, et collocatum esse fundamentum et stabilimentum omnium bonorum ipsius Regni. Sic igitur rogans Omnipotentem Deum, ut pro sua infinita Misericordia Majestatem tuam fortunet in ipso imperio, in quo collocavit, finem faciam dicendi. Cænobio Megazeni Benaci. Eidus Sextilis. 1553.

Reginaldus Polus.

XVI.—*The Queen's Answer to it.*

OPTIME sobrine Pole, in Christo Observandissime; accepi literas tuas, quas tuus familiaris mihi reddidit, ex quibus intellexi perpetuum tuam optimam voluntatem erga hoc Regnum, Patriam tuam nimirum, et erga Legitimos Hæredes, cum summa lætitiâ significatione ob ea, quæ placuerunt Divinæ Clementiæ Omnipotentis Dei in ostendenda sua erga me vera, justissima, infinitaq; Misericordia; propter quam me tibi etiam non parum debere sentio, cum monitus amantissimos præterea in literis addideris: Quod si nullum nature vinculum inter nos intercederet, quod certè maximum intercedit; tamen vel hac unâ de Causa maximas tibi deberem gratias, quod me tam amanter monueris; atque ego dabo operam pro viribus, ut monitis tuis satisfaciam, quippe cum neq; unquam fuerim, nec sim, neq; ut Divinæ Misericordiæ confido unquam futura sim Catholicæ adhortationis in tuis literis contentæ adversaria. Quod attinet ad meam Obedientiam, et debitam Observantiam erga sponsum Christi, et Matrem Divinam, suam Catholicam et Apostolicam Ecclesiam, harum literarum lator poterit te commodè docere: Is non poterit explanare quanta sit Animi mei molestia, propterea quod non possim Animi mei Sententiam, in hac re prorsus patefacere: sed cum primum data erit facultas sinceritatis Animi mei erga Divinum cultum explicandæ, Obedientiæq; quid Sentiam exequendæ, faciam te per literas certiores. Quod spectat ad Coronationem, idem Nuncius omnia planè explicare poterit, multa; alia quibus illum adesse volui; cum mirificè Omnipotentis Dei Misericordia confidam, futurum ut hæc Comitia omnia statuta abrogent, unde omnium calamitatum hujusce Regni semina pullularunt. Spero autem futurum ut delictorum veniam à summi Pontificis Clementia

obtineam, cui te rogo, ut meo nomine humilimè gratias agas pro sua multiplici in me Bonitate, ut in eadem persistat Clementia, omnemq; præteritorum commissorum Oblivionem concedat; hunc igitur remitto spe postulationis non irritæ futuræ operæ tuæ; quando tantum Benevolentiæ, et fraternæ Charitatis, mihi pignus obtulisti: Me itaque plurimum Sancto Patri, ac tibi commendans, finem facio scribendi.

MARIA REGINA.

Westmonasterij, Sexto
Idus Octobris.

XVII.—*Cardinal Pole's General Powers, for
Reconciling England to the Church of Rome.*

[Ex MS. penes me.]

Julius Papa III.

DILECTE Fili noster, Salutem et Apostolicam Benedictionem. Dudum, cum charissima in Christo Filia nostra, Maria Angliæ tunc Princeps, Regina declarata fuisset, et speraretur Regnum Angliæ, quod, sæva Regum Tyrannide, ab Unione Sanctæ Ecclesiæ Catholicæ separatum fuerat; ad Ovile Gregis Domini, et ejusdem Ecclesiæ Unionem, ipsa Maria primum regante, redire posse. Nos Te, præstanti Virtute, singulari Pietate, ac multa Doctrina insignem, ad eandem Mariam Reginam, et universum Angliæ Regnum, de Fratrurn nostrorum Consilio, et unanimi Consensu, Nostrum et Apostolicæ Sedis, Legatum de Latere destinavimus. Tibique, inter cætera, omnes et singulas utriusque Sexus, tam Laicas quam Ecclesiasticas, Seculares, et quorumvis Ordinum Regulares, Personas, in quibusvis etiam Sacris Ordinibus constitutas, cujusunque Statûs, Gradûs, Conditionis et Qualitatis existerent, ac quacunque Ecclesiasticâ, etiam Episcopali, Archiepiscopali, et Patriarchali: aut mundano, etiam Marchionali, Ducali, aut Regia Dignitate præfulgerent: Etiamsi Capitulum, Collegium, Universitas, seu Communitas forent: quarumcunque Hæresium, aut novarum Sectarum, Professores, aut in eis culpabiles, vel suspectos, ac credentes, receptatores, et fautores eorum, etiamsi relapsæ fuissent, eorum Errorem cognoscentes, et de illis dolentes, ac ad Orthodoxam Fidem recipi humiliter postulantes, cognita in eis, vera et non ficta, aut simulata Penitentia, ab omnibus et singulis per eos perpetratis, (Hæreses, et ab eadem Fide Apostasias, Blasphemias, et alios quoscunque Errores, etiam sub generali Sermone non venientes, sapientibus) peccatis, criminibus, excessibus et delictis; nec non Excommunicationum, Suspensionum, Interdictorum, et aliis Ecclesiasticis, ac Temporalibus etiam Corporis afflictivis, et capitalibus sententiis, censuris et pœnis, in eos Præmissorum occasione, à Jure vel ab Homine latis, vel promulgatis; etiam si in iis viginti, et plus annis insorduissent; et eorum Absolutio, Nobis et Divinæ Sedi, et per Literas, in die Cænæ Domini legi consuetas, re-

servata existeret, in utroque, Conscientiæ videlicet, et contentioso foro, plenariè absolviendi, et liberandi, ac aliorum Christi fidelium consortio aggregandi : Nec non cum eis super irregularitate, per eos, Præmissorum occasione, etiam quia sic ligati, Missas et alia divina Officia, etiam contra Ritus et Cereemonias ab Ecclesia eatenus probatas et usitatas, celebrassent, aut illis alias miscuissent. Contracta nec non Bigamia per eosdem Ecclesiasticos, Seculares, vel Regulares, verè aut fictè, seu alias qualitercunque incursa ; (etiãsi ex eo quod Clerici in Sacris constituti, cum Viduis vel aliis corruptis, Matrimonium contraxissent, pretenderetur) rejectis et expulsis tamen prius Uxoribus, sic de facto copulatis. Quodque Bigamia, et irregularitate ac aliis præmissis non obstantibus, in eorum Ordinibus, dummodo ante eorum Lapsum in Hæresin hujusmodi, ritè et legitimè promoti vel ordinati fuissent, etiam in Altaris Ministerio ministrare, ac quæcunque et qualitercunque etiam curata Beneficia, secularia vel regularia, ut prius, dummodo super eis alteri jus quasitum non existeret, retinere : Et non promoti, ad omnes etiam Sacros et Presbyteratus Ordines, ab eorum Ordinariis, si digni et idonei reperti fuissent, promoveri, Beneficia Ecclesiastica, si iis alias canonicè conferentur, recipere et retinere valerent, dispensandi et indulgendi : Ac omnem infamiæ, et inhabilitatis maculam sive notam, ex præmissis quomodolibet insurgentem, penitus et omnino abolendi ; nec non ad pristinos Honores, Dignitates, Famam et Patriam, et bona etiam confiscata ; in pristinumque, et eum, in quo ante præmissa quomodolibet erant, Statum restituendi, reponendi, et redintegrandi : Ac eis, dummodo corde contriti eorum errata et excessus, alicui per eos eligendo Catholico Confessori, sacramentaliter confiterentur, ac Pœnitentiam salutarem, eis per ipsum Confessorem propterea injungendam omnino adimplerent, omnem publicam Confessionem, Abjurationem, Renunciationem, et Pœnitentiam jure debitam, arbitrio suo moderandi, vel in totum remittendi. Nec non Communitates et Universitates, ac singulares Personas quas-cunque, à quibusvis illicitis Pactionibus et Conventionibus, per eos cum Dominis aberrantibus, seu in eorum favorem, quomodolibet initis, et iis præstitis Juramentis, et Homa-giis, illorumque omnium observatione ; et si quem eatenus occasione eorum incurrissent Perjurij reatum, etiam absolvendi, et Juramenta ipsa relaxandi. Ac quoscunque Regulares et Religiosos, etiam in Hæresin hujusmodi ut prefertur lapsos, extra eorum regularia loca absque dictæ Sedis licentia vagantes, ab Apostasie reatu, et Excommunicationis, aliisque Censuris ac Pœnis Ecclesiasticis, per eos propterea etiam juxta suorum Ordinum instituta incursi, pariter absolvendi. Ac cum eis ut alicui Beneficio Ecclesiastico curato, de illud obtinentis consensu ; etiam in habitu Clerici secularis, habitum suum regularem, sub honesta toga Presbyteri secularis deferendo, deservire, et extra eadem regularia loca

remanere, liberè et licitè possint dispensandi. Nec non quibusvis Personis, etiam Ecclesiasticis, ut quadragesimalibus, et aliis anni temporibus et diebus quibus usus ovorum et car-nium est de jure prohibitus, butiro et caseo, et aliis lactiniis ; ac dictis ovis et carnibus, de utriusque seu alterius, spiritualis, qui Catholicus existeret, medici Consilio, aut si Locorum et Personarum Qualitate inspecta, ex defectu Piscium aut Olei, vel indispositione Personarum earundem, seu alia Causa legitima id Tibi faciendum videretur, ut tuo arbitrio uti et vesci possint, indulgendi et concedendi. Nec non per Te in præteritis duntaxat Casibus, aliquos Clericos seculares, tantum Presbyteros, Diaconos, aut Subdiaconos, qui Matrimonium cum aliquibus Virginibus, vel corruptis Secularibus, etiam Mulieribus, de facto eatenus contraxissent, considerata aliqua ipsorum singulari qualitate, et cognita eorum vera ad Christi Fidem conversione, ac aliis circumstantiis, ac modificationibus tuo tantum arbitrio adhibendis ; ex quibus aliis præsertim Clericis in sacris Ordinibus hujusmodi constitutis, quibus non licet Uxores habere, scandalum omnino non generetur ; citra tamen Altaris, ac alia Sacerdotum Ministeria, et Titulos Beneficiorum Ecclesiasticorum, ac omni ipsorum Ordinum Exercitio sublato, ab Excommunicationis Sententia, et aliis Reatibus propterea incursis ; injuncta inde eis etiam tuo arbitrio pœnitentia salutari, absolviendi ac cum eis dummodo alter eorum superstes remaneret, de cætero sine spe Conjugij, quod inter se Matrimonium legitimè contrahere, et in eo postquam contractum foret, licitè remanere possent, Prolem exinde legitimam decernendo, misericorditer dispensandi. Ac quæcunque Beneficia Ecclesiastica, tam Secularia quam Regularia, et quæ per Rectores Catholicos possidebantur, de ipsorum tamen Rectorum Catholicorum consensu, seu absque eorum præjudicio, cuicunque alteri Beneficio Ecclesiastico, ob ejus fructus tenuitatem, aut Hospitali jam erecto vel erigendo, seu Studio Universali vel Scholis Literariis ; uniendi, annectendi, et incorporandi, aut fructus, redditus, et proventus, seu honorum eorundem Beneficiorum dividendi, separandi, et dismem-brandi ; ac eorum sic divisorum, separatorum et dismembratorum partem aliis Beneficiis, seu Hospitalibus, vel Studiis aut Scholis, seu piis Usibus, similiter arbitrio tuo perpetuo applicandi et appropriandi. At cum Possessoribus honorum Ecclesiasticorum, (restitutis, prius si Tibi expedire videretur, immobilibus per eos indebitè detentis) super fructibus malè perceptis, ac bonis mobilibus, consumptis concordandi. et transigendi, ac eos desuper liberandi et quietandi. Ac quicquid Concordiis et Transactionibus hujusmodi proveniret, in Ecclesia cujus essent bona, vel in Studiorum Universalium, aut Scholarum hujusmodi, seu alios pios Usus convertendi ; omniaque et singula alia, in quæ in præmissis, et circa ea quomodolibet necessaria et opportuna esse cognosceres, faciendi, dicendi, gerendi, et exercendi. Nec non Ca-

tholicos locorum Ordinarios, aut alias Personas Deum timentes, Fide insignes, et Literarum Scientia præditas, ac Gravitate Morum conspicuas, et Ætate veneranda; de quarum Probitate et Circumspectione, ac Charitatis Zelo plena Fiducia conspici posset, ad præmissa omnia, cum simili vel limitata Potestate, (Absolutione et Dispensatione Clericorum, circa Connubia, ac Unione Beneficiorum, seu eorum fructuum et bonorum separatione, et applicatione, ac concordia cum Possessoribus bonorum Ecclesiasticorum, et eorum liberatione duntaxat exceptis) substituendi et subdelegandi: Ac diversas alias Facultates, per diversas alias nostras tam sub plumbum quam in forma Brevis confectas literas, concessimus, prout in illis plenius continetur. Verum cum Tu ad Partes Flandriæ, ex quibus brevissima ad Regnum transfreatio existit, Te contuleris, ac ex certis rationalibus Nobis notis Causis inibi aliquandiu subsistere habeas, ac à nonnullis, nimium forsàn scrupulosis, hæsitetur; an Tu, in Partibus hujusmodi subsistens, prædictis ac aliis Tibi concessis Facultatibus, uti ac in eodem Regno locorum Ordinarios, aut alias Personas (ut præmittitur) qualificatas; quæ Facultatibus per Te, juxta dictarum Literarum Continentiam pro Tempore concessis utantur, alias juxta earundem Literarum tenorem substituere et delegare possis. Nos causam tuæ Subsistentiæ in eisdem partibus approbantes, et singularum Literarum prædictarum tenores, præsentibus pro sufficienter expressis, ac de verbo ad verbum insertis, habentes, Circumspectioni tuæ, quod quamdiu in eisdem partibus de licentia nostra moram traxeris, Legatione tua prædicta durante, etiam extra ipsum Regnum existens; omnibus et singulis prædictis, et quibusvis aliis Tibi concessis, et quæ per præsentem Tibi conceduntur; Facultatibus etiam erga quoscunque, Archiepiscopos, Episcopos, ac Abbates, aliosque, Ecclesiarum tam Secularium, quam quorumvis Ordinum Regularium, nec non Monasteriorum, et aliorum Regularium Locorum Prelatos, non secus ac erga alios inferiores Clericos, uti possis; nec non erga alias Personas, in singulis Literis prædictis quovismodo nominatas, ad Te pro Tempore recurrentes, vel mittentes; etiam circa Ordines, quos nunquam aut malè susceperunt, et Munus Consecrationis, quod iis, ab aliis Episcopis vel Archiepiscopis, etiam Hæreticis et Schismaticis, aut alias minus ritè et non servata forma Ecclesiæ consueta impensum fuit: Etiam si Ordines et Munus hujusmodi, etiam circa Altaris Ministerium temerè executi sint, per Te ipsum, vel alios, ad id à Te pro Tempore deputatos, libere uti; ac in eodem Regno, tot quot Tibi videbuntur Locorum Ordinarios alias Personas (ut præmittitur) qualificatas, quæ Facultatibus per Te, eis pro tempore concessis (citra tamen eas quæ solum tibi ut præfertur concessæ existunt) etiam te in partibus Flandriæ hujusmodi subsistente, libere utantur; et eas exerceant et exequantur: Alias, juxta ipsarum

Literarum continentiam ac tenorem substituere et subdelegare. Nec non de Personis quorumcunque Episcoporum vel Archiepiscoporum, qui Metropolitanam aut alias Cathedralis Ecclesias de manu Laicorum etiam Schismaticorum, et præsertim qui de Henrici Regis et Edvardi ejus nati receperunt, et eorum regimini et administratione se ingresserunt, et eorum fructus redditus et proventus etiam longissimo tempore, tanquam veri Archiepiscopi aut Episcopi temere et de facto usurpando, etiam si in Hæresin aut prefertur, inciderint, seu ante Hæretici fuerint, postquam per te unitati Sanctæ Matris Ecclesiæ restituti exstiterint, tuque eos rehabilitandos esse censueris, si tibi alias digni et idonei videbuntur, eisdem Metropolitanis et aliis Cathedralibus Ecclesiis denuo, nec non quibusvis aliis Cathedralibus etiam Metropolitanis Ecclesiis per obitum vel privationem illorum Præsulum, seu alias quovis modo pro tempore vacantibus, de Personis idoneis pro quibus ipsa Maria Regina juxta consuetudinem ipsius Regni, tibi supplicaverit Autoritate nostra providere ipsasque Personas eisdem Ecclesiis in Episcopos aut Archiepiscopos præficere: Ac cum iis qui Ecclesias Cathedralis et Metropolitanas, de manu Laicorum etiam Schismaticorum ut prefertur, receperunt, quod eisdem seu aliis ad quas eas alias ritè transferri contigerit, Cathedralibus etiam Metropolitanis Ecclesiis, in Episcopos vel Archiepiscopos præesse ipsasque Ecclesias in Spiritualibus et Temporalibus regere et gubernare ac munere Consecrationis eis hactenus impenso uti, vel si illud eis nondum impensum extiterit, ab Episcopis vel Archiepiscopis Catholicis per te nominandis suscipere libere et licite possint. Nec non cum quibusvis per te ut præmittitur pro tempore absolutis et rehabilitatis, ut eorum erroribus et excessibus præteritis non obstantibus, quibusvis Cathedralibus, etiam Metropolitanis Ecclesiis in Episcopos et Archiepiscopos præfici et præesse, illasque in eisdem Spiritualibus et Temporalibus regere et gubernare: Ac ad quoscunque; etiam Sacros et Presbyteratos Ordines promovere, et in illis aut per eos jam licet minus rite susceptis Ordinibus etiam in altaris Ministerio Ministrare nec non munus Consecrationis suscipere, et illo uti libere et licite valeant; dispensare etiam libere et licite possis, plenam et liberam Apostolicam Autoritatem per præsentem concedimus Facultatem et Potestatem: Non obstantibus Constitutionibus et Ordinationibus Apostolicis, ac omnibus illis quæ in singulis Literis præteritis Volumus non obstare, cæterisque; contrariis quibuscunque.

Datum Romæ apud Sanctum Petrum, sub Annulo Piscatoris, Die 8. Martis 1554. Pontificatus nostri Anno Quinto.

XVIII.—*A Letter from Cardinal Pole to the Bishop of Arras, upon King Philip's Arrival in England, and his Marriage to the Queen.*

A Mons^r. d' Arras.

M^{to}. Ill^{re}. è Rev^{do}. Sig^r.

HAVENDO à quest' hora ricevuto particolari avisi dopo l' arrivo del Serenissimo Principe del Regno d' Inghilterra, del felice successo del Matrimonio mi e parso convenire al debito mio rallegrarmene con S. Majestà Cesarea siccome fu con l' alligata la quale indirizzo à V. S. per la confidenza che ho nella solita sua cortesia, pregandola sia contenta presentarla a sua Majestà col baciarle riverentemente le mani de parte mia. L' Abbate Sagante suo l' altr' hieri me communico una Lettera di V. S. che dava particular aviso della ritirata de Franzesi il che mi fu di molta consolatione. Ben si e visto di quant' importanza sia la presenza di S. Majestà. Ancor non e arrivato ill messo mio da Roma, ma spero non possa tardar molto : subito che sarà gionto, non mancarò di darne aviso a V. S. alla quale di cuore mi raccomando e prego N. Sig^r Iddio la conservire favorisca a suo servitio. Di Bruxelles alli 29 di Luglio 1554.

Reginaldo Card. Pole.

XIX.—*A Letter from Cardinal Pole to the Cardinal de Monte, acknowledging the Pope's Favour in sending him full Powers.*

Al Card. di Monte.

Rev^{mo}. et Ill^{mo}. Sig^r. mio Oss^{mo}.

SCRISSI a V. S. Reverendissima per l' ultime mie, l' aviso dell' arrivo in Inghilterra del Serenissimo Principe, il qual' e poi stato con la Serenissima Regina a Vincestre, ove hanno celebrato il sponsalizio il di San Giacomo con gran sollennità come V. S. Reverendissima piacendole potra intendere dall' essibitor di questa, al quale mi rimetto in quel di piu, che in tal proposito io le potessi dire e bacio humilmente la mano di V. S. Reverendissima et Illustrissima in suo buona gratia raccomandandomi. di Bruxelles alli 29 di Luglio 1554.

In quest' hora e giunto l'Ormaneto con l'Espeiditione che e piaciuto darle alla Santità di nostro Signore, tutto secondo quello, che si potesse desiderare dalla pietà e benignità sua in servitio di Dio, e della sua Chiesa in questa causa cossi importante del che prego V. S. Reverendissima sia contenta baciarne humilmente a nome mio i piedi a sua Beatit^{ne} alla quale con la prima occasione non mancarò di dar pieno aviso di quanto sarà bisogno. In vero l' arrivar dell' Ormaneto non poteva esser più a tempo, e spero che N. Signor' Iddio ci fara gratia, che le cose s' indirizzeranno in modo che sua Santità col servitio di sua Divina Maestà ne resterà consolata. Il tempo non patisce che per hora io possa essere più

lungo, e di nuovo bacio humilmente le mani di V. S. Reverendissima et Illustrissima.

Reginaldo Card. Polo.

Alli 29 di luglio 1554 il Signore Ormaneto arrivo a Bruxelles con l' infratta spedizione.

XX.—*A Breve empowering Cardinal Pole to execute his Faculties with relation to England, while he yet remained beyond Sea, and out of England.*

Al Card. Polo.

Julius Papa III.

DILECTE Filii noster salutem et Apostolicam Benedictionem. Superioribus mensibus ex diversis tunc expressis causis te ad Charissimam in Christo Filiam nostram Mariam Angliæ Reginam Illustram, et Universam Angliæ Regum primò, et deinde pro conciliando inter eos pace ad Charissimos in Christo Filios nostros Carolum Romanum Imperatorem semper Augustum, et Henricum Francorum Regem Christianissimum, nostrum et Apostolicæ sedis Legatum de latere de Fratrum nostrorum Concilio destinavimus. Et licet te multis, et quidem amplissimis facultatibus, quibus etiam in partibus Flandriæ existens quoad Personas et Negotia Regni Angliæ hujusmodi uti posses per diversas nostras tam sub plumbò, quam in forma brevis confectas litteras muniverimus, prout in illis plenius continetur. Quia tamen ob Schismata, et alios errores, quibus dictum Regnum diutius infectum fuit, multi casus potuerunt contingere, qui provisione per dictam sedem faciendi indigebunt et sub dictis facultatibus veluti infiniti, et inexcogitabiles comprehendi nequiverunt, et insuper à nonnullis hæsitatur an tu facultatibus hujusmodi in insulis et Dominiis eidem Mariæ Reginæ subjectis uti possis, quibus item facultatibus apud Carolum Imperatorem et quibus apud Henricum Regem præfatos existens utaris : Nos de tuis fide, pietate, religione, doctrina, et prudentia, in Domino benè confidentes, et volentes omnem in præmissis hæsitandi materiam amputare, circumspectioni tuæ, ut ubicumq; fueris etiam extra partes Flandriæ Legatione tua hujusmodi durante, omnibus et singulis tibi concessis hactenus, et in posterum concedendis Facultatibus, quoad Personas et Negotia Regni ac Insularum et Dominiorum hujusmodi per te vel alium vel alios juxta ipsarum Facultatum continentiam, et tenorem uti, ac omnia et singula quæ tibi pro Omnipotentis Dei, et nostro ac ejusdem sedis honore, nec non Regni, Insularum et Dominorum prædictorum ad Sanctæ, Catholicæ, Ecclesiæ, Communionem, reductione ac Personarum in illis existentium Animarum salute expedire judicaveris et si ea in generali mandato et Facultatibus tibi alias concessis non veniant, sed specialem expressionem et mandatum magis speciale requirant, dicere, facere, exercere, et exequi, nec non quandiu

pro pace hujusmodi tractanda, vel aliis Negotiis nostrum, et sedis prædictæ honorem concernentibus, apud dictum Carolum Imperatorem fueris, omnibus et singulis Facultatibus olim dilecto Filio Hieronimo Tituli St. Matthæi Presbitero Cardinali tunc apud ipsum Carolum Imperatorem nostro et præfata sedis Legato de latere concessis, et in omnibus Provinciis, Regnis, Dominiis, Terris, et Locis, sub illis comprehensis. Sivero apud dictum Henricum Regem extiteris eis omnibus, que dudum dilecto Filio Hieronimo Sancti Georgii ad velum Aureum Diacono Cardinali tunc apud Henricum Regem eundem, nostro et dictæ sedis legato concessæ fuerunt, Facultatibus, et in omnibus Provinciis Regnis, Dominiis, Terris, et locis sub illis comprehensis uti liberè et licitè valeas, in omnibus et per omnia perinde ac si illæ tibi specialiter et expresse concessæ fuissent, Apostolica autem tenore presentium concedimus, et indulgemus, ac Facultates tibi concessas prædictas ad hæc omnia extendimus. Non obstantibus Constitutionibus, et Ordinationibus Apostolicis, ac omnibus illis, quæ in singulis Facultatibus tam tibi, quam Hieronimo Presbitero, et Hieronimo Diacono Cardinalibus præfatis concessis, volumus non obstare cæterisq; contrariis quibusq; dat. Romæ apud S. Petrum, sub annulo piscatoris Die xxvi Junii 1554, Pontificatus nostri Anno Quinto.

Jo. Larinen'.

XXI.—*A Second Breve containing more special Powers, relating to the Abbey-Lands.*

Julius Papa III.

DILECTI Fili noster salutem et Apostolicam Benedictionem. Superioribus mensibus oblata nobis spe per Dei Misericordiam, et Charissimæ in Christo Filia: nostræ Mariæ Angliæ Regina: summam Religionem, et Pietatem, Nobilissimi illius Angliæ Regni, quod jamdiu quorundem Impietate, à reliquo Catholice Ecclesiæ Corpore avulsum fuit, ad ejusdem Catholice et Universalis Ecclesiæ unionem, extra quam nemini salus esse potest, reducendi; te ad præfatum Mariam Reginam, atque Universum illud Regnum, nostrum et Apostolicæ sedis Legatum de latere, tanquam Pacis et Concordiæ Angelum, de venerabilum Fratrum nostrorum, Sanctæ Romanæ Ecclesiæ Cardinalium Consilio atque unanimi assensu, destinavimus, illisque Facultatibus omnibus munivimus, quas ad tanti Negotii confectionem Necessarias putavimus esse, seu quomodolibet opportunas. Atque inter alia Circumspectione tua, ut cum bonorum Ecclesiasticorum Possessoribus, super fructibus malè perceptis, et bonis mobilibus consumptis, concordare et transigere, ac eos desuper liberare et quietare, ubi expedire posset, Authoritatem concessimus et Facultatem, prout in Nostris desuper confectis Literis plenius continetur: Cum autem ex iis Principiis, quæ ejusdem Mariæ Sedulitate et Dili-

gentia, rectaque et constante in Deum Mente, tuo et in ea re cooperante Studio atque Consilio, præfatum reductionis opus in prædicto Regno usque ad hanc diem habetur, ejusdemque præclari Operis perfectio indies magis speretur; eoque faciliores progressus habitura res esse dignoscatur, quo nos majorem in bonorum Ecclesiasticorum Possessionibus, in illa superiorum Temporum confusione, per illius Provinciæ homines occupatis, Apostolicæ Benignitatis et Indulgentiæ spem ostenderimus. Nos nolentes tantam dilectissimæ Nobis in Christo Nationis Recuperationem, et tot Animarum pretioso Jesu Christi Domini nostri Sanguine redemptarum, Salutem, ullis terrenarum rerum respectibus impediri; more Pij Patris, in Nostrorum et Sanctæ Catholice Filiorum, post longum periculosæ peregrinationis tempus, ad Nos respectantium et redeuntium, peroptatum complexum occurrentes; Tibi, de cujus præstanti Virtute, singulari Pietate, Doctrina, Sapientia, ac in Rebus gerendis Prudentia et Dexteritate, plenam in Domino Fiduciam habemus, cum quibuscunque bonorum Ecclesiasticorum, tam mobilium quam immobilium, in præfato Regno Possessoribus, seu Detentoribus, pro quibus ipsa Serenissima Regina Maria intercesserit, de bonis per eos indebitè detentis, Arbitrio tuo, Authoritate nostra, tractandi, concordandi, transigendi, componendi, et cum eis ut præfata bona sine ullo scrupulo in posterum retinere possint, dispensandi, omniaque et singula alia, quæ in his, et circa ea quomodolibet necessaria et opportuna fuerint, concludendi et faciendi. Salvo tamen in his, in quibus, propter rerum magnitudinem et gravitatem, hæc Sancta Sedes merito tibi videretur consulenda, nostro et præfata Sedis, beneplacito et confirmatione, plenam et liberam Apostolicam Authoritatem, tenore præsentium, et ex certa scientia, concedimus Facultatem. Non obstantibus Literis, felicis Recordationis Pauli Papæ II. Prædecessoris nostri, de non alienandis bonis Ecclesiasticis, nisi certa forma servata, et aliis quibusvis Apostolicis, ac in Provincialibus et Synodalibus Conciliis, Edictis Generalibus, vel Specialibus Constitutionibus, et Ordinationibus. Nec non quarumvis Ecclesiarum et Monasteriorum, ac aliorum regularium et piorum Locorum, Juramento, Confirmatione Apostolica, vel quavis alia Firmitate roboratis, Foundationibus, Statutis et Consuetudinibus, illorum Tenores pro sufficienter expressis habentes contrariis quibuscunque.

Datum Romæ apud S. Petrum, sub Annulo Piscatoris, Die 28. Junij 1554, Pontificatus Nostri Anno Quinto.

XXII.—*A Letter to Cardinal Pole, from Cardinal de Monte, full of High Civilities.*

Al Card. Polo.

Rev^{mo}. et Ill^{mo}. Sig^r. mio Col^{mo}.

RITORNANDO à V. S. Reverendissima et Illustrissima l'Auditor suo con l'Espeiditioni,

che ella vedrà, à me non occorre dirle altro se non supplicarla, che si degni mantenermi nella sua bona gratia, è di non si scordare d'haver qui un Servitore che in amarla, et osserverla non cede à qualsivoglia altra Persona, è che il maggior Favore, che io sia per aspettare sempre da V. S. Reverendissima et Illustrissima sarà, che le piaccia di comandarmi in tutto questo, che mi conoscerà buono per servirla; il che sò d'haverle scritto più volte, e non mi è grave di replicarlo. Sua Sanctità sta cossi bene della Persona come sia stata di dieci anni in quà, ringraziato Iddio: e saluta e benedice V. S. Reverendissima et Illustrissima e li desidera, e prega ogni prosperità nelle sue Negociationi importantissime, a tutta la Christianità, et io le bacio humilmente le Mani. Di Roma alli xv. di Luglio 1554.

H. Card. di Monte.

XXIII.—*A Letter from Cardinal Morone to Cardinal Pole, telling him how uneasy the Pope was, to see his Going to England so long delayed; but that the Pope was resolved not to Recall him.*

Al Card. Polo.

Rev^{mo}. et Ill^{mo}. Sig^r. mio Oss^{mo}.

AVANTI la partita mia di Roma hebbi la Lettera di V. S. Reverendissima delli 25 di Maggio in risposta delle mie, che gli havevo scritto pur alli 6 di Maggio, quando vennero li primi avisi del Nuncio, doppo che V. S. Reverendissima fu ritornata alla Corte dal Viaggio di Francia, hebbi ancora l'altra di 28 del Medesimo, con la Querela Christiana, che ella fà contro di me, anzi per dir meglio con la Dottrina che V. S. Reverendissima con Sancta Charità querelandomi m' insegna, sopra la quale non m' occorre dir altro, se non che ella ha gran Raggione, et che io l'ho fatto torto a scriverle in quel modo, di che in una parte mi pento, e spero che ella mi habbi perdonato; nell' altra mi allegro, havendo havuto occasione di Guadagnar questa sua altra Lettera, e dato a lei occasione di esplicitarsi in questo modo in Lettere come ha fatto, e ne ringratio Dio prima, e poi lei ancora, che si sia degnata mandarmi Lettera cossi grata, la qual potrà servire a più d' un proposito.

La Prima di 21, Fù in summa comunicata da me a Nostro Signore parendomi necessario chiarir bene sua Sanctità, sì per Giustificazione delle attioni passate di V. S. Reverendissima come per non lasciar, che sua Sanctità stesse nella disperatione dimostrata gia delle cose d' Inghilterra, e della bonta del mezzo della Persona sua: e Benche S. Sanctità non havesse pazienza secondo l' ordinario suo di leggere, o di udir la Lettera, nondimeno le dissi talmente la summa, che mostrò restare satisfattissima, e disse esser più che certa, che quella non haveva dato causa ne all' Imperatore, ne ad altri d' usar con lei termini cosi estravaganti. E quanto alla Re-

vocatione di V. S. Reverendissima sempre persisteva che non si potesse fare senza grand indignità sua, e dishonor della Sede Apostolica, e carico dell' Imperatore istesso, e di V. S. Reverendissima, e gran pregiudicio del Regno d' Inghilterra: et Benche dicesse di scrivere alla Cæsarea Majestà, nondimeno non si risolveva in tutto, com anco non si risolveva nella materia delli beni Ecclesiastici, sopra la qual sua Sanctità ha parlato molte volte variamente; e nel rescrivere alla Regina d' Inghilterra, et al Principe di Spagna, come V. S. Reverendissima haverà inteso da M. Francisco Stella, et intenderà hora dal l' Ormaneto, il qual sarà portator di questa, e tandem vien' espedito in tutti li punti quasi conformi al bisogno, et al desiderio suo.

Io son venuto a star qui a Sutrio sin le prime acque d' Agotto, che poi piacendo a Dio ritornerò a Roma. E le cause della partita mia V. S. Reverendissima hora l' intenderà dal prefato Ormaneto, non essendo stato opportuno scriverle prima; non ho havuto altro scrupolo se non partirmi, restando il Negocio, e l' Espeditioni dell' Ormaneto cossi in pendente. Ma conoscendo la sufficienza, e la diligenza, e la buon' Introdutione, che hanno quelli Ministri di V. S. Reverendissima giudicando, non poterui far di più di quel che già più volte haveva fatto, pensai che essi haveriano potuto supplire meglio di me, come hanno di poi fatto.

Non occorre al presente che io le scriva più a lungo venendo il detto M. Nicolò informato, che non è bisogno affaticarla in leggere mie Lettere. Resta solo che Iddio conduca esso, e M. Antonio a salvamento essendo il viaggio in ogni parte da qui in Fiandra tanto pericoloso, doppo che io in preghi, che sua Majestà divina prosperi e felicità V. S. Reverendissima, ad Honor e Gloria sua in quell' Attioni, che ha per le mani, come son certo farà e che quella mi ami, e mi comandi al solito, perche comme ho detto, faccio conto, s' altro non mi interviene, avanti che di quella possi haver risposta da lei, poter' esser di ritorno a Roma, e con questo faccio fine, e baciandole humilmente la mano in buona Gratia di V. S. Reverendissima mi raccomando. Di Sutrio, alli 13 di Luglio 1554. Il Card. Morone.

Al Card. Polo.

XXIV.—*A Letter from Ormanet to Priuli, giving an Account of what pass'd in an Audience the Bishop of Arras gave him.*

A Monsieur Priuli.

Clarismo. e M^{to}. Rev^{do}. Sig^r. mio.

QUESTA mattina assai per Tempo io gionsi al Campo, et ancor che io poco sperassi d' haver commoda audienza da Monsieur d' Arras, stando sì sul Marchiare, nondimeno l' hebbi con la Gratia di nostro Signore Iddio, assai commoda e grata, e fui gratiosamente visto da S. Signoria alla quale feci intendere tutto quello, che mi era stato commesso da Monsieur Illustrissimo. La Risposta fù che

l'Imperatore haveua molto a cuore queste cose della Religione, e che non haverebbe mai mancaco d' aiutare questa sant' impresa, come ha sempre fatto in simili occasioni con pericoli fin della Vita, ma che quanto all' opportunità del tempo, la quale era stata il principio e fundamento del mio Raggiornamento, a lui pareva, che si fosse caminato alquanto prosperamente, non si sapendo altro doppo la venuta del Rè d' Inghilterra, che la Celebration' e solennità del matrimonio, e che pur Sarebbe stato a proposito, innanzi che s' andasse più oltre, veder che camino pigliavano le cose del Regno, e che dovendosi dar conto a sua Majestà di quello, perche io ero stato mandato, esso giudicava necessario che si fosse venuto più al particolare circa due cose, la forma delle facultà d' intorno questi beni (che gran differenza Sarebbe se fosse stata commessa la cosa o al S. Cardinale, o alli Serenissimi Principi) e poi il modo che voleua tener sua Sig. Reverendissima circa questo assetto, e qui esso tocco che fosse stato bene vedere la Copia delle Facultà. A la cosa del tempo io risposi che per questa opera era sempre maturo, immò che non se ne doveua perdere momento per il pericolo dell' anime, oltre che dovendosi dar principio a quest' impresa col far capace ogn' uno di quello, che veramente fosse il ben suo, e persuaderlo ad abbracciarlo, il qual' Officio spetta principalmente al Signior Legato, non si vede che a far questo il tempo non sia sempre maturo, soggiungendo che S. Majesta non dovrebbe mai lasciar passar l' occasione di questa venuta del Principe suo figliuolo in dar compimento a questa riduzione, perciò che facendosi hora, l' honor di questa impresa sarebbe stato attribuito a lui. Quanto al particular delle facultà, dissi che havendo detto a S. Signoria che questo assetto era stato commessa all' arbitrio di S. Signoria Illustrissima mi pareva d' haver satisfatto assai, e che del modo del procedere ella non era ancora risoluto, non si potendo pigliare in una cosa tale alcuna resolutione se non sul fatto, e doppo che ella fosse stata presente, per la necessaria informazione di molte cose che corrono in questa materia, circa la quale toccai alcuni altri punti, che S. Signoria Reverendissima intendera più lungamente alla mia venuta. La conclusione fù che esso non mancherebbe d' informar sua Majestà del tutto, e per far ogni buon officio in questo, e qui mi disse dell' animo che haveva sempre havuto d' aiutar queste cose della Religione, e del desiderio che teneva di servir sempre S. S. Illustrissima ringratiandola che l' adoperasse io. Circa l' aspettar la risposta di S. Majestà mi disse che non potendo esso far' all' hora questo officio per la partita del campo, io me ne venissi a Valentiana, dove havuta la resolutione da S. Majestà mi farebbe chiamarè: e che non mi pigliassi altro affanno di questo, e cossi me ne son venuto quà con questo disegno, di dar tempo tutto dimane a S. Signoria di far quest' officio, e posdimane non essendo

chiamato ritornarmene a sollicitare l' expeditione. Io ho voluto dar questo conto di quello che fin' hora e passato acciò che non ritornando io, a quel tempo che fossi stato aspettato, non si stesse in qualche suspension d' animo. Sua Majestà sta gagliarda, e cavalca, e va personalmente vedendo l' essercito, e le cose come passano, il qual' essercito hoggi innanzi mezzo giorno e partito da Dolci quattro leghe lontano di quà, et e andato ad un altro viaggio chiamato lieu S. Amando lontano da quello una legna, e più vicino al campo Francese, il quale questa mattina e partito da Crevacore e venuto una legna più in quà. Bascio la mano a Mons^r. Illustrissimo e mi raccomando a V. S. da Valentiano. L' ultimo di Luglio 1554.

Ser' Nicolò Ormaneta.

XXV.—*The Letter that the Bishop of Arras wrote to Cardinal Pole upon that Audience.*

Al Card. Polo.

Ill^{mo}. e Rev^{mo}. Sig^r. mio Oss^{mo}.

TROVOMI con due Lettere di V. S. Illustrissima nella prima delle quali elle si rallegra della felice arrivata del Principe N. S. adesso Rè d' Inghilterra in quel Regno, e del consumato Matrimonio, la Lettera del medesimo per S. Majestà Cesarea ho data io medesimo, alla quale e piaciuto sommamente l' officio tanto amorevolmente da V. S. Illustrissima: dipoi arrivò assai presto il suo Auditore portator di questa, venuto da Roma, dal quale ho inteso quanto V. S. Reverendissima li haveva commesso di riferirmi sopra le Lettere Credentiali, che egli mi ha portato, di che tutto ho fatto relatione a S. Majestà Cesarea, la quale mi ha comandata risponderle quello che esso suo Auditore le potrà riferire, non giudicando S. Majestà conveniente, che V. S. Reverendissima pigli il camino d' Inghilterra fin tanto, che consultato il tutto con quelli Serenissimi Re, come fa con un corriere espresso partito hoggi, s' intenda da loro il stato presente delle cose di la e quello che conforme a questo quel Regno potria al presente comportare, acciò che inteso il tutto S. Majestà possa meglio risolversi alla risposta che ella haverà a dare a V. S. Reverendissima su quella che di sua parte ha proposto il detto suo Auditore: non dubitando punto che come sua Maestà e V. S. Illustrissima hanno il zelo, che esse et ambidoi i Rè hanno alle cose delle Religione, che terranno per certo, che non lascieranno preterir punto di quello che convenghi al rimedio d' esse nel punto Regno: caminandovi contal moderatione, che in luogo di farvi del bene, non si troncasse per sempre il camino al remedio. E senza più a V. S. Illustrissima bacio humilmente la mano. Dall' exercito Cesarea appresso Buchain li iij d' Agosto 1554.

Di V. S. Reverendissima

Humil Ser^e il Vescovo d' Arras.

XXVI.—*Cardinal Pole's Answer to the Bishop of Arras his Letter.*

A Mons^r. d' Arras.

Molto Ill^{re}. Rev^{do}. Sig^r.

DALLA Lettera di V. S. e dalla relatione del mio Auditore ho inteso quanto e piaciuto a sua Maestà farmi per hora sapere della mente sua, intorno il negozio della mia legatione in Inghilterra, riservandosi a darmene maggior resolutione, quando haverà inteso da quelli Serenissimi Principi il presente stato delle cose di là, perleche haveva spedito subdito un corriero; Io mio sono molto rallegrato, vedendo che in mezzo di tanti, et si urgenti negotii della guerra S. Maestà habbia havuto tanta cura, e sollicitudine di questa causa di Dio, la quale quando sia ben conclusa, non dubito le porterà seco ogni buon successo in tutto il resto; starò a spettando quello che piacerà a S. Maestà di farmi sapere, poiche haverà havuto risposta d' Inghilterra, ne altramente pensai prima mi convenisse fare. Et in questo mezo pregarò la bontà d' Iddio, che così faccia ben intendere a tutto il corpo di quel Regno questo tempo, nel quale sua Divina Maestà lo visita con la gratia sua, come son certo intendino benissimo i capi loro, acciò che non si habbita a dir contra di essi, nilvus cognovit tempus suum, populus autem hic non cognovit tempus visitationis suæ, ma havendo Iddio data gratia e quei Catholici Principi, a i quali tocca far' intendere et essequir' a gli altri, quello che in questa causa con l' honor di S. Maestà sarà di salute, et universal beneficio di tutti, spero che le Maestà loro non siano per mancare di far' in ciò quello, ch' ogn' uno aspetta dalla pietà loro, essende massimamente eccitati, et aiutati A in ciò dall' autorità e prudentia di sua Maestà Cesarea: havendo inteso che a V. S. saria stato di satisfatione veder copia del Breve della facultà concessami da N. S^r. circa la disposizione di i beni ecclesiastici, io glie la mando con questa, pregandola sia contenta farmi intendere dalla ricevuta, e molto la ringratio dell' amorevolezza sua verso di me, e della cortesia usata al detto mio Auditore. Dal Monasterio di Diligam. alli 5 d' Agosto 1554.

Reginaldo Card. Polo.

XXVII.—*Cardinal Pole's Letter to King Philip.*

Al Re d' Inghilterra.

Ser^{me} Rex.

CUM maximè antea lætatus essem, cognito ex fama ipsa, et litteris meorum optatissimo Majestatis tuæ in Angliam adventu, et felicissimis nuptiis, quæ cum Serenissima Regina nostra summo omnium gaudio et gratulatione celebratæ sunt: tamen hanc meam lætitiæ magnoperè cumularunt Serenitatis tuæ litteræ a Domino Comite de Horne, cum is in castris apud Majestatem Cæsaream remansisset, heri

missæ ad me per nobilem Virum D. de S^{to}. Martino Majestatis tuæ domesticum, eumdem cui ego has ad illam perferendas dedi. Etenim expressam in illis imaginem vidi ejus humanitatis ac benignitatis, qua Majestatem tuam præter reliquas eximias virtutes excellere omnes prædicant, quæ quidem virtus ab animi verè Regii altitudine proficiscitur. Itaq; ego Majestati tuæ ob hoc benevolentia signum mihi impertitum maximas ut debeo gratias, ac tametsi per alia Litteras uberius hoc ipso officio functus sum, tamen iterum illi de hoc felici matrimonio divina providentia, ut planè persuasum habeo, ad istius Regni quietem conciliato, gratulor. Idq; eo magis quod confido brevi futurum, ut ad coram sibi Pontificis Maximi nomine gratulandum, quem admodum in mandatis habeo, Majestatis tuæ pietas aditum mihi patefaciat cum summo totius Ecclesiæ gaudio, et istius Regni salute. Reliquum est ut Majestati tuæ omnia obsequia, quæ illi vel pro Legationis munere publice præstare possum, vel jam ut meo Principi ac Domino privatim debeo, deferam, atque pollicear. Quæ quidem in rebus omnibus, quæ ad ejus amplitudinem, laudem, honoremque pertinebunt Studiosissimè semper præstabo. Deus Opt. Max. Majestatem tuam una cum Serenissima Reverendissima Regina custodiat, ac diutissime felicem conservat. Mon^{to}. Diligè prope Bruxellas vii Idus Agusti 1554.

Reginaldo Card. Polus.

XXVIII.—*A Letter of Cardinal Pole's to the Pope, giving an Account of a Conference that he had with Charles the Vth, concerning the Church Lands.*

Beatissime Pater.

EMOLTO tempo che non havendo cosa d' importanza, non ho scritto a V. Santità per non molestarle: facendole col mezo del mio Agente intendere tutto quello che occorreva; e benche hora jo non habbia da dirle quanto desiderarei, nondimeno mi e parso conveniente scriverle, e darle conto del raggimento prima havuta con Monsieur d' inrass et poi di quel che ho negoziato con sua Maestà. Mons. d' Arras alli ex che fu il giorno istesso che sua Maestà torno, essendomi venuto a visitare, trovandosi all hora meco Monsieur il Nuncio, mi disse, che sua Maestà havea veduta la Lettera che io mandai ultimamente per l' auditor mio, e che ella era benissimo disposta verso questo negotio della Religione in Inghilterra come si conveniva, e si poteva credere per la sua Pietat, et anche per l' interesse, che ne sequeria de quel Regno et de questi Paiesi per la congiunzione che e tra loro. Si che quanto a questa parte di disporre sua Maestà non accader far altro. Ma che era ben necessario, che io venissi a particolari, et atratar de gli impedimenti, e della via di rimoverli: Sopra che sua Maestà mi udiva molto volentieri, Jo risposi che vera-

mente non era da dubitare del buono e pronto animo di sua Maesta, e che io ni era stato sempre persuassissimo. Na che quanto pertineva all'ufficio mio per esser io stato mandato da V. Santita per far intender l'ottima sua mente verso la salute di quello Regno, e la prontezza di porgere tutti quei remedii che dall' autorità sua potesser venire; a me non toccava sar altro, che procurar d'haver l'adito: E che ad esse Principi, quali sono ful fatto, et hanno il governo in mano, le apparteneva, far intendere gli impedimenti, che fussero in contrario: E tornando pur esso Monsieur d'Arras che bisognava che io descendessi alli particolari, io replicai che in questa causa non conveniva in modo alcuno che si procedesse come si era fatto in quella della pace; nella quale ciascuna delle parti stava sopra di se non volendosi scoprire, ma solo cercando di scoprirne, l'altra, per rispetto de gli interesse particolari; perciò che questa e una causa commune e nella quale V. Santita e sua Maesta Cesarea, et quei Principi hanno il medesimo fine, et noi ancora come ministri. Confermo cio esser vero quanto al tratar della pace, con dire in effetto in tratar del negotio della pace io mi armo tutto. Ma pur tuttavia tornava a dire, che io dovessi pensare e ragionar in particolare, con sua Maesta di quest impedimenti. E Monsieur il Nuncio al hora voltatosi a me disse, che in effetto era bisogno venire a questi particolari. E così al sine restammo che ognuno ci pensasse sopra.

Alli xi poi nell andar da S. Majesta, Monsieur d'Arras torna a replicarmi il medesimo; nell audientia di S. Maesta, nella quale si trovo presente Monsieur il Nuncio, e Monsieur d'Arras, poiche mi fui ralegrato con sua Maesta, che havendo liberato questi suoi paesi della Molestie della Guerre, doppio tanti travagli, e d' animo e di corpo fusse tornato piu gagliarda e meglio disposta che quando si parti; in che si videva che il Signior Iddio haveva preservata et preservava, a maggior cose in honor di S. Divina Maesta a beneficio commune. Sua Maesta confermo sentersi assai bene, e disse dele indisposizione che haveva havuta in Arras e altre cose in simil proposito: Entrai poi a dire della Lettera, che io haveva scritta a S. Maesta della risposta che Monsieur d'Arras mi haveva fatta, che era stata di rimettersi al breve. Retorno di sua Maesta qui, e dissi che se havessi a tratter questo negotio con altro Principe, della Pietà del quale non fussi tanto persuaso, quanto io sono certo di quella di sua Maesta, dimostrata da lei con tanti segni, e nella vita sua privata, e nell ationi publiche, cercarei de essortarlo per tante vie quante si potria ad abbracciar, e favorir questa così santa causa. Ma che non essendo bisogno fare questo con S. Maesta, e tanto piu per esser in questa causa con honore d'Iddio, congiunto anco il beneficio di S. Maesta et del Serenissimo Re suo figliuolo, solo aspettava da lei ogni ajuto per remover gli impedimenti, che fussero in questo negotio: i quali per quanto io poteva

considerere sono di duo sorti: Uno pertinente alla Doctrina Catollica, nella quale non poteva esser in alcun modo indulgente, per esser cosa pertinente alla fide ne poteva sanar altrimenti questo male, che non introdure de nuovo la buona Doctrina. L' altro impedimento essendo de i beni, gli usurpatori di quale, sapendo la severità delle Leggi Ecclesiastiche, temevano per questa causa di ritornar al Obbedienza della Chiesa, desse dissi che in questa parte V. Santita poteva, et era disposta ad usar la sua benignità et indulgenza: E primo quanto alle Censure e pene incorse, et alle Restitutione de frutti percetti, che era di grand' importanza, V. Santita haveva animo nell una nell altra di questo due cose d'usar ogni indulgenza, rimittendo liberamente il tutto: Ne pensava d'applicar parte alcuna de detti beni a se, ne alla Sede Apostolica, come multi temevano: Benche di Raggione lo potesse fare, per le ingiurie et danni ricevuti; ma che voleva convertir il tutto in servizio d'Iddio, et a Beneficio del Regno, senza haver pur una minima considerazione del suo privato interesse: Et confidandosi nella Pietà di quei Principi, voleva far loro quest' Honore di far per mezzo del suo Legato, quelle gratie che paressero convenienti secondo la proposta et intercessione delle loro Maesta, a quelle Persone che esse giudicassero degne d'essere gratificate, et atte ad ajutar la Causa della Religione. Sua Maesta rispondendo ringratio prima molto V. Santita mostrando di conoscere la sua bona mente, et con dire, che ella in vero haveva fatto assai: Poi disse che per gli impedimenti et occupazioni della guerra, non haveva potuto attendere a questo negotio, come faria stato ij suo desiderio: Ma che hora gli attenderia; et che haveva già scritto e mandato in Inghilterra, per intender meglio in questa parte il stato delle cosa, et aspettava in breve risposta: Et che bisognava ben considerare fin dove si potesse andare nel remover questo impedimento d' beni; il quali esso per l'esperienza che haveva havuto in Germania, conosceva esser il principale. Perchioche quanto alla Doctrina, disse, che poco se ne curavano questo tali, non credendo ne all' una ne all' altra via: Disse anche che essendo stati questi beni dedicati a Dio, non era da concedere così ogni cosa, a quelli che li tenevano: E che se bene a lei io dicesse fin dove s'estendesse la mia faculta, non pero si haveva da far intendere il tutto ad altri: E che sarà bisognò veder il breve della faculta, per ampliarle dove fusse necessario: Alche io risposi haverlo già fatto vedere a Monsieur d'Arras, il quale non disse altra: E dubitando io che questa non fusse via di maggior dilatione dissi a S. Maesta, che devendosi come io intendeva e come S. Maesta doveva saper meglio, fare in breve il Parlamento, era d' avvertire grandemente, che non si facesse senza Conclusioni nella causa dell obbedienza della Chiesa; che quando altrimenti si facesse, sarebbe d' un grandissimo scandalo a tutto il Mondo, e danno alla detta

causa : E che se bene la Regina a fare un cosi grande atto, haveva giudicato haver bisogno della congiunzione del Re suo Marito, come che non esse bonum Mulierem esse solum, se hora che Iddio ha prosperito e condotto al fine questa santa congiunzione, si differisse piu l'essecutione di questo effetto, che dove esser il Principio et il Fundamento di tutte le loro Regie attioni, non restarebbe via di satisfar a Dio, ne a gli Huomini : E dicendo S. Maesta che bisognava haver grand rispetto alla mala Disposizione de gli interessati, e quanto universalmente sia abborito questo nome d' obediencia della Chiesa, e questo cappell rosso, e l' habito, ancora de i Religiosi, Voltatosi all hora a Monsieur Nuncio e in tel proposito parlando de frati condotti di Spagna dal Re suo figliuolo, che fu consigliato far loro mutar l'habito, se bene cio non si feci, ne si conveniva fare : con dire anco di quanto importanza fusse il tumulto del Popolo, et in tal proposito toccando anche de i mali officij, che non cessavano di fare per ogni via i nemici esterni. Io risposi che volendo aspettare che tutti da se si disponessero, e che cessasse ogni impedimento, saria un non venir mai a fine perchioche, gli interessali massimamente, altro non vorriano se non che si continuasse nel presente stato, con tenere et godere esse, tutto quello che hanno. In fine fu concluso che si aspettasse la riposta d'Inghilterra, col ritorno del Secretario Eras, che saria fra pochi di, e che in questo mezzo io pensassi, e conferissi di quelle cose con Monsieur d'Arras. V. Beatitudine puo con la sua prudenza vedere in che stato si trovi questa causa ; e come sara necessario, che qui si trattino le difficulta sopra questa beni ; e per non tediarla con maggior lunghezza, quel di piu che mi occurreria dirle V. Santita si degnira intendere dall Agente mio, alla quale conla debita reverenza bacio i santissimi piedi pregnando il Sig. Iddio, che la conservi longamente a Servizio della sua Chiesa. Di Bruxelles alli 13 d'October 1554.

Reginaldus Card. Polus.

XXIX.—*A Part of Mason's Letter to Queen Mary, concerning Cardinal Pole.*

[Paper-Office.]

CARDINAL POOLE having been sent to these Quarters for Two Purposes, th'one for the Meanning of a Cyvill Peas between the French King and the Emperor ; and the other for the helping to conclude a Spirituall Peas, as he termeth yt, in the Realme of England ; perceyving neither of them both to come to such a pass as his good Mynde doth desyre, dothe begynne, as me semeth, to be owte of Comfort : And being in manner clerely in dispayre of th'one, yf he receyve not shortlye some Likeliadde of the other, being wery of so much Tyme spent without Frute, begynneth in that case to talk of his Return to Italy. If he return without the seing of his Coun-

trei, lyke as he shall retourne a sorrowful Man, so shall the Realme have lost the Fruition of such a one, as for his Wysdome, joyned with Learning, Vertue and Godlynes, all the World seeketh and adoureth. In whome it is to bee thought, that God hath chosen a speciall Place of Habitation. Such is his Conversation, adorned with infinite Godly Qualities above the ordinary Sorte of Men. And who soever within the Realme lyketh him worst, I wold he might have with him the Talke of one Half Howre. It were a right stony Harte, that in a small Tyme he could not soften. If it be his Fortune to depart, without shewing the Experience herof in the Realme, his going away shall be, in myne Opinion, like the Storye of the Gospell, of such as dwelt in Regione Gergesenum, who uppon a fond Feare, desyred Christe, offering himself unto them, ut discederet a Finibus illorum.

Thus, most humbly desyring your Grace to pardone my bolde and presumptuous meddling in Matters passing my Capacitye. I commit the same to the Tuicion of Almighty Godde.

Your Grace's most Humble,

Faithful, and Obedient Subject,

From Bruxells,

John Masone.

the vth of Octobre 1554.

To the Queen's most Excellent Majestie.

XXX.—*A Letter of Cardinal Pole's to Philip the 11d, complaining of the Delays that had been made, and desiring a speedy Admittance into England.*

SERENISSIME REX,

JAM Annus est, cum istius Regiæ domus fores pulsare cæpi, nedum quisquam eas mihi aperuit. Tu vero, Rex, si queras, ut solent qui suas fores pulsare audiunt, quisnam pulset? Atque ego hoc tantum respondeam, me esse qui, ne meo assensu Regia ista domus ei clauderetur, quæ tecum simul eam nunc tenet, passus sum me Domo et Patria expelli, et exilium viginti annorum hac de causa pertuli. An si hoc dicam, non vel uno hoc nomine dignus videar, cui et in Patriam reditus, et ad vos aditus detur? At ego, nec meo nomine, nec privatam Personam gerens pulso, aut quidquam postulo, sed ejus nomine ejusque Personam referens, qui Summi Regis et Pastoris Hominum in Terris vicem gerit. Hic est Petri Successor ; atque adeo ut non minus verè dicam, ipse Petrus, cujus Authoritas et Potestas, cum antea in isto Regno maximè vigeret ac floreret, postquam non passa est jus Regiæ domus ei adimi, quæ nunc eam possidet, ex eo per summam injuriam est ejecta. Is Regias per me fores jampridem pulsant, et tamen quæ reliquis omnibus patent ei uni nondum aperiuntur. Quid ita ejus ne pulsantis sonum an vocantis vocem non audierunt, qui intus sunt? Audierunt sane, et quidem non minore cum admiratione Divinæ Potentiæ et Beniguitatis erga Ecclesiam, quam

olim Maria illa affecta fuerit, cum ut est in Actis Apostolorum, Rhode ancilla ei nunciasset Petrum quem Rex in vincula conjecerat, ut mox necaret, et pro quo Ecclesia assidue precabatur, è carcere liberatum ante ostium pulsantem stare. Ut enim hoc ei cæterisque qui cum illa erant magnam attulit admirationem, ita nunc qui norunt eos qui Petri Autoritatem Potestatemq; in isto Regno retinendam esse contendeabant, in vincula Herodiano Imperio conjectos, et crudelissime interfectos fuisse, quin etiam Successorum Petri nomina è libris omnibus sublata in quibus precesiones Ecclesiæ pro eorum incolumitate ac salute continebantur, qui inquam hæc norunt, facta ad omnem Memoriam Petri Autoritatis à Christo traditæ penitus ex Animis Hominum delendam, qui fieri potest ut non maximè admirentur hoc Divinæ Benignitatis et Potentiæ pignus ac Testimonium: Petrum nunc quasi iterum è carcere Herodis liberatum, ad Regiæ domus fores unde hæc omnia iniquissima in eum edicta emanarunt, pulsantem stare, et cum hoc maximè mirandum est, tum illud non minus mirum, à Maria Regina domum hanc teneri: Sed cur illa tamdiu foras aperire distulit. De ancilla quidem illud Mariæ Scriptum est, eam Petri Voce audita præ nimio gaudio suæ quasi oblitam, de aperiendo non cogitasse: Rem prius, ut Mariæ aliisq; qui cum ea erant nunciaret, accurrisse, qui cum primo an ita esset dubitasset, mox cum Petrus pulsare pergeret aperierunt neq; illud domo recipere sunt veriti, etsi maximam timendi causam habebant, Herode ipso vivo et regnante. Hic vero quid dicam de Maria Regina, gaudeo ne eam an timore esse prohibitam quominus aperuerit; presertim cum ipsa Petri Vocem audierit, cum certo sciat eum ad domus suæ januum jamdiu pulsantem stare: Cum admirabilem Dei in hac re potentiam agnoscat, qui non per Angelum, ut tunc Petrum è carcere Herodis, sed sua manu eduxit, dejecta porta ferreaquæ viam ad Regiam ejus domum intercludebat: Scio equidem illam gaudere, scio etiam vero timere; neq; enim nisi timeret tam diu distulisset. Verum si Petri liberatione gaudet, si rei miraculum agnoscit, quid impedimento fuit quo minusei ad januam lætabunda occurrerit, eumque meritis Deo gratias agens, introduxerit, Herode præsertim mortuo, omni; ejus imperio ad eam delato? An fortassis Divina Providentia quæ te dilectum Petri Filium et ei Virum destinarat, illam timore aliquo tantisper affici permisit, dum venisses, ut utriusq; ad rem tam præclaram et salutarem agendam, opera atque officium conjungeretur: Equidem sic antea hunc Mariæ Reginæ conjugis tuæ timorem, quod etiam ad eam Scripsi sum interpretatus: Ac propterea ad te nunc, Virum ejus, Principem Religiosissimum, scribo, et abs teipsum Petri Christi Vicarii nomine postulo, ut illi omnes timoris causas prorsus excutias: Habes vero expeditissimam excutiendi rationem, si consideres eique proponas, quam indignum sit si

dum te illa Corporis sui sponsum accerserit, cum non deessent quæ timenda viderentur, tamen omnem timorem sola vicerit, nunc te tanto Principi illi conjuncto, timore prohiberi quominus aditum ad se aperiat sponsæ animæ suæ, mecum una et cum Petro tamdiu ad fores expectanti; qui præsertim tot et tam miris modis custodem ejus se, defensoremq; esse declaravit. Noli enim, Rex, putare, me aut solum ad vestram Regiam domum, aut uno tantum Petro comitatum venisse; cujus rei hoc quidem tibi certum Argumentum esse potest, quod tamdiu persevero pulsans: Nam sive ego solus venissem, solus jampridem abiissem, querens et expostulans quæ aliis omnibus pateant, mihi uni occlusas esse fores; sive una mecum solus Petrus, jampridem is quoque discessisset, meque secum abduxisset, pulvere pedum excusso, quod ei preceptum fuit a Domino ut faceret quotiescunque ejus nomine aliquo accedens non admitteretur. Cum vero nihil ego, quod ad me quidem attinet conquerens, perseverem, cum Petrus pulsare non desistat, utrumque scito ab ipso Christo retineri, ut sibi sponso animæ utriusque vestrum aditus ad vos patefati. Neque enim unquam verebor dicere, Christum in hac Legatione, qua pro ejus Vicario fungor, mecum adesse: Quamdiu quidem mihi conscius ero me nihil meum, me non vestra, sed vos ipsos toto animo omnique studio querere. Tu vero, Princeps Catholicæ cui nunc Divina Providentia et Benignitate additum est alterum hoc præclarum Fidei Defensoris cognomen, quo Reges Angliæ Apostolica Petri Autoritate sunt aucti atque ornat, tecum nunc considera quam id tuæ Pietati conveniat, cum omnibus omnium Principum ad te Legatis aditus patuerit, ut tibi de hoc ipso cognomine adepti gratularentur, solum Successoris Petri qui hoc dedit, Legatum, qui propterea missus est ut te in solio Regni Divina summi omnium Regis quam affert pace et gratia, confirmet, non admitti? An si quidquam hic ad timorem proponitur, quominus eum admittis non multo magis Christi hac in re metuenda esset offensio, quod ejus Legatus qui omnium primus audiri debuit, tamdiu fores expectet, cum cæteri Homines qui multo post venerunt, nulla interposita mora, introducti auditiq; sint et honorifice dimissi. At hic conqueri incipio; conqueror quidem, sed idcirco conqueror, ne justam tuæ Majestati causam de me conquerendi præbeam, quam sane præberem, si cum periculi, quod ex hac cunctatione admittendi Legati à Christi Vicario Missi, nobis vestroq; Regno impendat, Reginam sæpe admonuerim, nihil de ea re ad Majestatem tuam Scriberem; quod officium cum tibi à me pro eo quo fungor munere maximè debeatur, id me satis persolutorum esse arbitror, si his Literis ostendero quantum periculi ei immineat, cui illud vere dici potest, distulisti Christum tuum. Is autem Christum differt, qui Legatum missum, ab ejus Vicario, ad requirendam Obedientiam Ecclesiæ, ipsi Christi debitam, ex quo nostra

omnium pendet salus, non statim admittit. Differs vero, tu Princeps, si cum accercitus fueris, ut pro munere Regio viam ad hanc Divinam Obedientiam in tuo isto Regno restituendam munias, ipse alia agas.

XXXI.—*The Lord Paget's and the Lord Hastings's Letter concerning Cardinal Pole.*

An Original.

[Paper-Office.]

It maie please your most Excellent Majesty to be advertised, that arriving here upon Sunday last in the Forenoone, we had Audience of the Emperor's Majestie in the Afternoone, notwithstanding that the same had that Daie received the Blessed Sacrament, wherby we noted a great Care in him, for the Expedition of us hence again: After dew Commendation made unto him by us, on your Majesties Behalfe, and the Causes of our comyng declared unto him with suche Circumstances, as by the Tenure of our Instructions, we have in Charge to open unto him, he rejoiced verely much to here the same; and first giving unto you both most hartly Thanks for your Commendations, and then inquiring very diligently of your good Prosperities and Wellfares, and specially (Madame) of the State of your Majesties Persone, he roused himself with a merry Chere, and said, that among many great Benefits, for the which he thought himself most bounden unto God, this was one of the greatest, that it had pleased him to hold his Blessed Hand over that Realme; and so taking occasion to reherse in what good Estate, and great Reputation, he knew the Realme of England had bene in the Beginning; and afterward into what Calamities the same fell into, much (he said) to his Regret; he gave God Thanks, (not only for the great Miracles, which he had shewed upon your Majestie to make you his apt Minister for the restoring of that Kingdome to the Auncient Dignite, Welth, and Renowne, but also for that it hath pleased him to give you so sone, so certaine a Hope of Succession; wherof like as he hathe Cause for his Parte, (he said) to Rejoyce and take great Comforte, so hath all England greater Cause to think themselves most bounden unto God, to please him, and to serve him for the same: These Tydings, he said, of the State of your Majesties Persone (Madame) with the Reaport that we had made unto him of the great Conformite, and hole Consent of the Noble Men, and others in their Proceedings before your Majesties, touching the receiving of my Lord Cardinal into England, and their earnest Submissions to the Obedience, and Union of the Catholique Church, were so pleasant unto him, as if he had been half Deade, yet they shuld have been ynoughe to have revived him again. These and many other suche like

Wordes he used to declare the Joy, and Contentment of his Minde, for the good Successes of this Matter. In the mayning whereof there, if any Thing (said he) shuld fortune, wherin his Advise might be thought requisite, your Majesties shuld not onley find the same ready, but also in any other Thing that laie in him, which might serve to your Honors, and the Benefite of the Realme: To this when we for our Parts had joined such Talk, as to this Purpose seemed to our Poor Witts Convenient, declaring your Godly Dispositions in this Mater, how much you reposed your selfs upon his great Wisdome and Experience; what Confidence you had in his Fatherly Love, and Friendly Affections towards your Majesties, and the Benefite of your Realms: We toke our leaves of his Majestie, and repaired furthwith unto my Lord Cardinal, whose Gladnes of our comyng we shall not need with many Words to declare unto your Majestie; nor yet what Speech he used to set furth, how much he was bounden unto your Majesties for your Gracious Dispositions towards him, and how much both you and he were bounden to Almighty God, for the bending of your Harts this waies, for your Majesties shall and maie perceive the same more plainly by himself at his comyng unto your Presence. This under your Majesties Corrections we maie be bold to write unto you, that we believe verely that whensoever he shall be in England, the same shall fare the better for him, for he is the Man of God, full of all Godlines and Vertue, ready to humble himself to all Facions that may do good; and therefore he is contented, not only to come into England in such sort as your Majesties have appointed, not as a Legate, but as a Cardinal, and Ambassador to your Majesties, but in any other sort whatsoever it be, that your Majesties will appoint; he assuring your Majesties, that touching the Matter of Possessions, all Things shall come to passe, on the Pope's Behalfe, in such sort as every Man there shall have Cause to be contented. Yesterday Night he toke his Leave of the Emperor, and so did we also. This Daie he repaireth onwards his Journey, to an Abbaye Two Miles hence, whither he hath used much to resorte, the Tyme of his abode here. To Morrow at Night to Dendermount; Thursday to Gawnte; Friday to Bruges; Saturday to Newport; Sunday to Dunkirke; Monday to Calice; (for his weake Body can make no great Journies) and his Estate also is to be considered. In this Journey we shall not faile to do him all the Honour and Service we can, aswell for that we take it to be our special Charge, as for that also his great Virtues have wonne us, and bind us to the same: We have written now, besides our speaking at our passing by, to the Lord Depute of Calice, for all Things to be in a redines for his Transportation; so as we trust we shall not have occasion to tarry long there. And thus we beseeche Almighty

God to preserve both your Majesties long, and long to live together to your own good Contentments, and to the great Comfort, and Benefit of us your poor Subjects. From Bruxells the 13th of November in the Morning, 1554.

Your Majesties,
Most Humble, Faithful,
And Obedient Servants,
William Paget.
Edw. Hastings.

To the King and Queen's Majesties.

XXXII.—*An Original Letter of Mason's, of a Preacher that pressed the Restitution of Church-Lands.*

[Paper-Office.]

AFTER most hartie Commendations, I have sent to my Lords at this present the Emperor's Commissaries Answer made at the Diett, to a Letter lately sent from the French King to the said Diett, of the Circulls of Germanye assembled at Francfort. And forasmuche at yt chanced me at the Closing up of my Lettre, to have the Sight of an other Answer made to the saied Lettre, by some bearing good Will to the Emperor's Affaires, I thought good to coppye it, and to send it unto you; albeit by the reading therof, yt may appere yt was made by some Man, rather to assaye his Witte, and to declare his Affection, then of intent to answer perticularly the Matier. It was this Morning told me, by one of the Emperor's Counsell, who misliked muche the Matier, that a Preacher of ours, whose Name he rehersed, betithe Pulpit jolyly in England, for the Restitution of Abbaye Lands. If it be so meant by the Prince, and be thought convenient so to be, then doth he his Duetie; but yf contrarely, yt be neither meant nor thought convenient, it is a strange Thing in a well ordered Commonwealth, that a Subject shall be so hardie to crye unto the People openly such Learning, as wherby your Winter Works maye in the Somer be attempted with some Storme. And wer the Thing fitt to be talked of, yet were the Princes and the Counsell, who might remedy it, meter to be spoken with therin, then the Multitude, who therby may receyve an yll Impression, and an Occasion of lewd Thinking, and lewde Talking, and lewd Doing also, if it maye in their Powers; and that is all, that of Sowing thies Maters amongs them can ensue. These unbridled Preachings were so much to be misliked in the yll governed Tyme, as Good Men trusted, in this Good Governance, it should have been amended. And so maye it be, when it shall please my Lords of the Counsell as diligently to consyder it, as it is more than necessarie to be lokd unto. The Partye, me thinketh, might well be put to Silence, if he were asked, How, being a Monk, and having professed and vowed solemnly wilfull Poverty, he can with Conscience keep a Deanery, and

Three or Four Benefices? I heare, by the Report of other Ambassadors here, of the Return of the Realme to the Unitie of Christen Church, wherof all good Men have much cause to rejoyse. I would have been glad to have been able, at the least, to have confirmed the News by some certaine Knowledge: But being the Orderary of Ambassadors of England, to knowe least of all others of the Matiers of the Realm, I must content my self; trusting that, as I am enformed, the Ambassador ther hath lost his Name: For that it is not thought necessarie the Father to have an Ambassador to the Sonne, so shall with Tyme, this Office on this Side being no more needfull then it is, be discharged also. Or if myne Abode shall be longer, then wold I att Lesure be a Suter to you, to be a Mean for besure to come over for Three Weeks, or a Month, to see the King's Highnes, and to doe his Majesty my Duty, and so to return. I mean no Haste, but as Matter and Occasion may serve hereafter. Thus I comitt you to the Keeping of Almighty God. At Brussels, the 12th Day of December 1554.

Your most assuredly

John Masone.

12th of December 1554.

To the Right Honourable Sir Wm.
Peter, Kt. King and Queen's
Principal Secretary.

XXXIII.—*Cardinal Pole's Commission to the Bishops, to Reconcile all in their Dioceses to the Church of Rome.*

[Ex Reg. Norwic. F. 58. b. F. 60. a.]

REGINALDUS, Miseratione divina, Sanctæ Mariæ in Cosmedin Sanctæ Romanæ Ecclesiæ, Cardinalis Polus, Nuncupatus Sanctissimi Domini nostri Papæ, et Sedis Apostolicæ, ad Serenissimos Philippum et Mariam, Angliæ Reges, et universum Angliæ Regnum, de Latere Legatus. Venerabili, ac Nobis in Christo Dilecto, Episcopo Norwicensi, seu ejus in Spiritualibus [Vicario] Generali, Salutem in Domino sempiternam. Cum Sanctissimus in Christo Pater Dominus noster, Dominus Julius, divina Providentia Papa Tertius, inter alias Facultates, pro hujus Regni, omniumque Personarum in eo existentium, Sanctæ Ecclesiæ Catholicæ Reconciliationem faciendam necessarias, Nobis in nostra hac Legatione concessas, hanc specialiter indulserit, ut quoscunque in Hæresium et Schismatis errores lapsos, ab iis, et à quibuscunque censuris et pœnis propterea incurris, absolvere, et cum eis super irregularitate præmissorum occasione contracta dispensare, et alia multa ad hæc necessaria, seu quomodolibet opportuna facere. Et hoc idem munus Catholicis locorum Ordinariis, et aliis Personis Deum timentibus, fide insignibus, et Literarum scientia præditis, demandare possumus; prout in ejus Literis, tam sub plumbo, quam in forma brevis expeditis plenius, con-

tinetur. Cumque Dei Benignitate, et Serenissimorum Regum Pietate, Regnum hoc universaliter, et omnes Domini, Spirituales et Temporales, aliæque Personæ communitatum, in eo quod proximè celebratum est, Parlamento congregato singulariter primo: Et deinde universum Corpus Cleri Provinciæ Cantuariensis, et omnes ferè Personæ singulæ dictæ Corpus representantes, coram nobis existen', aliæque pleræque fuerint Sanctæ Ecclesiæ Catholicæ, per Nos ipsos reconciliatæ. Speramusque fore, ut omnes aliæ quæ reconciliatæ adhuc non sunt, reconciliari debeant; difficileque, et potius impossibile sit, ut tam numerosa Multitudo per Nos ipsos reconcilietur. Ideo vices nostras, in hoc, Locorum Ordinariis, et aliis Personis ut supra qualificatis, delegandas duximus: Circumspectioni igitur vestræ, de cuius Probitate, et Charitatis zelo, plenam in Domino Fiduciam obtinemus, Auctoritate Apostolica, Nobis, per Literas ejusdem Sanctissimi Domini nostri Papæ concessa, et per nos vobis nunc impensa, omnes et singulas utriusque Sexus, tam Laicas quam Ecclesiasticas, Seculares, et quorumve Ordinum Regulares vestræ Civitatis et Dioces' Personas, in quibusvis etiam Sacris Ordinibus constitutas, cujuscunque Status et Qualitatis existant, Etiam si Capitulum, Collegium, Universitas, seu Communitas fuerit, quarumvis Hæresum aut novarum Sectarum Professores, aut in eis culpabiles vel suspectas, ac credentes, receptatores, aut fautores eorum, suos errores agnoscentes, ac de illis dolentes; et ad orthodoxam Fidem recepti humiliter postulan' cognita in ipsis, vera, et non ficta, aut simulata * Potentia, ab omnibus et singulis Hæresum, Schismatis, et ab orthodoxa Fide, Apostasiarum et Blasphemiarum, et aliorum quorumcunque similium errorum; etiam sub generali Sermone non venientium peccatis, criminibus, excessibus et delictis; de quibus tamen jam inquisiti, vel accusati, seu condemnati non fuerint, et quibusvis Excommunicationis, Suspensionis, et Interdictionum, et aliis Ecclesiasticis et Temporalibus, Censuris et Pœnis, in eas præmissorum et infrascriptorum occasione, à Jure vel ab Homine latis vel promulgatis; etiamsi in eis pluribus Annis insorduerint, et earum Absolutio, dictæ Sedi etiam per Literas in Cœna Domini legi consueta, reservata existat in utroque Conscientiæ, scilicet et contentioso foro, eos vero qui jam inquisiti, vel accusati, aut condemnati fuerint, ut præfertur, ad cor revertentes in foro Conscientiæ, tantum plenariè absolventur et liberentur. Necnon cum eis super irregularitate, per eos præmissorum occasione contracta, etiam quia sic Ligati, Missas et alia Divina Officia, etiam contra Ritus et Ceremonias hactenus probatas et usitatas celebraverint, aut illis alias se immiscuerint, contracta quoque irregularitate, et aliis præmissis non obstantibus, in suis Ordinibus, etiam ab Hæreticis et Schismaticis

Episcopis, etiam minus ritè, dummodo in eorum collatione, Ecclesiæ Forma et Intentio sit servata, per eos susceptis, et in eorum susceptione; etiamsi Juramentum contra Papatum Romanum præstiterint; etiam in Altaris Ministerio ministrare, ac quæcunque, quocunque, et qualiacunque; etiam Curata invicem tamen se Compatentia, Beneficia Secularia vel Regularia, Dignitatibus in Collegiatis, Ecclesiis Principalibus, et in Cathedralibus, etiam Metropolitanis post Pontificalem, majoribus exceptis; etiam à Schismaticis Episcopis, seu aliis Collatoribus; etiam Laicalis Pietatis prætextu habita, Auctoritate Apostolica retinere, dummodo alteri Jus quæsitum non sit, et non promotos ad omnes etiam Sacros, et Presbiteratus Ordines, à suis Ordinariis, si digni et idonei reperti fuerint, ritè et legitime promoveri, ac Beneficia Ecclesiastica etiam curata, si eis alias canonicè conferantur, recipere et retinere valeant, qualitate temporis, Ministrorum defectu, et Ecclesiæ Necessitatibus, Utilitatibusque ita poscen' dispensand' et indulgend' ac omnem infabilitatis et infamiæ maculam, sive notam, ex præmiss' quomodolibet insurgen' penitus et omnino abolend'. Necnon in pristinum, et eum in quo ante præmissa quomodolibet erant, Statum ita ut omnibus et singulis Gratiis, Privilegiis, Favoribus et Indultis, quibus cæteri Christi Fideles gaudent, et gaudere quomodolibet possunt, uti et gaudere valeant, in omnibus, et per omnia; perinde ac si à Fide Catholica in aliquo nunquam defecissent, restituend' et reponend' et redintegrand', et eis, dummodo Corde contriti, sua errata et excessus, Circumspectioni vestræ, alicui alteri per eos eligend', Catholico Confessori sacramentaliter confiteantur; et Pœnitent' salutare eis præmiss' injungend' omnino adimpleatur: omnem publicam Confessionem, Abjurationem, Renunciationem et Pœnitentiam, jure debet' arbitrio vestro moderan', vel in tot' remitten'. Necnon quocunque Regulares et Religiosos, extra eorum regularia loca, absque Sedis Apostolicæ Licentia, errantes ab Apostasiæ reatu et Excommunicationis, aliisque Censuris et Pœnis Ecclesiasticis, per eos propterea, etiam juxta suorum Ordinum instituta incurs', injuncta eis pro modo culpæ, Pœnitentia salutari pariter absolvend': Et super quacunque irregularitate propterea, per eos contracta, ac cum eis ut alicui Curato Benefic' de illud obtinen' consensu, etiam in habitu Clerici Secularis, habitur' suum regularem sub honesta toga Presbyteri Secularis deferen', deservire, et extra eadem loca regularia remanere ad beneplacitum nostrum, liberè et licitè possunt, eadem Auctoritate Apostolica, ob defectum Ministrorum, et alias prædictas causas, dispensandi. Ac quoscunque quum in Sacris Ordinibus constituti, Matrimonia etiam cum Viduis et corruptis Mulieribus de fact' contraxerint, postquam Mulieres sic copulat' rejecerint, illisque abjuraverint, ab hujusmodi excessibus, et Excommunicationis

* L. Pœnitentia.

Sententia imposit', eis pro modo culpæ, Pœnitentia salutari, in forma Ecclesiæ consueta absolvend': Ac cum eis, postquam Pœnitentiam peregerint, et continenter ac laudabiliter vivere cogniti fuerint, super Bigamia propterea per eos contract'; Ita ut ea non obstan', in quibusvis susceptis et suscipiendis Ordinibus; etiam in Altaris Ministerio ministrare, ac alicui Beneficio Ecclesiastico, de illud obtinentis consensu deservire; et extra tamen Diocesan, in qua fuit copulatus eisdem de caus' dispensand'. Necnon Parochialium Ecclesiarum tuæ Diocesis Rectores sive Curatos, de quorum Fide, Probitate, Circumspection' ac Charitatis zelo, plena Fiducia conspici possit, ad quarumcunque utriusque sexus Sux Parochiæ Personarum Laicarum, tantum Absolutionem, et Ecclesiæ Catholicæ Reconciliationem, ut præfatur, Auctoritate Apostolica, faciendam. Et si qui ex Curatis prædictis ad id idonei non fuerint, in eorum defectum alias idoneas et sufficientes Personas, qui eorum Vices suppleant nominand' et deputand' quas sic per eas nominat' et deputat' in locum nostrum in Remissionibus, absolutionibus, et reconciliationibus substituiamus eisque vices nostras subdelegamus: plenam et liberam Auctoritate Apostolica nobis ut præmittitur concessa, tenore presentium concedimus Facultatem: vosque in præmissis omnibusque in nostrum locum substituiamus præmissis ac regula de insordesen' et ordinationibus Apostolicis, et omnibus illis, quæ in Literis Prædictis Sanctitas sua voluit, non obstando, contrariis non obstantibus quibuscunque præsentibus in præteritis casibus locum habent' et ad beneplacitum nostrum duraturis. Dat' Lambeth' prope Londin' Winton' Dioc' Anno à Nativitate Domini Millesimo Quingentesimo Quinquagesimo Quinto Quarto Calen' Februarii Pontificatus Sanctissimi in Christo Patris et Domini nostri Domini Julii Divina Providentia Papæ Tertii Anno Quinto Regni.

Car^{lis}. Polus, Leg.

M. Antonius Faint, Secr.

XXXIV.—*Articles of such Things as be to be put in Execution.*

[E Libro Memorandum temp. Tho. Thirlby, Io. Hopton et Jo. Parkhurst, Epp. Norvic. in Reg. Prin. R. P. Dom. Ep. Norvic. F. 56.]

1. THE Divorce of married Priests according to the Canons.

2. The Restitution of them by Penitence, thereupon to recommende them to other Diocesses as Penitents.

3. To certifie the Exhilitie of Benefices, which for want of Livings, have noo Curats.

4. To certifie the Counsaill of as many as they know to have taken into their Hands the Goods of the Church.

5. To certifie what Chauncells of Benefices impropred * by some decaye, as they need

present Reparacion; and-to signifie therewith in whome the Fault is.

6. Not to confirme aney Lease of aney Benefice, to the Prejudice of the Successor.

7. To cause the Churches decay'd with vacant Fruits and Goods, ministred with what remaineth in the Executors Names.

8. To interrupt them that Eat Flesh by presence of Dispensacion granted by the Princes.

9. To appoint suche as dwell in Scites of Monasteries, to repaire to some Church for to hear the Serveyce.

10. To keep the Registre for Buryeing, Christening, and Marriage.

11. A Fourme of Sute for Layemen to recieve their Tythe in Spiritual Courts.

Instructions given by the Cardinal to the Bishops, and their Officers.

F. 55. 6.]—SINGULI Domini Episcopi, necnon Officiales Ecclesiarum quæ nunc vacant pro executione eorum quæ à Reverendissimo Domino Legato sunt eis demandata Ordinem quam infrascript, est, poterint observare.

Primum vocatum ad se totum singularum civitatum, quibus singuli præsent, Clerum, de his quæ sequuntur, instituere procurabunt.

De Paterno Amore et Charitate quam Sanctissimus Dominus noster Julius Papa Tertius erga Nationem Anglicam declaravit, qui ut primum cognovit Serenissimam Mariam fuisse Reginam declaratam Reverendissimum Dominum Reginaldum Cardinalem Polum de suo Latere ad has Partes Legatum misit ut Regnum hoc tot jam Annos ab Ecclesia Catholica separatum, ad ejus unionem reducere, et in errorem lapsos Consolari atque in Dei Gratiam restituere studeret.

De ejusdem Domini Legati adventu, quantalætitia et honore is exceptus fuerit tum à Serenissimis Regibus, tum ab aliis omnibus.

De his quæ in Proximo Parlamento Acta et conclusa sunt. Scilicet de omnibus Dominis de Parlamento et Universo Regno à Schismate et Censuris incursis absolutis et Ecclesiæ Catholicæ reconciliatis: de omnibus Legibus quæ contra Auctoritatem Sedis Apostolicæ et Romani Pontificis fuerant per Henricum Octavum et Edwardum Sextum latæ et promulgatæ, revocatis et abolitis. De restituta Sanctissimo Domino nostro Papæ et Ecclesiæ Romanæ eadem Obedientia quæ ante hoc perniciosissimum Schisma præstabatur.

F. 57. a.] — DE AUCTORITATE Episcopis restituta et maximè ut possint contra Hereticos et Schismaticos procedere, et eos juxta Canonicas Sanctiones coercere et punire: hiis ita expositis veniant ad Facultates sibi ab eodem Reverendissimo D. Legato concessas, quæ recitentur, et hic omnes qui in Schismata vel alios Errores lapsi sunt invitentur ad Absolutionem et Reconciliationem Humiliter et ex toto corde petendam. Necnon dispensationes tam super Ordinibus quam super beneficiis Necessarias et opportunas postulandas; deinde præfigatur dies infra quem dicti de Clero Humiles et Penitentes compareant

* L. be so in.

ad petendum suppliciter Absolutionem, Reconciliationem et Dispensationes Prædictas: secundum vero Dominum Episcopi postquam illi omnibus Erroribus suis renunciaverint et promiserint Sacramentaliter ipsis, aut alteri Sacerdoti Catholico Confessuros esse Errores suos Penitentiam sibi injungendam adimpleturos eos absolvent, et Ecclesiæ reconciliabunt, et cum ipsis juxta formam Facultatum perpetendum Necessitatibus prout sibi visum fuerit, dispensabunt: adhibendo semper convenientem distinctionem inter eos, qui solum in Schisma et Hereses inciderunt, et eos qui ea etiam Publicè docuerunt et alios ad peccandum induxerunt.

EODEM DIE constituitur Dies Festus et Solemnis in quo astante in Ecclesia Populi Multitudine Domini Episcopi omnes Curati Ecclesiis suis, omnia eadem quæ Clero jam exposuit fuerunt Populo quoque; insinuabunt et omnes invitabunt Paterne et cum omni affectu, ut agnitis erroribus suis ad Ecclesiæ Catholicæ gremium revertantur: promittendo fore, ut omnibus præterita Crimina omnia condonentur et remittantur modo eos ex animo illorum peniteat, et illis renuncient. Præfigatur autem terminus, utpote tota paschatis Octava, infra terminum omnes Ecclesiæ reconciliantur alioquin eo lapso contra ipsos et eos qui post reconciliationem ad vomitum aversi fuerint severissime procedetur, dicatur etiam de Facultate concessa à Reverendissimo Domino Legato Episcopis, et aliis ut absolvere possint, omnes quicumque; ad vos reversi fuerint.

Idem Domini Episcopi et Officiales nominabunt et deputabunt Ecclesiarum Parochialium Rectore seu alias Personas idoneas, quæ Laicos ab Heresi, Schismate, et quibuscunque; Censuris absolvant juxta Facultatum Formam et tenorem. Data per Episcopos formula qua in Absolutione et Reconciliatione uti debeant.

Eadem poterint cum Clero totius Diocesis observari prout commodius visum fuerit. Domini Episcopi et officiales præfati, necnon omnes Curati seu alii ad id deputati, habeant in quo nomen et cognomen Parochianorum reconciliatorum inscribantur: et postea sciatur qui fuerint reconciliati et qui non.

Idem Domini Episcopi et Officiales Octava Paschatis elapsa poterint facere visitationem Civitatis primo, deinde Diocesis et se qui non fuerint reconciliati, poterint eos ad se vocare, et cognoscere propter quas ab erroribus suis nolint recedere, et si in eis obstinate perseverarint, tum contra eos procedent.

In hac secunda visitatione attendant diligenter quæ in hoc brevi compendio sunt notata, et maxime faciant ut omnes Ecclesiasticæ Personæ ostendant Titulos suorum Ordinum et Beneficiorum, ut si in eis aliquis alius defectus insit illis, provideant et omni studio procurent ut Errores quibus Dioceses eorum sint infectæ extirpentur, ut veritas fidei tum in concionibus tum in confessionibus doceatur: deputando Personas idoneas ad conciones faciendas, et confessiones audiendas. Id et

curent; ut Sacrorum Canonum instituta in omnibus observentur et Nomen Divi Thomæ Martyris necnon Sanctissimi Domini nostri Papæ ex Libris dispunctum in illis restituatur et pro eo Secundum morem Ecclesiæ ut ante Schisma fiebat oretur.

In publicationibus hujusmodi erit antea omnia facienda commemoratio miseriarum et in felicitatis præteritorum temporum et Magnæ Gratiae, quam nunc Deus pro sua Misericordia Populo huic exhibuit, hortando omnes ad hæc grato animo cognoscendum, et infinitas Gratias Divinæ ipsius Bonitate assidue agendum.

Hortandi et sunt omnes ut devote orent Deum pro Salute et Felici statu horum Serenissimorum et de hoc Regno optimè meritorum et merentium Regum et Specialiter pro felici statu Serenissimæ et Piissimæ Reginæ.

Faithfully transcribed from the Old Book
aforementioned, with which Collated by
Thom. Tanner.

XXXV.—*The Process and Condemnation of Bishop Hooper, and the Order given for his Execution.*

[*Officium Domini contra Johannem Hooper.*]

Condemnatio Johannis Hooper super Articulos Hæreticam pravitatem concernentes.

Acta Die Lunæ xxviii Die Januarii Anno Domini in sequendo computationem Ecclesiæ Anglicanæ M cccc lxiij in Ecclesia Parochiali Sancti Salvatoris in Burgo de Southwarke Winton' Dioc' coram Reverendo Patre Domino Stephano Permissione Divina Winton' Episcopo, &c. Auctoritate sua Ordinaria illic judicialiter seden' assisten' sibi Reverend' in Christi Patribus Episcopis, &c. In Presentia nostra Antonii Husey, Roberti Johnson, et Willielmi Day, Notiorum, &c.

QUIBUS Die et loco Productus fuit in Judicium Joannes Hooper Clericus de et super Hæretica pravitate, Publicè et Notoriè infamatus: cui dictus Reverendus Pater palam proposuit, quod cum ipse Superiori Die coram eodem Reverendo Patre et nonnullis aliis à Privato Consilio Dominorum Regis et Reginæ ad hoc specialiter destinatis evocabatur et exhortatus fuerat, ut agnoscens transactæ Vitæ suæ et Perversæ Doctrinæ Errores et Hereses, rediret cum cæteris ad unitatem Ecclesiæ: Oblataque fuerat ei sic volenti præteritorum Erratorum et faciutorum suorum condonatio. Ipseque Johannes tunc indurato animo sic redire renuerit. Propterea in Presentiarum in Publicum justitiæ forum ad respondendum Articulis Hæretica pravitate concernen' coram eodem Reverendo Patre Auctoritate sua Ordinaria sedente evocatus fuit. Offerens præterea Publice tunc et ibidem quod si adhuc se reconciliare vellet, libenter in gremium Sanctæ Matris Ecclesiæ recipetur. Et ipse Johannes Hooper non solum facere renuit, verum etiam in nonnullas Blas-

phemias impudenter perrupit. Et deinde Dominus Episcopus, &c. inter cæteros compulsores Articulos, et Capita, hos sequentes eidem Johanni Hooper specialiter objecit.

In Primis, Quod Tu Johannes Hooper, existens Presbyter et Religiosus, Regula à Jure approbata expressè professus, quandam Mulierem de facto, cum de jure non debuisti, in Uxorem, sive Conjugem accepisti; et cum illa, tanquam Uxore et Coniuge tua, cohabitasti in Nephariis et illicitis cum ea amplexibus cohabitando, Matrimoniumque; preterita hujusmodi licita, et de jure divino valida fuisse, et esse, tam infra Dioc' Winton', quam alias quamplures Dioc' hujus Regni Angliæ, asseruisti, prædicasti, docuisti, Librisque; editis publicasti et defendisti, et sic asseris et credis in præsentia. Et ministramus conjunctim, et de quolibet.

Ad quem quidem Articulum respondet et fatetur, Se Presbyterum et Religiosum professum, quandam Mulierem in Uxorem legitime accepisse, et cum eadem tanquam cum Uxore legitima cohabitasse: Et quod hujusmodi Matrimonia, in locis prædictis, licita, et de Jure divino valida fuisse, et esse, asseruit, prædicavit, docuit, et Libris editis publicavit et defendit; sicque; asserit, credit, et defendere paratus est in præsentia, ut dicit.

Secundo, Quod Tu Joannes Hooper, in locis prædictis, asseruisti, prædicasti, docuisti, et Libris editis publicasti et defendisti; sicque; credis, tenes, asseris et defendis, Quod propter Culpam Fornicationis, sive Adulterij commissam, Personæ legitime conjugatæ, possunt ex Verbo Dei, ejusque; Auctoritate ac Ministerio ab invicem pro Adulterio à Vinculo Matrimonij separari et divorciari: Sicque; licebit Viro aliam accipere in Uxorem; et Mulieri similiter, alium accipere in Matrimonium.

Ad quem quidem Articulum respondit affirmativè, Quodque paratus est defendere contenta in eodem, contra omnes Adversarios, esse vera, de Jure divino et humano.

Tertio, Quod Tu, locis prædictis, asseruisti, tenuisti, publicasti, libris edictis docuisti et defendisti; sicque credis, asseris, tenes, et defendis in præsentia, Quod in Eucharistia, sive Sacramento Altaris, verum et naturale Christi Corpus, et verus et naturalis Christi Sanguis, sub speciebus Panis, et Vini verè non est: Et quod ibi est materialis Panis, et materiale Vinum tantum, absque veritate et præsentia Corporis et Sanguinis Christi.

Ad quem quidem Articulum, sub hoc contemptu verborum, respondit; viz. *That the very Natural Body of Christ, is not Really and Substantially in the Sacrament of the Altar: Saying also, That the Mass is the Iniquity of the Devil; and that the Mass is an Idol.*

Præmissis expeditis, Dominus assignavit eidem Johanni Hooper, ad comperendum in hoc loco crastina die, inter Horas 8^m et 9^m ante Meridiem, ad vidend' ulteriorem Processum, &c. Quibus Die et Loco, inter Horas assignatas, coram dicto Reverendo Patre,

Winton' Episcopo, &c. assistantibus sibi Reverendis Patribus, &c. in nostra Notariorum prædictorum Præsentia, rursus comperuit dictus Johannes Hooper, quem Dominus Episcopus Wintoniensis, multis rationibus, ad sese reconciliandum, suasit et exhortavit: Dictus tamen Johannes Hooper, in Pertinacia et Malicia sua perseverans, perrupit in Blasphemias, dicendo etiam publice, *That Matrimony is none of the Seven Sacraments: And that if it be a Sacrament, he can prove Seven-score Sacraments.* Deinde Dominus Episcopus, perspecta ejus pertinaci duritia, tandem tulit contra eum Sententiam definitivam, in Scriptis condemnando eum pro Hæretico et Excommunicato: Et consequenter eum tunc ibidem tradidit Curia Seculari, atque; in manus Davidis Woodroff, et Wilhelmi Chester, Vicecomit' Civitatis Londini; qui eundem Johannem Hooper tunc secum abduxerunt. Super cujus Sententiæ Prolatione et Lectura, idem Reverendus Pater requisivit nos Notarios, &c. ad conficiendum Instrumentum, Testesque; subscript' ad perhibendum Testimonium, &c. Præsentibus tunc ibidem Nobilibus et Egregiis Viris, &c. et aliis quampluribus, in Multitudine copiosa tunc ibidem congregatis, &c.

Faithfully Transcribed from a Folio Book of Proceedings in Ecclesiastical Courts, Collected in Queen Mary's, or the Beginning of Queen Elizabeth's Time, by Anthony Style, Notary Publick; now in the Hands of

Thom. Tanner.

XXXVI.—*The Queen's Letter, ordering the Manner of Hooper's Execution.*

[Cotton Libr. Cleop. E. 5.]

RIGHT Trusty and Well-beloved, &c. Whereas John Hooper, who of late was called Bushop of Worcester and Gloucester, is, by due Order of the Lawes Ecclesiastique, condemned and judged for a moste obstinate, false, detestable Heretique, and committed to our Secular Power, to be burned according to the holosome and good Lawes of our Realme in that Case provided. Forasmuche as in those Cityes, and the Diocesse therof, he hath in Tymes paste preached and taught most pestilent Heresyes and Doctryne to our Subjects there: We have therefore geven Order, that the said Hooper, who yet persisteth obstinate, and hath refused Mercy when it was graciously offred, shall be put to Execution in the sayd Cytie of Gloucester, for the Example and Terror of suche as he hath there seduced and mistaught, and bycause he hath doone moste Harme there. And woll that you, calling unto you some of Reputation dwelling in the Shire, such as ye thinke best, shall repayre unto our said Cytie, and be at the said Execution, assisting our Mayor and Shrieves of the same Cytie, in this Behalf.

And forasmuche also as the said Hooper is, as Heretiques be, a vain-glorious Person, and delyteth in his Tongue, and having Liberty, may use his sayd Tongue to perswade such as he hath seduced, to persist in the myserable Opinion that he hath sown among them: Our Pleasure is therefore, and we require you to take Order, that the said Hooper be neither, at the Tyme of his Execution, nor in goyng to the Place therof, suffred to speak at large; but thither to be ledde quietly, and in Syllence, for eschuyng of further Infection, and such Inconvenyence, as may otherwise ensue in this Parte. Whereof fayle not, as ye tender our Pleasure.

A True Copy of an Old Paper in my Custody, which seems to be the first Draught of a Letter from the Queen to the Lord Chandois, &c. who went to see Execution done on Bishop Hooper.

Thom. Tanner.

XXXVII.—*A Letter of Bishop Hooper's to Bullinger, written out of Prison.*

[Paper-Office]

Hooperus Bullingero.

GRATIAM et Pacem à Domino. Literas tuas, Compater Charissime, datas Tigur' 10 Octobris, 11 Decembris accepi. Fuere mihi per jucundæ, quia plenæ Consolationis. Ex quibus, Animum, Amorem, et Pietatem tuam erga me pristinam, facili intellexi. Habeo tibi Gratias immortales, quod hisce Temporibus difficillimis, nostri non te capit oblivio: Semper te, ob eximias tuas Virtutes, et præclara Dei in te Dona, præ cæteris amavi. Et quod à me, uti scribis, hactenus per annum integrum nullas acceperis Literas; hoc accedit, non quia non scriperim, sed quas scriperam parum candidis reddendas commisi. Nec omnes quas ad me miseris accepi, sed vel in Curia Tabellarij periire, vel invidia malorum fuerunt interceptæ. Idem accidit et Literis et Libello Domini Theodori. Nam de Concione Domini in Monte, quam mihi destinavit, nihil intellexi, usque ad aliquot dies post mortem Sanctissimi Regis nostri Edwardi. Et id quidem in Confinibus Valliæ, in bibliotheca pij ejusdam Viri, quem Ecclesiis quibusdam Decanum constitui. Sed quas nunc scripsisti omnibus Concaptivis meis Fratribus, legendas curabo mitti. Incomulitatem et Constantiam vestræ Ecclesiæ, vobis omnibus gratulor: Et Deum precor, propter Filium suum Jesum Christum, illam, contra Tyrannidem Antichristi semper muniat, ac defendat. Apud nos, in integrum, vulnus quod accepit, sanatum est; et pro Capite Ecclesiæ denuo habetur, qui Membra Ecclesiæ Christi non est. Ab aliis, Res nostras, et Statum Reipublicæ intelliges. Versamur in maximis periculis, quemadmo-

dum hactenus, jam per sesquiannium fermè. Indies hostes Evangelij magis ac magis negotium facessunt. In carcere seorsim servamur, et omni ignominiarum fastidio afficimur: Mortem quotidie minitantur; quam nihili facimus. Ferrum et flammæ, in Christo Jesu, fortiter contemnimus. Scimus cui credimus; et certi sumus, quod animas nostras deposituri sumus bene faciendo. Interim adjuvate nos vestris Precibus, ut qui in nobis bonum opus incepit, perficiat usque in finem. Domini sumus; faciat quod videatur bonum in oculis suis. Rogo, ut subinde digneris Literis tuis Uxorem meam, modestissimam et piam mulierem consolari; et exhortari, ut studiosè Liberos nostros, Rachelem Filiolam tuam, optimæ indolis adolescentulam, ac Filium Daniele piè educat, in Cognitione et Timore Dei. Præterea, tuæ Pietati jam mitto duos Libellos legendos, judicandos, ac corrigendos, si quæ occurrant, Verbo Dei parum Convenientia: Cui Titulum feci, *Hyperaspismus de vera Doctrina et Usu Cænæ Domini*; quem Senatui Angliæ dedicavi hoc nomine, ut publicè, in Curia Parliamenti, adversariis nostris respondeamus. Alteri Titulum feci, *Syntagma, de falsa Religione dignoscenda et fugienda*. Et rogo, ut quam citissimè fieri possit, imprimantur. Hic, apud omnes pios et doctos, uterque Liber est approbatus. Scripsi præterea multas Literas alias ad Episcopos, ut Libros in Parlamento promoverent, et illos imprimi etiam cupio, ut omnes intelligant, quam iniquè et injustè nobiscum agitur. Non opus est, ut multa hac de re scribas: Ex ipsis Libellis et Literis, facili intelliges quid volo. Et si Froscoverus vester aliis gravioribus Libris impediatur imprimendis; rogo, ut Basileam mittat, ad D. Operinum, qui valdè castè imprimit, et omnia nitidè in lucem emittit. Hoc faciet, scio, modò Libelli tuis Literis ad se veniunt commendati: Quod ut facias, vehementer oro. Nihil est quod mihi metuatis, quasi propter Libellos atrocius et severius hostes Evangelij sæviant: Habeo Salutis meæ fidelissimum Custodem, et Propugnatorem, Patrem nostrum Cælestem, per Christum Jesum, cui meipsum totum commendavi: Illius Fidei ac Tutelæ meipsum commendo; si dies meos elongaverit, faxit, ut sint ad Gloriam Nominis sui; sin huic brevi et flagitiosæ Vitæ finem voluit, æque duco, Fiat Voluntas illius. Quia furtim scribo, breviores et perturbatores Literas tuæ præstantiæ facio, quas boni consule quæso. Raptim ex Carcere xi Decembris 1554. Saluta officiosè castam tuam Conjugem, cum tota tua Familia, domi et foris, ac alios omnes ut nosti.

Tuæ præstantiæ ut debeo Studiosissimus

J. Hooperus.

INSCRIPTIO.

Præstantissimo Viro, Domino Henrico Bullingero, Compatri suo longè Charissimo Tiguri.

XXXVIII.—*A Letter of Mason's concerning a Treaty began with France, and of the Affairs of the Empire.*

AFTER my hearty Commendations. Your last was of the xxiiid of the last Month, and my last to you wer of the viiith of this present. By these you shall understand that the Emperor hath appointed Monsieur De L'Allain, Governor of Hennalt; Monsieur De Boningcourt, Governor of Arthoys; the Bishop of Arras; the President of the Counsel here, named Viglius; and the President of the Counsel of Mallynes; to resort to Gravelynghe, for the Tretyng of a Peaxe with soch others as may lyke the Frenche Kynge to send to Ardres; wherof the Connestable, and the Cardinal of Lorrayne, he hath alrede appointed. But by reason of the Death of the Pope, I thinke the Cardinal of Lorrayne goeth an other way. In whose Place ys to be thought some other shall be appointed, with the others, to answer to the Numbre assigned by the Emperor. The Cardynal, and my Lord Chawncelor came out of Hand to Callais to be Mediator on the Queen's Behalf, to bring these Princes, yf their Will be, to some Composition. O Lorde assist them so with his Grace, as Christendome may have a Treattyng Tyme. The xivth of this Month the King and Queen went to Hampton-Court to keep their Easter; wheather Easter done they retorne to London, or goo to Wyndesor, the certentye ys not yet knowen. Bolls of Cambridgeshire, and Sir Peter Mewtas, remaine still in Prison. The first in the Tower, and thother in the Flete, and lytle Words made of them; so yt is thoght the Suspition was more vehemement then founde to be of any grete Ground. The Dean and Prebendaries of Westminster have laid sore Lawe to defend th'alteration of the Church into an Abbay; in which Matter, Dr. Cole sheweth hymself very stowte, alleging that Monks have no Institution of Christ, wherein Prestis have the Advantage of them, &c. What thende will be, yt is not known; but yt is feared they shall be put to chose, whether they will depart with their Wills, or against their Wills.

The Emperor hath by reason of his long unseasonable Cold, ben very ill handled of his Gowte, wherof he is now indifferently well amended.

The Princes of Almayne do moche myslyke the Arryving of Cardinal Moron at Augusta; for the Satisfaction of whom, the Emperor hath given full Auctoryte to the Kynge his Brother, as so ys the Cardinal lyke to retayne, *con la picca in sacco*. The Duke of Alva ys not yet departed owt of England; neither yet in the Way, so far as I can yet here, albeit his Baggage, and a good Number of his Company are arrived at Callais. On Tuesday last, the Ambassadors, or Agents, Name them as you will, of Cremona, Novaria, and Lodi, passing between Dover and Callais hitherward, wer taken by a French Shallop; but it is thought, they shall shortly be set at

Libertye, as well for that they were publicke Persons, and not Subjects to the Emperor, as for that they were taken out of an English Vessel. Their Money and Baggage is saved, whatsoever is become of their Persons. Thus for lack of other Matter, I bid you most hartely well to fare. From Bruxells the xivth Day of April, 1555.

Your own most assuredly

John Masone.

Endorsed

To the Honourable Mr. Peter Vannes, the Queen's Majesties Ambassador at Vennis.

This Letter is Faithfully transcribed from the Original in the Hands of

Thom. Tanner.

XXXIX.—*A Translation of Charles the Vith's Letter, Resigning the Crown of Spain to King Philip.*

[Paper-Office.]

To our Counsellours, Justyces, the Nobilitye, Curats, Knights, and Squiers; all kinde of Ministers, and Offycers; and all other our learn'd Men within that our Town of Tolledo, greeting. By such Letters as I have from Time to Tyme taken Order to be wrytten unto you, since my Departing out of the Kingdome of Spain, you have fully bene advertised of the Successes of myne Affayres; and namely how that for Religion's sake, I enterprised the Warre of Almayne, uppon the great Desire I had, as Reason was; and according to my bounden Dewty to reduce, and to retorne agayne those Countreys into the Unitye of the Church, procuring and seeking by all the Means I could, to sett Peas and Quietnes in all the Estates of Christendome, and do what might be done for the Assembling and Assisting of a General Counsale, bothe for the necessarye Reformation of many Things; and so draw home also therby, with lesse Difficultye, such as had separated themselves, and were swerved from the Catholike Faith of Christ. Which my great Desyre having brought, by God's Goodnes, to a very good Pointe; the French Kinge suddenly, without all Reasone, or any good Foundation, alluring to his Ayde the Allmaynes, and making a League with them, agaynst theire Othes and Fydelyties, brake with me, and opened the Warre agaynst me, bothe by Sea and the Land. And not satisfied herewith, he procured the coming of the Turcques Armye, to the Notable Damage of Christendome; and namely of our Estates, and Seigneueries; wherby I was forced, and dryven to bring an Armye to my no little Trouble, aswell by my great Payns taken in myne owne Persone in the Felde, as by my Travell otherwise; which thereuppon I was constrained to endure, in the treating and maynayng of sundry urgent and great Matters daylie and contynually falling out upon the same; which were the greates, and in Effect, the only Occasions of

the greate and paunefull Infirmitie and Indisposition of my Body; which I have since had these Yeres passed, and yet have, wherby I find my self so encumbred, and so destitute of Healthe, that not onely have I been, or am able by myne own Person to discharge such a Traveil, and to use such a Diligence in Resolutions, as was requisyte; but have also, which I do confesse, been a Lett, and an Hindrance to sundry Things wherof I have had, and now have a greate Conscience. And I wold to God I had sooner taken therein such an Order as I now am determyned to take: Which nevertheles for many Considerations, I could not well doe, in the Absence of the High and Mighty Prince, the King of England and Naples, and my Right Dear and Right Well-beloved Sonne: For that it was necessary many Things to be first communicated unto him, and to be treated with him. And for this Purpose, after the Marriage put in dew Execution with the High and Excellent Princesse, the Queen of England, I lastly took Order for his coming hither: And within a short Tyme after, I took Order to resigne, and to renounce unto him, lyke as I have done all those my Estates, Kingdomes, and Seigneueries, of the Crown of Castella and Leon, with all their Membres and Appertennes, in such sorte as more fully and more amplye is conteyned in such Instruments as I have signed and agreed unto of the Date of these Presents; trusting that with his greate Wysedome and Experience, wherof I have hitherto had a right greate Proove in all such Things as have been passed and handled by him for me, and in my Name, he will now for himself, and in his own Name, Govern, Order, Defend, and Mainteyne the same with Peas and Justice. And not doubting but that according unto your Olde and Comendable Loyaltie, Fayth, Love, and Obedyence, which you have borne, and do beare, both to him and to me; wherof, for my Parte, I have had always large Experyence by your Deeds, you will serve him and obey him as apperteyneth to my Trust and your Duties, for the Good-Will borne to you so many Yeres. Commanding you nevertheles, and straightly charging you that displaying and setting upp Banners, and doing all other Ceremonies and Solemnities requisyte, and which have been accustomed to have been done in like Cases, for the dew Execution of the Purpose above sayed, in the same Manner and Sorte as yf God had taken me unto his Mercy, you doe Obey, Serve, and Honour, from henceforth the saide King, accomplishing his Will and Pleasure in all such Things as he shall by Word and Writing Command you, as you ought to doe to your true and natural Lord and King: Even as you have, and ought to have, during my Reigne passed to you from me: Wherin besydes that you shall doe your Duetyes, and doe that as you are bound to doe, you shall doe unto me acceptable Pleasure. Given at Brussels the 17th of Januarie, 1556.

Copie of the Lettre sent by the Emperor to sundry Estates in Spaine, upon the resigning of the same unto the King's Majestie; turned out of Spanish into English.

XL.—*A Remembrance of those Things that your Highnes's Pleasure was I shold put in Writing, as most Convenient in my Pore Judgment, to be commoned and spoken of by your Majestie, with your Counsell, called to your Presence thys Afternoone.*

Written in the Hand of Cardinal Pole.

[Titus B. 2. P. 177.]

FIRST of al, that your Majestie shold put them yn Remembrance of the Charge the Kyng's Highnes gave them at his Departure; which beyng reduced to certain Articles, and put in Writing, it seemeth wel if some of the Lords for ther sudden Departure after ther Charge had not the same in Writing, that it were rehersed and given unto them with Exhortation to employ al their Diligence for the due Execution therof.

And whereas amongst other Charges, thys was one, that those that be named in the first parte Counsellours, were al to be present in the Courte, thys first your Highnes may require them that they do observe: Specially beside, for the Weight of the Matters that be now in Hand; the Tyme besyde being so shorte, after the Parliament to examyn them. And that the Kyng's Plesure ys, as the Matters be proposed in the Counsell, afore the further Execution of them, to be ynformed thereof, to knoe his Pleasure thereyn. And amongst other, hys Majestie beyng in Expectation to know the uttre Resolution of the Councell, twichyng those Matters that be to be intreatyd in thys Parliament. Thys ys that your Majestie looketh of them thys Day, to send with all spede to the Kyng's Highnes.

And wheras for the Dylation of the Kyng's comyng, your Majestie thought it well to put in Consulte, whether it were better therfor to make a Dilation and Prorogation of the Parliament to Candemas, beyng thought bey ther Opinion, that for Necessite of Money that is to be demanded in the Parliament, and otherwyse can not be provided, the Prorogation of that should be much spendiose. Your Majestie not disallowing ther Deliberation; but consydering wyth all the great Need of Money for to be had, for the Discharge of the present Necessite, which requyareth present Provision of Money, as is for the setting forth of the Ships, as wel for the Emperor's Passage to Spain, as for the King's Return.—And besyde thys, for the Payment of that is dew at Calise, as for your Credyte wyth the Merchants approchyng the Day of Payment; and for the Dett of Ireland also, of al these it may please your Majestie to know thys Day of your Counsell what is don.

And bycause the most ordynarie and just way, touching the Provision of Money to pay your Highnes Detts, is to call in your own Detts; which Charge hath been specially committed afore, and is principally considered and renewed in the Writing the Kyng's Highnes left tuchyng such Affayres, that his Counsell shold presently attend into, wher be ther Names also that same: The Charges special therefore, your Majestie shall do wel this day to charge them with the same; that with all Diligence they attend to the Prosecution therof, givynge them all Autoryte that shal be necessary for them, to make the most speedy Expedition theryn. Wylling them withall, that they never let pass one Week, but in the end of the same, at the least, your Majestie may know specially of that is coming yn, and that Order is taken for the rest.

Also yf it pleasyd your Majestie in general, for all Matters whych be intreated in the Counsell, which requyre Commission and Execution, to give thys Order, that those that have had Commission to execute any Matter, let never passe the Weke, but they ynforme the Counsell what Execution is made of ther Commissions: And that the Counsell themselves should never begyn Entretance of new Matters the Second Week; but that they have Information first, what is done in those which wer comytted to be executyd the Week afore; I think it should help much to the speedy Expedition of all Causes. Thys ys my poore Advyse, remitted al to the godly and prudent Judgment of your Majestie.

XLI.—Some Directions for the Queen's Council; left by King Philip.

[Cotton Libr. Titus B. 1.]

IMPRIMO, pro meliori et magis expedita Deliberatione, in iis quæ in Consilio nostro agenda sunt ex reliquis Consiliariis nostris; eos, quorum Nomina sequuntur, seligendos putavimus; quibus specialem Curam omnium Causarum Status, Finantiarum, et aliarum Causarum Graviorum Regni, committendam duximus et committimus.

Legatus Cardinalis POLUS, in Causis magnis, ubi voluerit, et commodè poterit.

D. Cancellarius.	Episcopus Eliensis.
Comes de Pembroke.	Comes de Arundell.
D. Thesaurarius.	D. Paget.

Mr. Rochester Comptroller'.
Mr. Petre Secretarius.

Consilijarii prædicti omnes et singuli erunt præsentés in Aula, et intelligent, et considerabunt omnes Causas Status, omnes Causas Financiarum, Statum Possessionum, Debitorum, et quomodo Debita cum honore solvi possint; et generaliter, omnes alias Causas majoris momenti, tangentes Honorem, Dignitatem, et Statum Coronæ.

Et quo melius Consilium Nobis dare pos-

sint, hortamur eos in Domino, quod omnem discordiam, si quæ inter eos sit, mutuo remittentes, concorditer, amicè, et in timore Dei, ea in Consiliis proponant et dicant, quæ Dei Gloriam, Nostrum et Regni nostri Honorem et Utilitatem, promovere possint.

Volumus, quod quoties aliqua erit Occasio, Nos adeant, vel aliquos ex se mittant, per quos intelligere possimus Deliberationes suas, in omnibus Causis quæ coram eis proponuntur, et ad minus ter qualibet Septimana, referant Nobis quæ fuerint per eos acta et deliberata.

Dicti Consilijarii deliberabunt de Parlamento, quo tempore habendum fit, et quæ in eodem agi et proponi debeant: Et quæ agenda et proponenda videbuntur in Parlamento, in Scriptis redigi volumus, ante Parlamento initium.

Quod singulis diebus Dominicis, communicent reliquis Consiliariis præsentibus, ea quæ videbuntur eis communicanda.

Quod habeant specialem Curam pro Debitorum solutione, diminutione Sumptuum, et provida gubernatione et collectione Reddituum, Terrarum, Possessionum et Vectigalium, et pro Administratione Justitiæ.

XLII.—A Letter to the Ambassadors, concerning the Restitution of Calais.

[Paper-Office.]

AFTER our right hartly Commendations to your good Lordships, by our last Letters of the 4th of this Mounth, we signified unto you our well Lyking of your Opinions, to have the Matter touching Calleys moved in the Parliament: And that we being also of the same Mynde our selfs, ment to propose the Case there with all the Expedition we might, and to make you Answer of that sholde be farther resolved therein, as shortly as we could. Sence which Tyme, uppon Consultation had amongst our selfs, how the Matter shold best be opened and used there: And being of Opinion, as we have byn from the Begynning, that it were not convenient to have the same broken to the hole House, but only to the Nobilitie, and some other of the best and gravest Sort; We thought it also necessarie, before we proceeded any farther, both to declare our Opinions unto the Queen's Majestie, and to understande her Highnesses good Pleasure and Resolution therein. Whose Majestie, uppon the opening thereof unto her, thought mete for good Respects, we sholde fyrst write unto the King's Highnes to such effect, as by the Coppie of our Letters presently addressed to his Majestie, for that Purpose, (which you shall receyve herewith) you may at better length perceyve: and then understanding his Highnes Answer, sholde either goe forwarde with our former Deliberacion, or otherwyse use the Matter, as we sholde see Cause. Wherefore, lyke as we have thought good to give your Lordships Knowledge by these, so when we

shall have receyved the King's Majesties Answer herein, we will not fayle to signify unto you with Diligence, what shall be farther resolved touching this Matter. And in the mean tyme, we byd your good Lordships right hartely well to fare.

The Queen's Majestie remayneth yet still both sicke and very weake; and although we hope of her Highnesses Amendment, for the which we daylye praye; yet are we dryven both to feare and mistrust the worst; which we besече Almighty God to remedye, when it shall lyke hym.

After that we had written the Letters inclosed to the King's Majestie, we receyved yours of the 4th of this Instant; by the which we do understande, that the French Commissioners contynue still of the same Mind that they were at your Meeting with them, not to leave the Possession of Callais. By your sayd Letters appereth also, that the King's Majestie tolde you, that his Commissioners were agreed with the French well nere upon all Matters; and that his Highnes nevertheless wolde not agree to any Conclusion, but that the Queen's Majestie sholde be fyrst satisfied for the Matters of this Realme.

After that we had considered the Effect of these your Letters, considering of what Importance the Leaving of Callice is for this Realm; howe much it wolde touche the Honour of their Majesties, and of this Crowne, that so many Restitutions being made on bothe Sydes, this sholde be suffred to passe unrestored; and fynally, howe yll the Subjects of this Realme will digest this Matter, if there sholde any suche Thing be agreed unto; we neither can of our selfs well consyder what to answer, nor think mete to propose it to the Parliament, untill we may yet once agayne heare from you. And where Policy fayleth, we are compelled to use Playnes. You knowe these Warres, wherein Calice is lost, began at the King's Majesties Request, and for his Sake. We doe consider, that other his Majesties Freends and Confederats, be restored to Things taken many Yeres past. And what may be judged in this Realme, if this Peas be concluded, and Calice left in the French King's Hands, so many other Restitutions being made, it may be easely considered. On the other Syde, His Majesties Commissioners being so nere an Agreement for all other Matters, muche were to be indured for the Welthe of Christendome.

And it hath byn consyderyd here, howe much this Realme is travayled and spent allfedy with these Warres.

These Things being amongst us consyderyd, knowing his Majesties gracious Disposition and Favour towards this Realme, we think good your Lordships doe plainly open these Considerations to hym, in such good sorte as you may think good. And fyrst to desyre to understande his Majesties Disposition playnely, if you may for Calice: the remayning whereof in the French King's Hands, doth as

much importe for his Lowe Countries, as for this Realme.

And Secondly, that it may please his Majesty to gyve us his good Advise for our further Doings, and manner of Proceeding in this Matter; wherein albeit our Meaning is to use the Advise of the Rest of our Nobilitie and Parliament, yet do we stay that to do, untill we have Answer again from you, and understande his Majesties playne and determinate Answer therein. And we doe hartely pray your Lordships to use your accustomed good Wisdomes in the good opening of the Premises, and to send us Answer as soon as you may.

November the 8th, 1558.

Minute from the Counsell unto the Earle of Arrundell, and the Rest of the Commissioners beyonde the Sees.

XLIII.—*A Letter of the Ambassadors concerning Calais.—An Original.*

[Paper-Office.]

AFTER OUR Right Heartie Commendacions to your good Lordships, by Francisco Thomas the Post, we have receyvid Two Letters from your Lordshippes. The First of the 29th of the last Month: And the Later, of the First of this present. With other Letters directed to the King's Majestie; upon the Receipt wherof, we having mette together, and consulted upon the Contentes of the same, datermynd to open to the King's Majestie by our Letters, the Matters wherof your Lordships wrote unto us; for his Majestie is not in these Parties heere, but is at Bruxelles, or beyond. The Copy of our Letter to his Majestie in that Behalfe, we send your Lordships heerewith. And where your Lordships wryte unto his Majestie, that by our Letters doth appeare that the French King by no means will leave the Possession of Callais: And that he would rather hazard his Crown, then to consente to the Restitution of it: True it is, that we wrote to your Lordships, that the French Commissioners yn their Conference with us, and with the King's Commissioners, have ever refused to consent to the Restitution of Callais. And that the French have declared to one of the King's Commissioners, that the French King for to hazard his Crowne, will not forgo Callais. And albeit that for because of the good Face sett upon that Matter by the French Commissioners, we somewhat mistrusted, that that which they spoke, was the King their Maisters Determynation: Yet indeed, we did not affirm it to be so. No, nor did not then utterlye despayre, but that the French, yf they wer kept somewhat shorte, would at the length relente; for elles to what Purpose had it been agreed and appointed, that both the King's, and the French King's Commissioners, shuld retourne to their Maisters, to declare what hath been done already, and to know what their Maisters further Pleasure was theruppon. And forasmuch as we have ever been of Opyinion, that yf the King's Majestie refuse to conclude any Thing

with them, without the Restitution of Callais; that may the sooner induce the French to agree to it. And likewise yf they perceyve the King's Majestie, or his Mynisters, not so earnest therin, but that by a Bragge of the French; they will the sooner gyve over, and stande the more fayntely for the Restitution of it; that will make the French the bolder, and to stand the more earnestlye in their Refusal. Therefore we have not thought it meet to use anye kynde of Wordes to the King, wherby his Majestie might by anye Meanes thinke that the Queen's Highnesse, and the Realme of England, coude be contente to conclude a Peace without the Restitution of Callais. Aswell for because our Instructions importe that, as also trustinge that that wold move his Majestie, and his Commissioners, to be the more Careful for the Restitution of it. And seeinge that his Majestie, and his Commissioners have ever sayde, that they will conclude nothing without the Queen's Highnesse be first satisfied: Yt seemed to us, that if her Highnesse, and your Lordshipes, did stande earnestlye in the Repetition of Callais: That the French at this Time must either forsake Callais, or elles the Peace. And in Case this Occasion to redemaunde Callais be now forsloune, God knoweth when ever England shall have the lyke again. And where your Lordshipes wryte, that the King's Commissioners beeinge so neere to agree with the French upon the hole, much wer to be endured for the Wealth of Christendom: It is even so indeede as your Lordshipes wryte. Mary that all other shuld have Restitution of their owne, and poor England that beganne not the Fraye, bear the Burthen and the Losse for the Rest; and specially of such a Jewel as Callais is, we feare will seeme verye harde and strange to all the Realme. And yet yf the Losse of Callais might Purchase a sure Peace to Christendom, that wer yet some colour why somewhat the rather to agree to it. But yf we may be so bold to saye playnely our Myndes unto your Lordshipes; we not onely thinke not that, that the leaveinge Callais to the French, shall purchase Christendom a sure Peace; but rather ar perswaded that nothing can more evidentlye shew, that the French entend no Peace to contynue, speciallye with England, then the retention of Callais, yf they earnestlye and finallye persist thereon. Your Lordshipes do right well understande, what Advantage the French have to annoy us by Scotland, which now is much ruled by France. And in Case any Peace be made, then shall the French have good Tyme and Leasure to establish and order their Matters so yn Scotland, specially considering the Mariage of the Dolfyn, and the Queen of Scotts, is now done; that Scotland shall be every whittle as much at their Commandment, as any part of France is. And what the French pretend unto by that Mariage, is not unknowne to your Lordshipes.

If now Callais shall remain yn their Hands

too, wherby neither England shall have the Commoditie to offend their Enemyes, nor to succour their Friends, norlykewise to receyve succour from their Friends at their Need, but by very uneasy Means: Yea, and wherby England shall in a manner be excluded from knowledge of all Things, done both by their Enemyes, and by their Freends; or at the least, the Knowledge thereof shall not come, but so late, that it will searve to little Purpose. And that Calays lyeth so commodiouslye to be a Scourge for England, as it was before King Edward the Third took it: Which caused him to adventure himself, and his Son the Prince, to come but with a meane Armye from Normandy into France, and thence through all Picardy, to go to beseege Callais: He beinge continuallye poursewed by his Enemyes with greate Armyes, with the which he was enclosed and compassed about, and fynallye constrained more then once to Fight it out, and specially at Crecy, where his Enemy's Armye was thyrse as greate as his, and to lye so longe at the Seege before Callais, as he did. This Scourge of England, so well knowne by Experyence then, and therefore so dearly bought by King Edward the IIIId, and now not yet known for lacke of Experyence; yf the French shall retayne yn their Hands, they having likewise Scotland on the other side, how dangerous this shall be to England, is easy to be consydered. These, and other Consyderations, make us to be of Opynyon, that leaving Callais to the French, they will be content to delyver you a Peece of Parchemyn sealed with a little Wax; but that they meane anye contynuance of Peax, we cannot be perswaded, no more then King Francis did by a Nombre of Peeces of Parchment sealed, which he sent to King Henry the VIIIth: Nor the French King that now is, did, by the Parchemyne sealed, which he sent to King Edward the VIth. And whereas now the King's Majesties Contreys ar in Warre with France, as well as England: If the Peace be ones made, the French will soon seek Occasion to fall out with England againe; and then may it perhaps chauce so, that Spaine will not think it necessarye for them to venture yn Warre againe with France. Whereas now the King's Majestie cannot Honorablye, nor entendith not (as he himself hath declared and said) to make any Peace without us. So that the Premisses consydered, we cannot for our Parts thinke, that Christendom shall be restored to a good Peace, though we forsake Callais, but that then we shall be more oppressed with War than before. And in Case we must needs have War, as good it seemeth to contypue in it yet for a while, being conjoynted to the King's Majestie, who beareth the Chief Burthen and Charges of it; then shortlye after to begynne a new, and to stand in Danger to have all the Burthen lye on our Neckes. And then should we know what a Jewell we had forsaken, when we did agree to forgo Callais; and that by the Retencion

of Callais, the French meant nothing less, then the quietnes of Christendom.

We have thought it our Dutie to declare to your Lordshipes what our Opyinion is heerin. Which neverthesse we pray your Lordshipes to accepte yn good Parte.

I the Bishop of Ely returned to Cercamp, according to the King's Majesties Appointment; where I have contynued till now that I came hither to consult upon these Matters with my Colleagues. And all this while hath there nothing ben done yn our Matters for England; but the other Commissioners have ben busye contynualle. And as far as I can learn, they are not yett all agreed upon the Matters of Piedmount, nor of Corsica, nor Siena. Yea, and as I heere, the French begyne now to call the Matters of Navarre in question; and to ask Restitution thereof; yn so much, that some begyne to thinke contrary to that hath ben commonlye thought hitherto; that the Ende of this Matter will be, that all shall departe, *re infecta*.

After we had written thus farre, I the Earle of Arundall, receyved a Letter from the Bishoppe of Arras, of the 17th of this Present; wherin amonge other Things he writeth thus. *Monsieur Levesque de Ely vous aura dit en qu'els termes nous estions a son Portement en ce Purgatoire. Et hier les Francois nous declarerent qu'en toutes choses condescendront ils plustot que de venir a ce de Calais: Ne qu'il leur eschappe: Et nous leur declarasmes derechef au contraire que sans satisfaire a Royaume d'Angleterre nous ne traiterons en facon quelconque avec eux et fut nostre depart sur ce til qu'il y a plus d'apparence de rompre que de conclusion.*

So that by this lykewise it may seme, that they agree not best: But whether that be for Callais onelye, we doubt much. And thus we bid your good Lordshipes most hartely well to fare. From Arras the 18th of November, 1558.

Your good Lordshipes most assuredly.

Arundell.
Thomas Elye.
N. Wotton.

XLIV.—*A Letter of Jewel's to Peter Martyr, from Strasburg, of the State of Affairs in England.*

[Ex MSS. Tigr.]

Scripta (ud videtur) 1558.

Juellus ad Martyrem.

S. P.

De prima illa nostra Profectione, et de novis omnibus, quæ tum ferebantur Basileæ, scripsi ad te per D. Simlerum nostrum. Quinto postridie vix pervenimus Argentinam; tantopere miseri coacti sumus hæere in luto. Hic omnes nostros invenimus incolumes, et cupidissimos tui. Quid Sandus, Hornus, alii-que nostri fecerint in Anglia, pihil adhuc audivimus. Neque id sanè mirum. Profecti enim Argentina ad Vicesimum primum De-

cembris, vix Vicesimo post die potuerunt pervenire Antuerpiam, quod Rhenus constrictus glacie, illorum Navigationem impediret. Hoc tantum audimus, Reditum illorum Reginæ esse gratissimum; idque illam non obscurè præ se ferre. Si Episcopi pergant porro ut caperunt, erit brevi magna Vilitas Episcopatum. Certum enim est, Christophersonum, Rabulam illum Cicestrensem, esse mortuum; quod idem de Vatsono quoq; Lincolnensi nunciatur: Quod si ita est, vacant hoc tempore Episcopatus quatuordecim. Whitus tuus, in funere Mariæ, quemadmodum ad te scripsi cum essem Basileæ, habuit ad Populum insanam, et turbulentissimam Concionem; Omnia potius tentanda esse, quàm ut quicquam de Religione immutaretur. Bonum factum, si quis exules reduces interfecerit. Accusatus est Seditionis à Marchione Vintoniensi Thesaurario, et Hetho Archiepiscopo Eboracensi. Londinensis jussus est, reddere Hæredibus D. Ridlæi, quæcunque illis per vim et injuriam eripuerat. Vocabitur brevi ad Causæ dictionem; interim jubetur, se domi continere, tanquam in carcere. Regina edixit, ne quis habeat Concionem ad Populum, neve Papista, neve Minister Evangelij. Id alij factum putant, quòd cum unus tantum esset Minister Verbi tum temporis Londini, Benthamus, tantus esset numerus Papistarum. Alij, quòd audita una tantum Benthami publica Concione, Populus inter se cæperit litigare de Ceremoniis: Et alij Genevenses esse vellent, alij Francofordiani. Quicquid est, utinam ne nostri Homines nimium prudenter et politicè versari velint in Causa Dei. Multi putant D. Coquum fore Magnum Cancellarium; Hominem bonum quidem, et pium, uti nòsti; sed illi muneris, meo judicio, non appetissimum. Eliensis hæret adhuc apud Philippum, dum aliquid de ista præclara Pace, si Deo placet, transfigatur; quæ qualis, aut quam firma, et diuturna futura sit, οὐδὲν ἐν γούνασι κέται. D. Isabella, spero, vocabitur in Angliam. Video enim alios quoque nostros Homines, de ea re seriò cogitare. D. Zanchius etiam scribet ad Reginam: Erat scripturus ad totum Parliamentum, nisi ego dissuasisset; id enim mihi videbatur alienum. Cranmerus Puer relictus est Argentinæ apud Abelum, ut meæ Fidei committeretur: Ego ab Abelo mutuo sumpsit Coronatos pueri nomine. Oro Julium, ut Sarcinam et Pecuniam, quam reliquimus numeratam apud te, ad illum mittat Argentinam. Ille tibi curabit cautionem, eamq; vel deponet apud D. Zanchium, vel, si mavis, ad te mittet. Bene vale, mi dulcissime Pater, et plus quam Animi dimidium mei. Nolo ad te omnia; oportuit enim me etiam ad D. Bullingerum aliquæ scribere: Cui ego Viro, pro summa ejus erga me Humanitate, debeo omnia. Sed ea, quæcunque sunt, non dubito, tibi cum illo fore communia.

D. Hetonus, D. Abelus, D. Springhamus, D. Parkhurstus, te plurimùm salutant, et cùm tibi cupiant omnia, nihil tamen magis cupiunt hoc tempore quàm Angliam. Saluta D. Mu-

raltum, Hermanum, Julium, Juliam, et omnes tuos meosque, meo nomine.

D. Fr. Beti, et D. Acontius, sunt nunc Argentinae: Uterque te plurimum salutat. Ego D. Beti reddidi Literas D. Isabellæ: Id obsecro, ut illi significes.

Argentinae, 26. Johannes Juellus
Januar. Ex Animo, et semper, Tuus.

INSCRIPTIO.

Ornatissimo Viro, D. Petro Martyri,
in Ecclesiâ Tigurinâ Professori
S. Theologiæ, Domino suo Colendissimo.

XLV.—*A Letter of Gualter's to Dr. Masters, advising a Thorough Reformation.*

[Ex. MSS. Tigur.]

Domino Richardo Mastero, Medico Regio,
Amico veteri, et Fratri suo dilecto.

GRATULABAR mihi non parùm, Annis superioribus, quando regnante Edvardo Sexto Sanctæ Memorix, tu prior scribendi Officium, quod multis annis intermissum fuerat, repetere cæpisti. At nunc multò magis et tibi et mihi gratulor, Vir doctissime, et Frater in Christo observande, quòd ea Tempora Angliæ vestræ, per Dei Clementiam, reducta esse audimus; quando sub Reginæ piissimæ Tutela, piis Hominibus, Deum verò colendi Libertas restituitur, et Amicorum Literæ tutè hinc inde ferri et referri poterunt. Agnoscimus in his admirabilem Dei Sapientiam et Bonitatem, qui Ecclesiæ suæ Ærumnas lætis vicibus temperare solet, ne temptationum fluctibus toti obruamur. Faxit idem ille, ut Spei fidelium, quam de Angliæ Regno jam omnes conceperunt, satisfiat. Quod eò magis futurum puto, si quotquot illic in aliquo Dignitatis gradu collocati estis, Ecclesiæ et Religionis Curam ad vos cum primis pertinere memineritis, nec illorum admiseritis Consilia, qui cum Papatum nec honestè defendi, nec totum retineri posse vident, ad artes convertuntur, quibus Religionis Formam mixtam, incertam et dubiam fingunt, et eandem, sub Evangelicæ Reformationis prætextu, Ecclesiæ obtrudunt; ex qua deinde facillimus est ad Papisticam Superstitionem et Idolomaniam transitus. Quod non eò scribo, quòd tales apud vos esse sciam, sed quod ne tales sint metuo. Jam enim annis aliquot in Germania, magno Ecclesiarum malo experti sumus, quantum ejusmodi Homines valeant. Eò quod illorum Consilia, carnis judicio, Modestæ plena, et ad alendam Concordiam, cum primis idonea esse videantur, et credibile est, publicum illum humanæ Salutis hostem, apud vos quoque sua flabella inventurum, quorum opera Papatus semina retinere studeat. Quibus Scripturæ sanctæ, et Verbi divini armis, constanter resistendum fuerit, ne dum circa prima initia, aliquam mediocrem animorum offensionem declinare studemus; multa ad tempus duntaxat duratura admit-

tantur, quæ postea vix ullo studio, et non absque gravissimis tentationibus omnino tolli possint. Exempla hujus mali Germanicæ Ecclesiæ multa viderunt, quorum consideratione edocti, suspecta habemus quæcunque cum sincera Verbi Doctrina, aliqua ex parte pugnant. Nec me alia ratione, ut hæc morneam, adduci credas, quam quod Angliæ veritæ, ob veterem Consuetudinem, cujus vel sera Recordatio mihi etiam hodie jucundissima est, mirificè faveo. De Rebus nostris certior te reddet Parkhurstus, noster Frater, et Hospes meus dilectissimus, quem tibi commendatissimum esse velim. Sustinuit ille jam toto quinquennio, graves exilij molestias; inter quas tamen, admirabilem Fidei Constantiam, et Patientiam incredibilem conjunxit. Nunc spe læta plenus, in Patriam contendit, ut Ecclesiæ nascentis Causam pro suo talento adjuvet. Nec dubito, quin bonam operam præstaturus sit, cum Scripturarum Cognitionem habeat præclaram, et Veritatis studiosissimus sit, et à Contentionibus abhorreat, quarum studiosi vix aliquem in Ecclesia fructum faciunt. Optimè ergo feceris, si tua Authoritate illum juves, et pro virili provehas. Mihi verò nihil jucundius fuerit, quàm si ex tuis Literis intelligam, nostræ Amicitix memoriam penes te adhuc salvam esse, quæ certè in animo meo nunquam intermori poterit. Vale, Vir præstantissime. Tiguri, 16. Januarij 1559.

XLVI.—*A Letter of the Earl of Bedford's to Bullinger, from Venice.*

[Ex MSS. Tigur.]

TIT.

Doctissimo Viro Domino Bullingero, Sacræ Theologiæ Professori eximio Tiguri.

CUM meus in Te Amor singularis, et perpetua Observantia, quæ te semper Religionis Causâ sum prosecutus, tum tua erga me incredibilis Humanitas, multis modis à me perspecta, cum Tiguri fuerim, (Bullingere Doctissime) fecerunt, ut hæc Literas animi erga Te, mei pignus certissimum, et veluti Tabulas obsignatus mei in Te perpetui amoris quas extare volui, huic adolescenti ad Te darem. In quibus ita tibi gratias ago, propter tuam Humanitatem, ut etiam me tibi relaturum pollicear, si quâ in re tibi unquam gratificari queam. Atque hæc ita à me dicta velim accipias, non sicut Homines qui hodie verborum quandam speciem inducunt, et officiosam formam, magis id adeo ut videantur, quàm quod esse velint id quod præ se ferant: Sed potius, ut ab animo sincero, et prorsus tibi devinctissimo profecta, certissimum tibi persuadeas. Itaque, si quid tu Causâ unquam facere possim, (quod quàm exiguum sit non ignoro) illud tamen, quantumcumque erit tuum erit totum. Sed de hoc satis, et fortasse superque, præsertim etiam cum adhuc mihi statutum sit, (si alia non intervenerint, quæ inceptum iter aliò evadere possint) ut

vos obiter invisam in Angliam reversuro. Ubi id vivâ voce confirmare, quod hic nudis verbis solummodò declarare possum. Juvenis, qui has Literas perfert mihi, nunciavit de obitu Conradi Pellicani, (quem Honoris Causâ nomino) quod ut audiivi, sanè quam pro eo ac debui, graviter molestèque tuli, non tam suâ, quam Ecclesiæ universæ Causâ. Is enim hujus vitæ Curriculum, in curis, vigiliis, assiduis studiis, literatis Hominibus promovendis, gloriosissimè confecit, ac denique moriendo quemadmodum vivebat ad meliorem vitam in Cælum translatus est. At illa multum desiderabit plurimis nominibus, virum absolutissimum: Itaque ut illius Causa lætor, ita hujus vicem non possum non magnopere dolere. Ad hujus mæstitiæ causam tui (ut spero et opto) præsentia faciliè mitigabit, quem Ecclesiæ, bonisque omnibus, diù incolumem Deus Opt. Max. per suam Misericordiam esse velit. Venet. 6. Calend. Maias.

Tui Nominis Studiosissimus,
F. Bedford.

Domino Gesnero, et Domino Gualthero,
meis amicissimis diligenter à me, quæso,
Salutem dicito.

XLVII.—A Letter of Jewel's to Peter Martyr,
of the State he found Matters in when he came
to England.

[Ex MSS. Tigur.]
S. P.

TANDEM tamen aliquando, Quinquagesimo, videlicet, Septimo post Die, quam solvissem Tiguro, pervenimusque in Angliam. Quid enim necesse est multa προειπείδεν, apud te præsertim, qui rem potius ipsam quæras, et longos istos logos non magni facias? Interea vero, Deum immortalem, quæ illa Vita fuit, cum et Aqua, et Terra, et Cælum ipsum nobis indignaretur, et omnibusque modis reditum nostrum impediret? Quid quæris? Omnia nobis toto illo tempore odiosissima, et adversissima acciderunt. Verùm hæc antea ad te, et ad D. Bullingerum fusius, cum adhuc hærerem Antwerpiae. Nunc accipe cætera. Quamquam hic, ut verè dicam, arte opus est et myrothecio: Non tam quidem, quod mihi nunc ornanda, et polienda sint nova, quæ nescio an ulla sint hoc tempore. Scio tamen à te plurima expectari, quàm quòd recantanda sint vetera. Illa enim ferè omnia, quæ ego ad te jam antea scripsi ex itinere, multò tùm erant alia, et longè auditu jucundiora, quàm quæ postea re ipsa inveni domi. Nondum enim ejectus erat Romanus Pontifex: Nondum pars ulla religionis restituta: Eadem erat ubique missarum proluviis: Eadem pompa, atq; insolentia Episcoporum. Ista tamen omnia nunc tandem mutare incipiunt, et pene ruere. Magno nobis impedimento sunt Episcopi: Qui, cum sint, ut scis, in superiori Conclavi inter primores, et procures, et nemo ibi sit nostrorum Hominum, qui illorum fucos, et mendacia possit, coram dicendo refutare, inter Homines Literarum, et rerum imperitos

soli regnant, et paterculos nostros facile vel Numero, vel Opinione Doctrinæ circumscribunt. Regina interea, etsi apertè faveat nostræ Causæ, tamen partim à suis, quorum Consilio omnia geruntur, partim à Legato Philippi Comite Ferio Homine Hispano, ne quid patiatur innovari mirificè deterretur. Illa tamen quamvis lentiùs aliquantò, quàm nos velimus, tamen et prudenter, et fortiter, et piè, persequitur institutum. Et quamvis hactenus Principia, paulo visa sunt duriora, tamen spes, est aliquando rectè fore. Interea, ne Episcopi nostri queri possint se potentia tantum, et lege esse victos, res revocata est ad Disputationem, ut novem ex nostris, Scoræus, Coxus, Withedus, Sandus, Grindallus, Hornus, Elmer, Ghestus quidam Cantabrigiensis, et ego, cum quinque Episcopis, Abbate Westmonasteriensi, Colo, Cheadsæo, Harpesfeldo, de his rebus coram Senatu colloquamur. Prima nostra assertio est: In publicis precibusq; et Administratione Sacramentorum alia uti Lingua, quàm quæ à Populo intelligatur, alienum esse à verbo Dei, et à consuetudine Primitiva Ecclesiæ. Altera est; Quamvis Ecclesiam Provincialem, etiam injussu Generalis Concilii, posse vel instituere, vel mutare, vel abrogare Ceremonias, et Ritus Ecclesiasticos, sic ubi id videatur facere ad Ædificationem. Tertia sacrificium illud propitiatorium, quod Papista fingunt esse in Missa, non posse probari ex Sacris Literis. Pridie Calendarum Aprilis instituitur Prima conflictatio. Episcopi interim, quasi partâ Victoriâ, jamdudum Magnificè Triumphant. Ubi Froschoverus ad nos venit, scribam de his rebus omnia disertius. Regina te gerit in oculis. Literas tuas tanti fecit, ut eas iterum, tertioque cupidissimè relegerit. Librum tuum, ubi adveniret, non dubito, fore multò gratiorem. Oxonii à tuo discessu duæ præclaræ virtutes incredibiliter auctæ sunt, incscitia, et contumacia: Religio, et spes omnis Literarum, atq; ingeniorum funditùs periit. Brochas Episcopus Gloucestriensis bestia impurissimæ Vitæ, ex multò impuriore Conscientiæ, paulò antequam Moreretur, miserabilem in modum exclamavit, sese jam se ipso iudice esse damnatum. Faber tuus præclarus, scilicet, Patronus castitatis deprehensus est in adulterio: Ex ea Causa, quod aliqui vix solet fieri, cum Maria adhuc viveret, novò more, nullo exemplo jussus est cedere Lectione Theologica. Bruernus simili, sed longè flagitiosiori de scelere coactus est relinquere Professionem Lingue Hebraicæ. De Martiali nihil Scribo, ne Chartas contaminarem. De Westono audisti antea. Sed quid istos, inquires, Commemores? Ut intelligas, quibus iudicibus oportuerit B. Cramerum, P. Ridlæum, P. Latimerum condemnari. De Scotis, de Pace, de Bello nihil. Ternas ad te dedi Literas ex itinere: Quæ utrumq; ad te pervenerint, nescio. Sed quoniam longè absumus, longiùs, ô Deum Immortalem, et diutius multò, quàm vellem, Literæ nostræ interdum ventis et fortunæ committendæ sunt.

Vale, mi Pater, et Domine in Christo Colendissime, Saluta D. Bullingerum, D. Gualterum, D. Simlerum, D. Gesnerum, D. Lavaterum, Julium, Juliam, Martyrillum, D. Hermannum, et convictores tuos Trevicenses. Omnes nostri te salutant. Londini 20 Martii, 1559. Jo. Juellus.

Istæ sunt Primæ, quas ad te scribo, ex quo redii in Angliam. Ita posthac subscribam omnes, ut scire possis, si quæ forte intercederint.

INSCRIPTIO.

Doctissimo Viro D. Petro Martyri Vermilio. Professore Sacræ Theologiæ in Ecclesia Tigurina Domino suo Colendissimo. Tiguri.

XLVIII.—*A Letter of Juell's to Bullinger, concerning the State of Things in the Beginning of this Reign.*

S. P. [Ex MSS. Tigur.]

GRATISSIMÆ erant mihi Parkurstoque meo literæ tuæ, ornatissime vir, vel quod à te sint, cui quantum debeamus, nunquam possumus oblivisci, vel quo suavitatis, et humanitatis erga nos tuæ, quam toto nos tempore exilii nostri experti sumus maximam, altissima vertigia retinerent. Atque utinam possimus aliquando pietatis tuæ partem aliquam compensare. Quicquid erit, animus certe nobis nunquam deerit; Quod nos hortaris, ut strenuè ac fortiter nos geramus, erat ille aculeus non tantum non ingratus nobis sed etiam penè necessarius. Nobis enim in hoc tempore non tantum cum adversariis, sed etiam cum amicis nostris, qui proximis istis annis à nobis defecerunt et cum hostibus conjurarunt, jamque acrius multò, et contumacius resistunt, quam ulli hostes, quodque molestissimum est, cum reliquiis Hispanorum, hoc est cum terrimis vitiis, superbia, luxu, libidine luctandum est. Facimus quidem nos, fecimusque quod potuimus. Deus bene fortunet, et det Incrementum. Sed ita hactenus vivimus, ut vix videamur restituti ab exilio. Ne dicam aliud: ne suum quidem adhuc restitutum est cuiquam nostrum. Quanquam, et si molesta nobis est ista tam diuturna expectatio, tamen non dubitamus, brevi recte fore. Habemus enim Reginam et prudentem, et piam, et nobis faventem et propitiam. Religio restituta est in eum locum, quo sub Edwardo rege fuerat, ad eam rem non dubito, tuas, reipublicæque vestræ literas et exhortationes multum ponderis attulisse. Regina non vult appellari aut scribi, Caput Ecclesiæ Anglicanæ: graviter enim respondit, illam dignitatem soli ease attributam Christo: nemini autem mortalium convenire. Deinde illos titulos tam fœdè contaminatos esse ab Anti-christo ut jam non possint amplius satis piè à quoquam usurpari. Academicæ nostræ ita afflictæ sunt, et perditæ, ut Oxonii vix duo sint, qui nobiscum sentiant, et illi ipsi ita affecti et fracti, ut nihil possint. Ita Soto fraterculus, et alius, nescio quis, Hispanus

Monachus, omnia ea, quæ D. Petrus Martyr pulcherrimè plantaverat, everterunt à radicibus, et vineam Domini redegerunt in Solitudinem. Vix credas tantam vastitatem afferi potuisse tam parvo tempore. Quare etsi magnam alioqui voluptatem capturus sim, si vel canem Tigurinum videre possem in Anglia, tamen non possum esse Author hoc tempore, ut juvenes vestros aut literarum aut religionis causâ ad nos mittatis, nisi eosdem remitti velitis ad vos, impios et barbaros. Rogavit me nuper D. Russelius qua maximè re tibi, aliisque tuis fratribus, et Symmistis gratum facere. Hoc videlicet, sensit, velle se Humanitatis vestræ, quam semper prædicat et hospitii causa aliquid ad vos dono mittere. Ego verò nihil tibi tuisque fore gratius, quam si religionem Christi studiose ac fortiter propagaret et papistarum insolentiam imminueret. Quod ille et recepit se facturum, et certè facit, quantum potest. Venerunt hodie Londinum Legati Regis Galliæ, qui gratulantur de pace; Princeps legationis est juvenis Momorancius. De nuptiis Reginæ adhuc nihil. Ambit quidem filius Johannis Frederici, et frater secundus natu Maximiliani. Vulgi tamen suspicio inclinat in Pikerimum hominem Anglum, virum et prudentem et pium, et regia corporis dignitate præditum. Deus bene vertat, quicquid erit. Istæ primæ tunt, quas ad te seorsim scripsi, ex quo redii in Angliam: Sed quoniam, quæ scripsi ad D. Martyrem, scio illum propter summam inter vos conjunctionem tecum habuisse communia non dubito, quæcunque ad illum scripsi, eadem ad te quoque scripta dicere. Bene vale mi pater, et Domine in Christo colendissime. Saluta optimam illam mulierem uxorem tuam: D. Gualterum D. Simlerum D. Zuinglium, D. Lavaterum. Si quid unquam erit, in quo possim, aut tibi aut tuis esse voluptati, aut usui, polliceor tibi non tantum operam, studium, diligentiam, sed etiam animum et corpus meum 22. Maij Londini, 1559. Tui Studiosis.

Jo. Juellus.

INSCRIPTIO.

Viro longè Doctissimo D. Henricho Bullingero Pastori Ecclesiæ Tigurinæ Dignissimo et Domino suo Colendissimo. Tiguri.

XLIX.—*A Letter of Jewell's to Peter Martyr, concerning the Disputation with the Papists at Westminster.*

[Ex MSS. Tigur.]

Idem ad P. Martyrem.

S. P.

DE illis Disputationibus inter nos, et Episcopos, quas proximis Literis Scripsi indictas fuisses in ante Calendas Aprilis quid factum sit, paucis accipe. Sic enim visum est continuare Orationem sine præmiis. Primum ergo, ut omnis causa jurgiorum et otiosæ contentionis tolleretur, Senatus decrevit, ut omnia utrinque de scripto legerentur, et ita de-

scriberentur tempora, ut primo die assertiones tantum utrique nudæ proponerentur: Proximò autem conventu, ut nos illis responderemus, et illi vicissim nobis. Pridiè ergò Kal. April. cum magna expectatione, majori credo frequentia convenissimus Westmonasterii, Episcopi, pro sua fide, nec scripti, nec picti quicquam attulerunt, quod dicerent, se non satis temporis habuisse ad res tantas cogitandas: Cum tamen habuissent plùs minùs decem dies, et interea copias auxiliares Oxoniò et Cantabrigià, et undiq; ex omnibus angulis contraxissent. Tamen ne tot Viri viderentur frustra convenisse, D. Colus subornatus ab aliis venit in medium, qui de prima quæstione, hoc est, de peregrina Lingua, unus omnium nomine peroraret. Ille verò cum omnibus nos contumeliis et convitiis indignissimè excepisset, et omnium seditionum authores et faces appellasset, et suppositione pedum, projectione brachiorum, inflexione laterum, crepitu digitorum, modò dejectione modò sublatione superciliorum, (nòsti enim hominis vultum et modestiam) sese omnes in partes et formas convertertisset, huc postremò evasit, ut diceret, Angliam ante mille trecentos Annos recepisse Evangelium. Et quibus, inquit, Literis, quibus annalibus, quibus monumentis constare potest, Preces tum publicas in Anglia habitas, fuisse Anglicè. Postea cùm in illo Circulo sese satis jamdiu jactavisset, adjecit seriò, et vero vultu, atq; etiam admonuit, ut omnes hoc tantum quiddam de dictis melioribus diligenter attenderent, atque annotarent, Apostolos ab initio ita inter sese distribuisse operas, ut alij Orientis Ecclesias instituerent, alij Occidentis. Itaque Petrum et Paulum, in Romana Ecclesia, quæ totam propè Europam contineret, omnia Romano sermone, hoc est, latine docuisse. Reliquos Apostolos in Oriente, nullo unquam alio Sermone usus fuisse, nisi Græco. Tu fortasse ista rides: Atqui ego neminem audiivi unquam, qui solenniùs et magistratiùs insaniret. Si adfuisset Julius noster, centies exclamasset, *Poh! Horson Knave*. Verùm ille, inter alia, nihil veritus est, mysteria ipsa et penetralia, atq; adyta prodere Religionis suæ. Non enim dubitavit graviter et seriò monere, etiamsi alia omnia maximè conveniunt, tamen non expedire, ut Populus, quid in sacris ageretur, intelligat. Ignorantia enim, inquit, Mater est veræ Pietatis, quam ille appellavit Devotionem. O Mystica sacra, atque Opertanea Bonæ Deæ! Quid tu me putas interim de Cotta Pontifice cogitasse? Hoc videlicet illud est, In Spiritu et Veritate adorare. Mitto alia. Cum ille jam calumniando, convitiando, mentiendo magnam partem illius temporis, quod nobis ad disputandum datum erat, emisisset; nos postremò nostra pronuntiavimus de scripto, ita modestè, ut rem tantum ipsam diceremus, nihil autem læderemus adversarium, postremò ita dimissa est Disputatio, ut vix quisquam esset in toto illo Conventu, ne Comes quidem Salopiensis, quin Victoriàm illius diei adjudicaret nobis. Postea inita est Ratio, ut proximo die Lunæ, de se-

cunda Quæstione eodem modo diceremus; utque die Mercurij, nos illorum primi Diei Argumentis responderemus, et illi vicissim nostris.

Die Lunæ, cum frequens Multitudo, ex omni Nobilitate cupidissima, audiendi convenisset, Episcopi, nescio pudoreve superioris diei, an desperatione victoriæ, primùm tergiversari, habere se quod dicerent de prima Quæstione, nec oportere rem sic abire. Responsum est à Senatu, Si quid haberent, id tertio post die, prout ab initio convenerat, audiri posse: Nunc hoc potius agerent, neve turbarent Ordinem. Dejecti de hoc gradu tamen huc evaserunt, si dicendum omnino sit, nolle se priores dicere; se enim in Possessione constitisse: Nos, si quid vellemus, priori loco experiremur. Magnam enim se facturos injuriam causæ suæ, si paterentur, nos posteriores discedere cum applausu Populi, et aculeis Orationis nostræ recentes in auditorum animis relinquere. Senatus contrà, Hanc ab initio institutam fuisse Rationem, ut illi, quòd dignitate priores essent, priori etiam loco dicerent; nec eam nunc mutari posse. Mirari verò se, quid hoc sit Mysterij, cùm omnino necesse sit, alterutros priores dicere; alioqui enim nihil posse dici: Et præsertim, cum Colus in primis Disputationibus etiam injussus, ultrò prior ad dicendum prosiluerit. Postremò, Cum altercationibus magna pars temporis extracta esset, nec Episcopi ullo pacto concedere vellent de secundo loco, ad extremum sine Disputatione discessum est. Ea verò res incredibile dictu est, quantum imminuerit Opinionem Populi de Episcopis: Omnes enim cæperunt jam suspicari, quod nihil dicere voluissent, ne potuissent quidem illos quicquam dicere. Postero die, Vitus Vintoniensis, amicus tuus, et Vatsonus Lincolniensis, de tam aperto contemptu et contumacia, damnati sunt ad Turrim: Ibi nunc castrametantur, et ex infirmis præmissis concludunt fortiter. Reliqui jubentur quotidie, præstò esse in Aula, et expectare quid de illis Senatus velit decernere. Habes *ἐντευχὴν ἀτελῆν*, et penè *ἀνεῦτευκτον*; quam tamen, quò melius rem omnem intelligeres, descripsi pluribus, fortasse, quam oportuit. Benè vale, mi Pater, Decus meum, atque etiam Animi dimidium mei. Si quid est apud vos novarum rerum, hoc tempore, id malo esse proximarum Literarum Argumentum. Saluta plurimùm, meo nomine, venerandum illum Virum, et mihi in Christo Dominum colendissimum, D. Bullingerum, D. Gaultierum, D. Simlerum, D. Lavaterum, D. Wolphium, D. Gesnerum, D. Hallerum, D. Frisium, D. Hermannum, et Julium tuum meumque. Nostri omnes te salutant, et tibi omnia cupiunt. Londini, 6. April. 1559.

Post-script' Jo. Juellus tuus.

Istæ sunt secundæ, quas ad te scribo, ex quo redij in Angliam.

INSCRIPTIO.

D. Petro Martyri, Professori Sacræ Theologiæ in Ecclesia Tigurina, Viro Doctissimo, et Domino suo in Christo Colendissimo. Tiguri.

L.—*A Letter of Jewell's to Peter Martyr, of the Debates in the House of Lords; and of the State of the Universities; and concerning the Inclinations to the Smalcaldick League.*

[Ex MSS. Tigur.]

S. P.

ACCEPI ternas à te Literas, omnes eodem fermè tempore: Quæ cum multis de causis mihi essent, ut certe debebant, jucundissimæ, vel quòd essent à te, vel quòd Rerum tuarum Statum significarent, et amorem erga me tuum: Tamen nullà alià causâ mihi visæ sunt jucundiores, quàm quòd officium meum requirerent, meq; vel oblivionis vel tarditatis, blandè ac tacitè accusarent; quorum alterum magnitudo tuorum erga me meritum, alterum negotia mea non sinunt. Scripsi quidem ego ad te ternas Literas, ex quo redij in Angliam; quas tamen video, cum tu illas tuas scriberes, nondum ad te pervenisse. Et fieri potest, ut sæpe sit, ut aut hæreant uspiam, et ignavæ atq; otiosæ imitentur Religionem nostram, aut etiam perierint in itinere. Sed quicquid est, nulla potest in ea re magna jactura fieri. Erant enim penè inanes, quòd non multum adhuc esset, quod aut tu audire libenter velles, aut ego scribere. Nunc agitur Causa Pontificis, et agitur utrinque fortiter. Episcopi enim sudant, ne quid errassè videantur: Atq; ea Causa moratur, et impedit Religionem. Difficile est enim Cursum incitare. Fecnamus, Abbas Westmonasteriensis, opinor, ut auctoritatem addent Professioni suæ, cum peroraret in Senatû, Nazaræos, Prophetas, Christum ipsum, et Apostolos conjecit in Numerum Monachorum. Nemo Causam nostram acriùs oppugnat, quam Eliensis. Is et locum suum in Senatu, et ingenium retinet. Episcoporum prædia redacta sunt in fiscum: Illis ex permutatione dabuntur Sacerdotia, quæ antea attributa erant Monasteriis. Interim de Scholis, et cura Literarum magnum ubique Silentium. Regina de te honorificè et loquitur, et sentit. Dixit nuper D. Russelio, se velle te accersere in Angliam; id enim ille, aliique urgent, quantum possunt. Sed nisi et seriò et cupidè, et honorificè petaris, nunquam ero author, ut venias. Nihil equidem magis, aut miseriùs cupio, quam te videre, et dulcissimis illis Sermonibus tuis frui, sive (quod ô utinam aliquando contingat) in Anglia, sive etiam Tiguri. Verùm quantum video obstabit desiderio nostro, inauspicata illa ex Saxia ac Saxonibus damnata *capitologia*. Nostra enim nunc cogitat Fœdus Smalcaldicum. Scribit autem ad illam quidam è Germania, illud Fœdus non posse ullo pacto coire, si tu ad nos venias. Illum autem quendam, si addo aliquando fuisse Episcopum, si nunc esse exulem, si hominem statum, si veteratorem, si aulicum, si Petrum, si Paulum, magis eum fortasse nôris, quam ego. Sed quicquid est, nos Articulos omnes Religionis, et Doctrinæ nostræ exhibuimus Reginæ, et ne minimo quidem apice discessimus à Confessione

Tigurinâ. Quamquam Amicus tuus Inventum illud, nescio quod, suum tuetur mordicus, et nobis omnibus mirificè succenset. Adhuc nemini nostrum ne de obulo quidem prospectum est. Itaque ego nondum abjicio insignia illa, quæ mihi finxi Tiguri, Librum et crucem. Goodmannum audio esse apud nos; sed ita, ut non ausit venire in publicum. Sed quanto satius fuisset sapuisse in tempore? Si velit agnoscere errorem, nihil erit periculi. Verùm, ut homo est satis acer, et in eo, quod semel suscepit, nimium pertinax, non nihil vereor, ne nolit cedere. Libri tui nondum venerunt: Id ego tanto magis miror, quòd tot Angli jam pridem redierint Francofordiâ. Munus tuum ubi advenerit, non dubito Reginæ fore gratissimum. Illud ego, quoniam tu ita jubes, quamvis alioquin sit per se ornatissimum, tamen si dabitur facultas, verbis ornoabo meis. De illo autem Libro, quem tu seorsim ad me misisti, equidem non invenio, quibus verbis tibi agam gratias. Itaque malo, et huic humanitati tuæ, et superiorum tuorum erga me meritum magnitudini ultrò succumbere. Certè etsi te nunquam ex animo eram dimisurus, tamen hæc commonefactione, et mne-mosyno excitatus, tanto acriùs et reverentiùs colam, quoad vixero, Nomen tuum. Alij tui Libri jampridem allati sunt à Bibliopolis, et emuntur cupidissimè. Omnes enim libenter videre cupiunt, quibus Venabulis illa Bestia confossa sit.

Benè vale mi Pater, et Domine in Christo Colendissime, Saluta D. Bullingerum, D. Bernardinum, D. Gualterum, D. Simlerum: Dicerem et Frenchamum, nisi illum putarem jamdudum aut in Balneo esse, aut in via. Hoc enim Anni tempore, cum audirer Cuculus, vix solet esse apud se. Londini, 28. Apr. 1559.

Tui Cupidissimus,
Tuoq; Nomini Deditissimus,
Istæ sunt Quartæ. Johannes Juellus.

INSCRIPTIO.
Doctissimo viro, D. Petro Martyri, in
Ecclesiâ Tigurinâ Professore S. Theologię, Domino suo candidissimo.
Tiguri.

LI.—*A Letter of Jewell's to Peter Martyr of the State of Affairs both in England and Scotland.*

[Ex MSS. Tigur.]

Ejusdem ad Eundem.

HACTENUS minus frequenter ad te scripsi, mi Pater, quod multa me negotia publica, privataq; impedirent. Nunc scribo, non quod plus nunc otij sit, quàm antea, sed quod minus posthac futurum sit multò, quam nunc est. Alterum enim jam pedem in terra habeo, alterum penè sublatum in equum. Mox enim ingredior longinquam et difficilem legationem constituendæ religionis ergò per Redingum, Abindonam, Glocestriam, Bristolium, Thermas, Welliam, Exonium, Cornubiam, Dorcestriam, Sarisburiam. Ambitus

itineris nostri erit plus minus septingentorum milliarium : Vix ut quartò demùm mense putem nos esse redituros. Quare ne me interea putares esse mortuum, etsi ante duodecim dies, nescio quid, ad te scripserim de rebus communibus, tamen non alienum fore duxi, si nunc quoque paucis te quasi in degressu salutarem. Res nostræ satis nunc sunt in proclivi : Regina optimè animata : Populus ubique sitiens religionis. Episcopi, potiùs, quàm ut relinquant Papam, quem toties jam antea abjurarunt, malunt cedere rebus omnibus. Nec tamen id religionis causa faciunt, quam nullam habent, sed constantiæ, quam miseri nebulones vocari jam volunt conscientiam. Sacrifici jam tandem mutata religione passim abstinere à cætu sacro, quasi piaculum summum sit, cum populo Dei quicquam habere commune. Est autem tanta illorum nebulonum rabies, ut nihil suprâ. Omnino sperant, et prædicant, est enim, ut scis, genus hominum prædictiosissimum, et valdè deditum futuritionibus, ista non fore diuturna. Sed, quicquid futurum est, nos agimus Deo Optimo Maximo gratias, quòd res nostræ eò jam tandem loco sint, quo sunt. In Scotia ferventibus omnia. Knoxus cinctus mille satellibus agit conventus per totum regnum. Regina vetula coacta est sese includere in præsidium. Nobilitas conjunctis animis, et viribus restituit ubique religionem invitis omnibus. Monasteria passim omnia æquantur solo, vestes, scenicæ, calices sacrilegi, idola, altaria comburuntur : Ne vestigia quidem priscae superstitionis et idololatriæ relinquantur. Quid quæris ? Audisti sæpè, *συνθιστοί πειν* : Hoc verò est *συνθιστοί ἐκκλησιάζειν*. Rex Gallie, qui nunc est, scribit se Regem Scotiæ, et hæredem Angliæ, si quid Reginæ nostræ, quod Deus avertat, contingat humanitùs. Sed mirari non debes, si nostri homines molestè ferant : Et quo res eruptura tandem sit, *Θεὸς ἢ γούνασι κείται*. Fortassè, ut sit, communis hostis conciliabit nobis vicinum Scotum. Quod si sit, etsi accedant etiam nuptiæ, sed desino divinare. D. Hetonus te salutatur, idque non minùs amice, quàm si illi pater esses. Aliquot nostrum designamur Episcopi. Coxus Eliensis, Scoræus Erfordiensis, Alanus Roffensis, Grindalus Londinensis, Barlovus Chichestrensis, et ego minimus Apostolorum Sarisburiensis. Quod ego onus prorsus decrevi excutere. Interea in Academicis mere est ubique solitudo. Juvenes diffugiunt potiùs, quàm ut velint in religionem consentire. Sed comites jamdudum expectant, et clamant, ut veniam. Vale ergo, vale, mi Pater, et dulcissimum decus meum ; salutem venerandum virum, et mihi mille nominibus in Christo Colendissimum. D. Bullingerum, ad quem etiam seorsim scriberim, si esset otium. Saluta D. Gualterum, D. Simlerum, D. Lavaterum, D. Hallerum, D. Gesnerum, D. Trisium, D. Hermannum. Habeo quinque pistolettos aureos à D. Barth. Compagno ad venerandum senem D. Bernardinum, et ab eodem ad eum literas. Scriberem

ad eum de rebus omnibus, nisi excluderer angustia temporis. Quanquam hoc, quæso te, ut illi significes, præter istos aureos, nihil adhuc confectum esse. Res aulicæ, quantum video, ita sunt difficiles, ut nesciam, an quicquam possit exprimi. Regina jam abest procul gentium in Cantio, ut agi nihil possit. Vale, mi Pater, vale. Quantum ego tibi optare possum, tantum vale. Et Julium tuum, Annamque et Martyrillum meo nomine Londini Calendis Augusti, 1559.

Jo. Juellus tuus,

Tibi omnibus modis deditissimus.

INSCRIPTIO.

Viro longè Doctissimo D. Petro Martyri Vermilio Profitenti Sacram Theologiam in Ecclesia Tigurina. Tiguri.

LII.—*A Letter of Jewell's to Peter Martyr, before he went his Progress into the Western Parts of England.*

[Ex MSS. Tigur.]

Ejusdem ad Eundem.

S. P.

Et quid tandem ego ad te Scribam ? Nos enim adhuc omnes peregrini sumus domi nostræ. Redi ergo, inquires, Tigurum. Utinam, utinam, mi Pater, id mihi aliquando liceat. Te enim, quantum video, nulla spes est venturum unquam in Angliam. ô Tigurum, Tigurum, quantò ego nunc sæpius de te cogito, quàm unquam de Angli, cum essem Tiguri. Quamvis autem, ut dixi, in Patria nostra simus hospites, excipimus tamen interdum quædam *ἀγαθὰ καὶ ἀδιήγата*. Verum πολλάκι τὸ κακὸν κατακείμενον ἔσθον ἄμεινον. De religione transactionum est, utinam bonis auspiciis, ut esset eo loco, quo fuit ultimis tuis temporibus sub Edouardo. Sed, quantum quidem ego adhuc videre possum, non est ea alacritas in nostris hominibus, quæ nuper in Papistis fuit. Ita miserè comparatum est, ut mendacium armatum sit, veritas autem non tantum inermis, verum etiam sæpe odiosa. Agitur nunc de sacro et scenico apparatu, quæque ego tecum aliquando ridens, ea nunc, à nescio, quibus, nos enim non advocamur in consilium, seriò, et graviter cogitantur, quasi religio Christiana constare non possit sine pannis. Nos quidem non ita otiosi sumus ab animo, ut tanti possumus facere istas ineptias. Alii sectantur auream quandam, quæ mihi plumbea potius videtur, mediocritatem : Et clamant, dimidium plus toto. Quidam ex nostris designati sunt Episcopi, Parkerus Cantuariensis, Coxus Norvicensis, Barlovus Cicestrensis, Scoræus Herfordensis, Grindallus Londinensis. Nam Bonerus jussus est cedere : qui quando adituri sint possessionem, nescio. Ego ex isto flore, quod tu de vino soles divino, quæ sit futura vindemia. Adversarii interim nostri, *καταδοκουν* et pollicentur sibi, ista non fore perpetua. In Scotia, nescio quid, audimus tumultuatum de religione : No-

biles ejectis Monachis occupasse Monasteria: Et aliquot milites presidiarios Gallos in tumultu occidisse: Reginam iratam edixisse, ut Knoxus concionator inflato cornu, est enim ille in Scotia mos solennis, si quem volint extorrem facere, ex omnibus finibus ejiceretur. Quid de illo factum sit, nescio. Nunc instituitur legatio in totam Angliam de formanda religione. Sandus ibit in Lancastriam: ego in Devoniam: Alii aliò. Regina non vult appellari caput Ecclesiæ, quod mihi certè non displicet. Interim, quid il cavetso de la Chiesa cogitet, aut murmuret, aut quas turbas daturus sit, tu quoniam propius abes, facilius audire potes. Papistæ nostri odiosissimè pugnant, neque alii ulli contumacius, quam qui à nobis discesserunt. Tanti est semel gustasse de Missa. Qui bibit inde, furit: Procul hinc discedite, queis est Mentis cura bonæ: Qui bibit inde, furit: Vident exceptò illò palladio omnia ventura in periculum. Pax inter nos et Gallum ita convenit, ut Caletum, octo post annos redeat in potestatem Anglorum. Quod ut Julius noster credat, opus est incredibili, et robusta fide. Quicquid erit tamen nos eo nomine exspectamus pignora è Gallia. De nuptiis Reginæ adhuc nihil. Tamen ambit hac tempore Suecus, Saxo, Carolus Ferdinandi, Mitto Pikerinum Hominem Anglum. Tamen, quid malim, scio. Et ista sunt ut scio *μυστήρια*: Et apud nos proverbii loco dici solet matrimonia esse fatalia. Bene vale, mi Pater, et Domine in Christo Colendissime. Saluta queso optimum senem D. Bernardinum, D. Muraltum, D. Wolphium meo nomine. Liber tuus, quem Reginæ misisti dono, redditus est à D. Cæcilio: Ad meas manus, nescio quo casu, non pervenit. Ego tamen, quoties sum in aula, diligenter exquiro, numquid illa velit: Et adhuc nihil audio. Sed quicquid erit, faciam ut intelligas. Londini.

Istæ sunt quintæ, tu vide an aliquæ perierint.

INSCRIPTIO.

Doctissimo, Viro D. Petro Martyri,
Professori Sacræ Theologiæ in Ec-
clesia Tigurina, Domino suo Co-
lendissimo. Tiguri.

LIII.—*A Declaration made by the Confederate Lords of Scotland, to the Queen of England; of their taking Arms against the Queen Dowager of Scotland, and the French.*

[Cotton Libr. Calig. B. 10. Fol. 24.]

It may be, that on the French Parte it wyll be saide, that it behoveth them to subdue the Rebellion in Scotland; and to that End only bringe all this Power thither: First it may be, and that truly saide, the Begynning and Ground, yea, and the Proceeding hitherto being truly considered, is no Rebellion. For true it is, that when the French Kyng had long sought to compassse the Yonge Queene of Scotland, and to have her caryed owt of Scotland into Fraunce, there was great Difficultie made yn by the Scots, and att length

brough. to passe only by the continuall Tra-
vayle of the Mother, being Dowager Queene; partly by Corruption with Money, partly by Authoritie, partly by fayre Promises; and yet was the Matter thus ended, that before her Person coulde be transported thence, Assur-
ance was made by Treaty, by Othe, by Par-
lement, by the Great Seal of Fraunce, by the Seal of the Dolphyn, that Scotland should not be otherwyse governed, but by the Lawes, by the Nobilitie, by the People of the Land; that the Offices of the Land shuld remayne in the Nation of Scotland; that no Garrisons shuld be kepte by the French. After that Tyme much Labour and Practise was made by the Queene Dowager to procure the Favour of the Nobilitie of Scotland, to accorde to the Mariadge of the Queene with the Dolphyn; and synally that obtayned in a Parlement in Scotland, and was the Crowne assigned to the Queen, and the Heirs of her Body; and for default therof, to the Duke of Chastelle-
rault, and his Hires, and so he declared the Seconde Person. Then also was on the Parte of Fraunce, Othes taken, Chartres delyvered under the Greate Seale of Fraunce, and confirmed by the Yong Queene under her Seal, and by the Dolphin under his Seale, that Scotland shuld be governed by the Counsayle of the Land; that no Liberties shuld be violated; that Edinburg Castell shuld be delyvered to the Lord Arskin to be kept, for the Preservation of the Rights of the Realme; and Dunbritton Castell shuld be delyvered to the Duke for his Interest as Heyre Apparent. These Things were done, and Duplicates made of the Grants of Fraunce. One Parte delyvered to be kept in Edenburg Castell in the Treasury; the other delyvered to the Duke: Hereupon an Ambassade was sent in Anno 1558, of 8 Persons, 2 Bishops, 2 Earles, 4 Lords of Scotland, and the Mariadge then concluded in Fraunce; which done thur, was attempted that the Ambassade shuld return home, and in Parlement obtayne, at the Yong Queenes Request, that the Crown of Scotland might be given to the Dolphin her Husband; which Matter, the Ambassade so much mis-
liked, and utterly refused; alledging that it could never be obtayned; that in the End they were thus abused, yt was devised they should retourne, and procure that a Matrimoniall Crowne shuld be granted to the Kyng: By which Words they weare made believe there was a great difference; and yet they could not lyke the Matter, but required leave to retourne Home, and they would doo that they might. In their Departure at Seepe, theyr Nombre was made in one Night suddenly lesse by one Bishop, 2 Erles, and 2 Barons, and so departed Home the other Three, much amased att the Matter. At theyr return, the Dowager Queene practised all the Ways she could in Parlement, to obtayne this Purpose; which she sought by Two Ways, one by re-
warding those who had not received Favour of the Duke in the Time of his Governauce,

partly for the Favour they bare at that Time to England, parte for other Respects; and so sett an Enmitie betwixt the Duke and them. One other way, she offered to certayne of the Lords a Permission to lyve freely accordyng to their Conscience in Religion; and at length she became very stronge, and in Parliament obtained this Matrimoniall Crowne, with these Conditions, that the Duke's Right shuld not be empayred therby. Thus proceded she towards her Purpose, and daily usurped against the Liberties and Promises made. She spared not to begin with the greatest. She committed to Prison the Chancellor of the Realme, the Erle Huntley; being one of the Principall Friends to the Duke. She took a great Fyne of him, and took the Seale from hym; committed that to one Rubay, a Frenchman, an Advocate of Paris. Not content therwith, She committed the sayd Erle to Prison, untill She had put hym to a great Raunsome; which She took of hym: And to flatter hym, gave hym the Name of Chancelor, and put the Office in Rubaye's Handes. Nexte to this, She hath taken the Office of the Comptroller of the hole Realme, to whom belonged the Charge of the whole Revenues of the Crowne; and hath also committed it to another Frenchman, a Servant of her owne, named Vulemore. She hath also sequestred all Matters of Counsaill of the Governauce of the Land, from the Scottish Men borne, and retayned all the Secreties to French Men. But these weare but small Thynges, yff greater had not followed. Having Peace with England, She kepte all the Garrisons of French Men still in the Countrey, who lyved upon Discretion; which was a new Offense to Scotland. Wages they had none out of France at all: The Revenue of the Crowne, which was not greate, was sent into Fraunce; and to paye the French Band, a new Devise was made. She procured out of Fraunce a certayne Nombre of Franks, being altogether in a certayne Coyne of Sowces, which had bene, for their Emtiness, decried and barred in Fraunce Two Yeres before, and were but Bullion: These She made currant in Scotland, to paye the Soldiors. She also erected a Mynte, and therein abassed a grete Quantite of the Scottish Money, and therwith also payed her Soldiors. In that Mynte also, She permitted certayne of the Principalls of the French to Coyne theyr owne Plate, to theyr owne most Advantage: Which Matter both did notable great Hurt in all Scotland, and much offended the Realme.

Now follows the Practises of the Queene with diverse Noblemen, to becom Parties agaynst the Duke: Meanes was made, fyrst to have wonne the Lord Arskin, to deliver the Castell of Edinburgh; next, to have stolen it: But this prevailed not. In this Season, and before allso, which had much exasperated the People of the Land, the Queene gave away Abbeyes, that fell voyd, to French Men: Som to her Brother, the Cardinal Guyse, som to other. And generally, She

bath kept in her Hands these Three hole Yeres, almost all the Ecclesiastical Dignities that have fallen voyde; saving such as wer of any Value, which She gave to French Men. Generally She governed all Things so, as She never would in any Matter followe the Counsell of the Lordes and Nobilitie, which, at her first Coming to the Regiment, were appointed to be of Counsell. Agaynst these her Doynges, many Intercessions were made by the Nobilitie, both joynntly together in good Companies, and Advices allso gyven aparte, by such as were sory to see that this Governance wold be so dangerous, as it could not be borne: But nothing awayled. And then followed a Practise, of all other most dangerous and strange, and, for a Personage of Honor, a great Indignity. The Principall Matter that was coveted by the Queene, was to have cutt away the Duke, and his House, and to make a Party agaynst hym: By Persuasion, this was devised. The Lord James, being a Bastard, Son of the last Kynge, a Man of greate Courage and Wysdom; and certayne Erles and Barons of the Realme; in whom were considered these Two Thynges, No great Love towards the Duke, nor certayne Ceremonies of the Church; and yet being Men of Courage, were borne in Hand by the Queene, that She her selfe wold beare with theyr Devotion in Religion, and upon Condition that they would joyne with her Governauce agaynst the Duke, for the Favour of Fraunce, they shuld lyve freely according to theyr Conscience in Religion, without any Impedyment. Herupon they were somewhat boldned, and therby incurred the Censures of the Church, and were also, by a private Lawe of the Land, ignorantly in danger of Treason: Wherupon Processe was made, they endangered. And then was it Tyme for the Queene to tempt them to forget theyr Country, and become French. But when no Inticement could prevayle, then began She to threaten them with the Lawe, and would nedes declare them Traytors. This Matter the Queene pursued; taking it for a great Advantage. But, for theyr Defence, the Nobilitie of the Realme made much Labour. Nothyng would staye the Queene; but forthwith She produced her Garrisons to the Feld, proclaymed them Traytors, gave away theyr Lands, entred with Men of War into a principal Towne, called St. John's Towne, changing the Provost of the Towne, agaynst the Wyll of the Burgesses; and left there Four Bands of Men of Warre, to fortifie her New Provost. And She fynding the whole Realme much offended herwith, and charging her dayly with Misgovernance, and Violating the Liberties of the Realm, and her Power there not sufficient to procede, as She ment, to Conquer the Land; She sent for the Duke, and the Erle Huntley, and pretended in this Necessitie a new Good Will to them; who travayled for her, and stayed all the adverse Part in Quietnes: And then She promised

all Matters to be stayed and redressed at Parlement the next Spring: And promised also diverse other Thyngs, for the Benefite of the Land: And then the Duke, and the Erle Huntley, tooke upon them to make a Quiet with the adverse Part. And whiles this was in doying, the Duke's Sonne and Heyre was sought and sent for to the Courte in Fraunce: From whence he was certainly advertised by diverse of most secret Knowledge, that his Ruine shuld follow, and that he should be accused, and executed for Matters of Religion. At the length he abode, untill certayne of good Authoritie were depeched from the Court, to bryng hym eyther quick or dead. Before their comming, he escaped, without daunger: And they toke his yonger Brother, a Child, abowt Fifteen Yeres of Age, and commytted him to Prison. In this Tyme, Thyngs being well appeased in Scotland, and every Noble Man returned to theyre Countrees, by the Duke's Meanes principally, who shewed most Favour to the Queene, and had gaged his Payth to the Nobilitie of Scotland, for keeping of all Thynges in quiet, untill the Parlement; there arrived certayne Bands of Souldiours out of Fraunce into Leethe; whose comming made such a Chaunge in the Queene, as she newly caused the Towne of Leeth to be fortified, being the principall Porte of the Realme, and placed Twenty two Enseignes of Souldiours, with One Band of Horsemen, therein. Herupon the Nobilitie challenged the Duke: Who had nothing to saye; but entreated the Queen, by his most humble Letters, to forbear these mannor of Doinges; wherin he could not prevayle. The Force of the French was then encreased, Leeth fortified, all Ammunition carried into the Towne, nothyng left to the Scotts, whereby either well to defend themselves, or to annoye the Towne. Beside this, out of Fraunce there came dayly French Powre by Sea; yea ther went also, not denied by the Queen's Majestie of England, Captayns by Land through England. Well, at the Length, the Duke, and all the Nobilitie, made new Intercession by theyr Letters, that She would forbear this Fortification: For otherwyse her Purpose of Conquest would appeare to the whole Realm; wherupon would grow great Disquiet. But her Comfort grew so greate owt of France, that She despised all Requestes. And thus came the Matter to the Termes which the French courted: For now thought they it would be but 3 or 4 Dayes Work to subdue Scotland: Wherunto nevertheless besydes theyre owne Powre, She entretayned Two or Three meane Lords, such as lay betwyxt Leeth and Barwick, which was the Erle Bothwell, and Lord Setan, who be the only Two, of all the Nobilitie of Scotland, that keepeth Company with the Queen; and yet, as they do notify themselves by their Doyngs, have their Harts with their Countreyemen. And now the Duke, and the rest of the Nobilitie, with the Barons and Burgeses of the Realme,

fynding no Hope of Remedy at her Hands, but perceyving an imminent Danger to the Realme, which could not be avoyded by any Entreaty, assembled themselves, as regrating the afflicted Realme. They began depely to consyder, on the one Part, the Right of their Sovereign Lady, being married to a Strange Prince, and out of her Realme, in the Hands of Frenchmen only, without Counsell of her own Natural People; and therewith the Mortalitie of her Husband, or of her self, before She cold have Issue: And on the other Side, what the Dowager, being a French Woman, Systar to the House which ruleth all in France, had done, attempted, and dayly persisted in ruinating unnaturally the Liberties of her Daughter, the Queen's Subjects, for Ambition, to knitte that Realme perpetually to France, whatsoever becam of her Daughter; and so to execute their old Malace upon England, the Stile and Title wherof they had already usurped; were in the end constrained to constitute a Counsale, for the Governauce of the Realme, to the Use of theyr Soverayn Lady: And therewith humbly to signifie to her the reasonable Suspension of the Dowager's Authoritie; which to mayntayn, they have of themselves, as Naturall Subjects, convenient Strenght, being sore oppressed, with the French Powre; which untill this present Day they do, as they Powers can endure; being very mean and unable that to do, compared to the meanest Force of France: So as although they have been of long Tyme occasioned thus to doe; and now for Safety, as well of theyr Sovereign's Right, as of the Ancient Right of the Crown, have been forced to spend all ther Substance, to hazard theyr Lives, theyr Wives and Children, and Country: Yet can they not longer preserve themselves and the Realm from Conquest, by this Power that is now arrived in Scotland, and is in Readiness to be sent thither before next Spring. And therefore thay have communicated their hole Cause to certayn of the Queen's Majesties Ministers upon the Borders, and seek all the Ways they can, how they might, without Offence of hir Majesty, committ theyr Just and Honorable Cause to the Protection of hir Majesty, onely requiring this, That theyr Realme may be saved from the Conquest by France, and the Right of theyr Sovereign Lady preserved, with all other Rights of their Nation of Scotland depending thereupon.

August, 1559.

The Petition of the Lords of Scotland signed with there own Hands.

WE desire yat he hall nommeris of Frenchmen of weir being presentlie within yis Realme, may be removed with speed; that we may in Tymes coming leif quyettie without feir of thair trouble.

Item, That we may haif Place to sute of the King and Queen our Soveraignis sik Arti-

clis as ar necessarie for us, for Pacification and Perfect Government of the Realm without Alteration of our Anteant Liberties.

* The Earl of Aran always signs thus, for the Title of Aran was in his Father at that Time.

† This seems to be the Lord James, afterwards made Earl of Murray.

‡ The Earl of Huntley's Son.

§ Cannot be read.

* James Hamilton.

Ard. Argyll.
Glencarn.

† James Stewart.

‡ Alex. Gordon.

§ John
R. Boyd.
Uchiltre.
John Maxwell.
Ruthuen.

|| Probably the Earl of Atholl's Son.

|| James Stewart.

LIV.—*A short Discussion of the Weighty Matters of Scotland, Aug. 1559.*

In Sir W. Cecyll's Hand.

[Cotton Libr. Calig. B. 10.]

QUESTION, Whether it be mete that England should helpe the Nobilitie, and Protestants of Scotland, to expell the French: or no?

That No.

I. It is against God's Law to ayd any Subjects against their Naturall Prince, or their Ministers.

II. It is dangerouse to doo it; for if the Ayd shal be no other than maye be kept in Secrecie, it cannot be great; and so consequently it shall not suffice. If it shall be open, it will procure Warres, and the End therof is uncertain.

III. It maye be dowted that when Money spent is, and Aide shall be given, the French maye Compownd with the Scottes, and Pardon that Error, to joyne both in Force ageynst England; which is more easy to be beleved, because they had rather make a shamefull Composition with Scotland, than suffer it to be rejoyned, and united to the Crown of England.

IV. It may be dowbted, that to staye the Progress of Religion, ageynst the See of Rome, the Emperor, the King Catholicke, the Pope, and the Potentates in Italy, the Duke of Savoye, will rather conspyre with the French King, than to suffer theis Two Monarchies to be joyned in one Manner of Religion. And in this Part may be doubted that many, aswell Scottes, as English, that can lyke very well to have these Two Kingdomes perfectly knitt in Amytue, will not allowe them to be knitt in a lyke Religion.

That Yea.

I. First, It is agreeable, both to the Law of God, and Nature, that every Prynce, and Pub-

lyck State, shuld defend it self; not only from Perrills presently sene, but from Dangers that be probably sene to come shortly after.

II. Secondly, Nature and Reason teacheth every Person, Politick, or other, to use the same Manner of Defence, that the Adversary useth in Offence.

Uppon theis Two Prynceplees agreed will evidently follow, that England both maye, and ought to Ayde Scotland to kepe owt the Frenche.

1. First, The Crowne of England hath a good Title to the Superioretie of Scotland; and ought to defend the Libertyes thereof, as Themperor is bound to defend the State of Millan, or of Boheme, being held of the Emperre. And to prove this Superioretie, remayne undowted Prooffes under Seale, of sondry Homagees done to this Crowne by the Kings of Scotland successively, Of their Accesses to the Parlements of England, Of the Episcopall Jurisdiction of the See of York over Scotland: In Consideration wherof, if it may appere that the French meane to subdue Scotland, and so to exempt that Realme from the Amytue of England, it semeth that England is of Duty, and in Honour bound to preserve the Realme of Scotland from such an Absolute Dominion of the French.

2. Item, Beside this Interest that England hath in the Crowne of Scotland, for the quiet Possession, wheras France hath onely by there Warres kept the Realme of England.* It is most manifest that France cannot any wise so redely, so puissantly, so easely, offend, yea, invade, and put the Crown of England in Daunger, as if they may recover an absolute Authorite over Scotland: And before that be proved, it semeth not out of Order, though not very needfull to make manifest that the French ar to be taken as Enemyes in Will, though not in manifest Words.

How long Time they have bene Enemyes to England, how brickle, how false, how double ther Pacts of Peace have bene, the Storyes be Witnesses, theis Seven Hondred Yeres. Was there ever King of England, with whom they have not made Warres? And now of late, uppon what Occasion they made Peace with England, is too manifest. It was by reason of Wearyness and Povertye, which was such, as the late French King forboare not to expresse in his Letters to the Queen of England, mentioning the Invasions made in Bryttaine by Sea. And indede this is to be received as a Principle, that France cannot be poor above One or Two Yeres, nether can so long be out of Wars. The Revenues of the French Crown, are Thyngs unknown: The Insolency of the French Nation, being in Hope of Victory, is not unknown. The long old Hatred of the House of Guise, which now occupyeth the Kyng's Authorite, agaynst England hath bene often well understood.

* A Word seems wanting; probably, in Danger.

And to come nerer to the Matter; it is manifest many wayes what manner a Platt that House hath made, to bereave the Queen's Majesty of hir Crowne. In Queen Mary's Tyme, the French did not let to divulge their Opinions agaynst this Lawful Title of the Queen's Majesty; and as it was well knowen, had not Almighty God favored the Queen's Majesty to come to the Crowne with such universall Joy of hir People, the French had proclaimed ther Title both in France and Scotland.

And likewise in the Treaty of the Peace at Chasteau in Cambresis, it appeared what they would have compassed, when they pressed the Burgundians to conclude with them, and over-pass the Treaty with England; alledging, that they could not tell how to Treat with England, but to the Prejudice of ther Right; the Dauphiness, his Daughter, then having Right to the Crown of England. How bold they wold have been, if at that tyme She had been Queen of France, and her Husband King, as he now is! For then the Wisdom of the Constable governed the Rashness of the Guisians.

Sence the Peace concluded, whilst the French King lived, what Means they made at Rome to have made the Queen's Majesty to be declared Illegitimate, is manifest; and so as it is known that the same Sentence is brought into France, under the Pope's Bulls. Likewise, at the Confirmation of the Peace betwixt Spain and France, at the Solemnities even when the French King was slayne, it appeareth, what manifest Injurie and Dishonour they did to the Queen's Majesty, to assign the Arms of England and Ireland to the French Queen, and that in all their Pageants: And being admonished thereof by the Ambassador, wold nether make Collorable Excuse, nor leave it; but both continued therin, and also to despise the Queen's Majesty's Ambassador, and Ratification of the Peace with the Stile. M. Meulas serv'd them with Silver Vessell stamped with the same usurped Armes, How lightly they have esteemed the Queen's Majesty, in all this Tyme appereth: For here they be bound by Treaty to deliver 4 Hostages, notwithstanding that they have been pressed therto, they have sent but Three; wherof One or Two be such, as if they had not been here; but whether the Queens Majestie had not suffered the Dishonour, to have one of her Subjects murdered, and no Redress therof, but as it appered when they had committed the Murder, they disdained, and quarrelled against such as did but seke to understand the Offenders.

Now the very Cause why they stay the Prosecution hereof is this, their Interruption and Parboylls unlooked for in Scotland, which doth so occupy them as they nether can ne dare to utter ther former Maliciose Purpose untill that be ended.

But surely hesid there old Cankered Malyce to this Realm, this Matter so inflameth the

House of Guise, that they will not forbear one Day longer than of mere necessity they shall be constrained, to bord this Realm with that fayned Tytle, and to avance the same. It is known that they have sent a great Seale into Scotland with the Armes, and very Stile and Title of England and Ireland, and what more manefest Arguments can be to shew what they mean and intend then these. In Princes Practices it is mere Childeshness to tarry until the Practices be set abroad, and what then were it as good to tarry till the Trumpet sound Wars. All Things have there Causes precedeing before, but nothing hath his Causes precedeing more secretly than the Practices of Princess; and of all other none is so conning as the French.

It followeth to be considered, that now the French have no convenient way to Invade England but by Scotland; by Carlisle they were accustomed, by Sea is not so convenient for them, the same being too chargeable for them to assaile: Wherefore if it be sene that they will persue their Purpose and that by Scotland, then Reason must force England, to confess that to avoyde this Danger so apparant, can no way be devised, but to help that the French have not such Rule and Overhand in Scotland as that they may by that Realm invade England.

Lastly, It is to be considered how dangerous it is for England to be invaded by the way of Scotland.

First, If the French shall present to England a Battle, either they will do it with Strangers, or French and Strangers: If they win, which God forbid, they put in hazard this Crown. And though they Lese, yet do they not put there own Kingdom of France in Danger. And therefore it is double the Danger for England, to venter Battle upon the Frontiers of England, to a Battle upon the Marches of Calais, or Bulloyness.

A Conclusion.

It seemeth the weightiest Matter to be considered, that either hath, or can chance to England, What is presently to be done for the Aid of Scotland: For if it shuld be nedefull the Delay will adventure the Whole: And if Loss come, it is unrecoverable. Wherefore it were good that the Cause were well and secretly weighted: First, by Discreet and Wise Men, that have Experience, affected to the English Nation, special Love to the Queens Majesties Person; and that done, to send by some Colour for the Nobilitie, and to consult with them, or ells to send some trusty Persons with Credit to understand their Minds.

LIV.—*The Bond of Association, with this Title, Ane Contract of the Lords and Barons, to defend the Liberty of the Evangell of Christ.*

Copied from the Original at Hamilton.

At Edinburgh, the Twintie seventh of Apryll, the Year of God Ane thousand Fyve hundred

Threescore Years: We whaes Names are underwritten, haif promittit and obliedged our selves faithfullly, in the Presence of our God, and be thir Presents promittis, that we altogether in General, and every one of us in Special, be himself, with our Bodies, Goods, Friends, and all that we may do, sall set forth the Reformation of Religion, according to Goddes Word; and procure, be all Means possible, that the true Preaching of Goddes Word, may haif free Passage within this Realme, with dew Administration of the Sacraments, and all Things depending upon the said Worde. And sicklyke deiply weighing with our selves the Misbehaviour of the Franche Ministers heir, the intolerable Oppressions committed by the Franchmen of Weir, upon the puir Subjects of this Realme, be Meyntenance of the Queen Dowriare, under Collour and Pretence of Authority; the Tyranny of their Captains and Leaders, and manifest Danger of Conqueist, in whilk this Countrie presently stands; be Reason of diverse Fortifications on the Sea-Coast, and other Novelties of late attemptat be them; promittis that we sall als weell every one with others, as altogether with the Queen of England's Armie, presently come in for our Deliverance, effectually concurr and joyn together, taking one fold and plain Part of the Expulsion of the said Strayngars, Oppressors of our Liberty, furth of this Realme, and Recovery of our Ancient Freedomes and Liberties; to the end in Tyme coming, we may, under the Obedience of our King and Queen our Soverains, be only Reulyt be the Laws and Customes of the Countrie, and by the Men of the Land: And that never any of us all haiff pryvy Intelligence, be Writing, or Message, or Communication, with any of our said Enemies or Adversars in this Cause, bot be the Advyce of the rest, at leist of Fyve of our Numbers: Attour, that we sall tender this present Cause, as if it were the Cause of every one of us in particular; and that the Cause of every one of us now joyned together, being leiful and honest, shall be all our Causes in General. And he that is Enemy to the Cause forsaid, sall be Enemy to us all: In so far, that whatsomever Person will plainly resist thir our Godly Interprysis, and will not concurr as ane guid Member of this Common Weill; we sall fortify the Authority of the Counsell, to reduce them to their Deuty: Lyke as we sall fortify the said Authority of the Counsale, in all Things tending to the Furtherance of the said Cause. And giff any particular Debate, Quarrell or Contraverse sall aryse, for whatsomever Cause, bygaine, present or to come, betwixt any of us; (as God forbid) in that Case, we sall submit our selves, and our said Questions, to the Decision of the Counsale, or to Arbitrators, to be named be them. Provyding allwayes, that this be not prejudicial to the ordinar Jurisdiction of Judges: But that Men may persue their Actions by Ordour of Law, Civilly or

Criminally, befor the Judges Ordinara, giff they please.

LVI.—*A Letter of Jewell's to Peter Martyr, setting forth the Progress that Superstition had made in Queen Mary's Reign.*

[Ex MSS. Tigur.]

Juellus ad Martyrem.

S. P.

TANDEM tamen aliquando Londinum redij, confecto molestissimo itinere, confecto corpore. Tu fortasse me, quòd nihil scriberem, putabas esse mortuum. Ego verò interea res totos menses longinqua, et perdifficili Legatione distinebar. Cum essem Bristolij, redditæ mihi sunt Literæ tuæ, quas secum Randolphus noster adduxerat; ita amicè scriptæ, itaq; suaves, ut mihi omnem illam molestiam itinerum, atque occupationum prorsus exciperent ex Animo. Tanquam enim si præsens adfuisses, ita tum mihi videbar tecum colloqui. Randolphus, antequam ego redirem, abierat in Gallias: Itaque ego miser, privatus sum bona parte suavitatis tuæ, quam tu illi præsens præsentì verbis commendaveras. Literas meas in itinere intercidisse, video: Quas enim ego octavas dederam, eas video ad te vix quintas pervenisse. Sed de Legatione, inquires, illa vestra quid tandem factum est? Accipe ergo uno verbo, quod mihi exploratu perlongum fuit. Invenimus ubique animos Multitudinis satis propensos ad Religionem; ibi etiam, ubi omnia putabantur fore difficillima. Incredibile tamen dictu est, in illis tenebris Mariani temporis, quanta ubique proruperit Seges, et Sylva Superstitionum. Invenimus passim votivas Reliquias supersticiosas Divorum, clavos, quibus fatui Christum confixum fuisse somniabant; et, nescio quas, Portiunculas Sacræ Crucis. Magarum et veneficarum numerus ubique in immensum excreverat. Ecclesiæ Cathedrales nihil aliud erant, quam speluncæ latronum, aut si quid nequius, aut fœdus dici potest. Si quid erat obstinatæ malitiæ, id totum erat in Presbyteris, illis præsertim, qui aliquando stetissent à nostra Sententia. Illi nunc, credo, ne parùm consideratè videantur mutasse voluntatem, turbant omnia: Sod turbent, quantum velint. Nos tamen interim, illos de gradu, et de Sacerdotiis exturbavimus. Hardingus, Homo constans, locum mutare maluit, quàm sententiam. Sidallus subscripsit quidem, sed constanter; hoc est, perinvitus. Smithæus autem tuus; quid ille? inquires. An potest à Nazareth quicquam proficisci boni? Mihi crede, ut veterem illam suam Constantiam retineret, nunc tandem etiam quinto recantavit. Fatuus, cum videret Religionem esse immutatam, mutata veste, statim fugam ornaverat in Scotiam. Sed cum hæreret in finibus, captus est, et retractus ex itinere. Ibi statim Homo gravis, et Columen atque Antistes Religionis, accessit ad nos, reliquit omnes suos, et repente factus est Adversarius infestissimus Papistarum. I nunc, et nega Transubstantiationem. Papistarum acies penè sua sponte ceciderunt. O, nisi nobis deesset

operæ, non malè de Religione sperari posset. Difficile enim est currum agere sine jumento, præsertim adverso monte. Heri, ubi primum Londinum redij, audiavi ex Episcopo Cantuariensi, te invitari ad nos, et tibi Lectionem illam tuam veterem asservari. Quid sit, nescio: Hoc tantum possum affirmare, neminem adhuc delectum esse, qui Oxonij doceat sacras Literas. Equidem te, mi Pater, videre percipio, et præsertim in Anglia. Quid enim cupio, quem toties cupio etiam nunc videre Tiguri? Sed novi tuam Prudentiam: Nosti Genium, et Ingenium Insularum. Ea, quæ nunc videmus, esse inchoata, utinam sint boni Principia. Nihil est hodie illà Scholà desperatius. Putabis te, cum ibi esses, penè luisse operam: Ita in lætissima aliquando Segite, nunc infelix Lollium, et steriles dominantur avenæ. Liber tuus de Votis, ut alia tua omnia, avidissimè distrahitur. Omnes nunc expectamus, quàm mox editurus sis alias Commentationes in Librum Judicum, et in duos Libros Samuelis. Omnes enim nunc nostri sciunt, te illos Libros habere præ manibus, et velle edere. Suecus, et Carolus Ferdinandi F. mirificissimè ambiunt. Sed Suecus impensè: Ille enim, modo impetret, montes argenteos pollicetur. Sed illa fortasse Thalamos propiores cogitat. Alanus noster obiit diem suum, postquam designatus esset Episcopus Roffensis. Ex Scotiâ hoc tempore nihil audimus, quod tibi possit videre novum. Docetur Evangelium, Ecclesiæ assiduè colliguntur, et omnia prisca Superstitionis Monumenta convelluntur. Galli tamen sperant, se posse et Regnum, et Religionem retinere. Quicquid futurum est, scribam ad te aliàs pluribus. Instat nunc Annus sexagesimus, de quò mihi tu solebas aliquando ex Torquato quodam Stato, nescio quæ, mirifica predicare. Faxit Deus, ut verum et solidum Gaudium gaudeamus, ut aliquando Orbi terrarum patefiat *ὁ ἀνθρώπος τῆς ἀπολίας*, et in omnium oculos incurrat Evangelij Jesu Christi Veritas. Vale, mi Pater, et Uxorem tuam meis verbis resaluta, Mulierem mihi quidem ignotam, sed nunc ex tuis Literis, et Abeli nostri Prædicatione, notissimam. Gratulor et te illi, et illam tibi.

Saluta D. Bullingerum, D. Gualterum, D. Bernardinum, D. Hermannum, Julium, Juliam, Martyrillum. Frenshamum meum longum valere jubeo. Puto enim illum jam solvisse à vobis, et esse cum Christo. Omnes nostri te salutant, tibi quæ omnia precantur. Londini, 2 Novembr. 1559.

Tuus ex Animo,

Jo. Juellus.

D. Etonus instantissimè rogavit, ut te suo Namine salutarem. Si posset ipse Latine scribere, non uteretur manu mea. Crede mihi, Nemo de te aut sæpius, aut honorificentius loquitur. Uxor etiam ejus Salutem, et tibi dicit, et Uxori tuæ.

INSCRIPTIO.

Doctissimo atque Ornatissimo Viro, D. Petro Martyri, profitenti Sacras Scripturas in Ecclesia Tigurina.

LVII.—*A Letter of Jewell's to Peter Martyr, concerning the Earnestness of some about Vestments and Rituals.*

[Ex MSS. Tigur.]

Idem ad Eundem.

BIDUO, postquam ex longo et perdifficili itinere rediissem, et lassus de via, atq; anhelans, nescio quid, ad te scripsissem, redditæ mihi sunt à te literæ ternæ eodem tempore: Quarum suavissimâ lectione ita sum exhilaratus, ut omnem illam superiorum dierum molestiam prorsus abjecerim ex animo. Etsi enim quoties de te cogito, quod certò assiduè, et in singulas Horas, facio, et nisi facerem, ingratus essem, ipsa cogitatione, et memoriâ tui nominis perfundor gaudio, tamen cum literas tuas ad me scriptas lego videor mihi esse Tiguri, et te videre coram, et tecum amantissimè colloqui: Quod equidem, mihi crede, pluris æstimo, quam omnes opes Episcoporum. De Religione quod scribis, et veste scenica, ò utinam id impetrari potuisset. Nos quidem tam bonæ causæ non defaimus. Sed illi, quibus ista tantoperè placuerunt, credo, sequenti sunt inscitiam presbyterorum: Quos, quoniam nihil aliud videbant esse, quam stipites, sine ingenio, sine doctrina, sine moribus, veste saltem comica volebant populo commendari. Nam ut alantur bonæ literæ, et surrogetur seges aliqua doctorum hominum, nulla, ò Deus bone, nulla hoc tempore curasuscipitur. Itaque quoniam vera via non possunt, istis ludicris ineptiis teneri volunt oculos multitudinis. Sunt quidem istæ, ut tu optimè scribis reliquiæ Amorehæorum. Quis enim id neget? Atque utinam aliquando ab imis radicibus auferri, et extirpari possint, nostræ quidam nec vices ad eam rem, nec voces deerunt. Quod scribis esse quosdam, qui nullam adhuc significationem dederint suæ erga te voluntatis, subolfacio equidem quos dicas. Sed, mihi crede, non sunt eo numero, aut loco, quò tu fortasse putas, quoque omnis Israel illos sperabat fore. Nam si essent. Non scripserunt hactenus ad te, non quòd noluerint, aut tui obliiti fuerint, sed quòd puduerit scribere, nunc uterque laborat gravissimè, è quartana, sed *Ἀραιμάγοι*, quoniam est naturâ tristiori, multò gravius. Ingeinuisti, pro tua erga communem causam pietate, cum audires nihil prospectum esse cuiquam nostrum. Nunc ergo rursus ingeme. Nam ne adhuc quidem quicquam. Tantum circumferimus inanes titulos Episcoporum, et à Scoto, et Thoma defecimus ad Occamistas et Nominales. Sed, ut scis, magna sunt momenta regnorum. Regina ipsa et causæ favet, et nobis cupit. Quamobrem, etsi satis dura sunt ista initia, tamen non abjicimus animòs, nec desinimus sperare lætiora. Facile intereunt, quæ facili maturitatem assequuntur. De Libro tuo, memini me, antequam discederem Londino, ad te scripsisse pluribus. Sed illæ literæ fortasse, ut fit, perierunt in itinere. Hoc etiam adscripsi, Regnam ultro et cupidè legisse, Epistolam, et apud ipsam, atq; in universum doctrinam,

atque ingenium tuum mirificè prædicasse: Librumque illum tuum ab omnibus bonis tanti fieri, quanti haud scio an aliud quicquam in hoc genere. Nihil autem tibi hactenus donatum esse, hei mihi, quod ego dicam? Pudet me, nec scio, quid respondeam. Tamen Regina sedulò sciscitata est nuntium, quid ageres, ubi viveres, quâ valetudine, quâ conditione esses, an posses per ætatem iter facere. Omnino velle se omnibus modis te invitari in Angliam, ut, qui tua voce coluisses Academiam, eandem nunc dissipatam, et miserè habitam eadem voce irrigares. Postea tamen, nescio quo pacto, Deliberationes Saxonicae, et Legationes Segulianæ ista Consilia peremerunt. Tamen quicquid est, nihil est hoc tempore celebrius, quam Petrum Martyrem invitari et propediem venturum esse in Angliam. 6 Utinam res nostræ aliquando stabilitatem aliquam, et robur assequantur. Cupio enim, mi Pater, te videre, et suavissimis Sermonibus, et amicissimis Consiliis tuis frui. Quem ego diem si videro, vel potius, uti spero, ubi videro quas Samarabrinæ, aut Sarisburiæ non contemnunt? Vale dulce decus meum, atque animi plusquam dimidium mei. Saluta uxorem tuam optimam mulierem meo nomine. Deus faxit, ut feliciter pariat, et pulchra faciat te prole Parentem. Saluta D. Bullingerum, D. Gualterum, D. Lavaterum, D. Simlerum, D. Gesnerum, D. Frisium, Julium, Juliam, et Martyrillum, D. Hermanum tuum, meumque. Nostri omnes te salutant. Londini 5 Novemb. 1559.

Tuus ex animo quantus quantus,
Jo. Juellus.

INSCRIPTIO.

Doctissimo atque Ornatissimo Viro, D.
Petro Martyri, profitenti sacras literas
in Schola Tigurina Domino suo Colendissimo.
Tiguri.

LVIII.—*A Letter of Jewell's to Peter Martyr, full of Apprehensions.*
Ejusdem ad Eundem.
S. P.

ETSÍ ante non ita multos dies ad te scripsim, et hoc tempore nihil hic sit, quod tu magnopere scire velis, tamen, quoniam te ita velle non dubito, illud ipsum, nihil malo scribere, quam istum nuntium, quem fortè audieram velle Coloniam proficisci, inanem à me dimittere. Religio apud nos eo loco est, quo jam antea ad te scripsi sæpius. Omnia docentur ubique purissimè. In ceremoniis et larvis passim plusculum ineptitur. Crucula illa argenteola malè nata, malè auspicata, adhuc stat in larario Principis. Me miserum: Res ea facile trahetur in exemplum. Spes erat aliquando tandem ereptum iri. Idque ut fieret, nos omnes dedimus diligenter, et adhuc damus operam. Sed jam quantum video conclamatum est. Ita prorsus obfirmati sunt animi. Nimis prudenter ista mihi videntur geri, nimisq; mysticè. Et quo tandem res nostræ casuræ sint, Deus viderit. *ἡμῶν βασιλεὺς*; morantur currum. Cæcilii causæ no-

stræ impense favit. Episcopi adhuc designati tantum sunt: Interim prædia pulchrè augent fiscum. Academia utraque, et ea præsertim, quam tu non ita pridem doctissimè atq; optime coluisti, miserrimè nunc disjecta jacet, sine Pietate, sine Religione, sine Doctore, sine spe ulla Literarum. Multi de te cogitant primarii, et tibi non ignoti viri, et te primo quoque tempore, vel invitatis omnibus Seguleiis, accersitum cupiunt. Ego vero, qui tibi, si quis alius mortalium, et animo, atq; unicè cupio, author sum, ut si voceris, quod tamen inter ista arma futurum vix puto, tamen ne quid præcipites. Novi ego Prudentiam tuam: Et tu vicissim, spero, Observantiam erga te meum. Equidem hoc possum verè affirmare, neminem esse Hominem, cui conspectus tuus jucundior futurus sit; quam mihi. Tamen, ut sunt res nostræ fluxæ, incertæ, instabiles, utque uno verbo dicam, insulares, magis te salvum audire absentem cupio, quàm præsentem videre cum periculo. Sed ista parùm opportunè. Literas enim silere æquum est inter arma. Nos terra mariq; juvenum vicinum Scotum. Nosti enim, Tum tua res agitur paries cum proximus ardet. Gallum adventurum aiunt cum omnibus copiis. Et fortassè non minoribus excipietur. Londini 16 Novemb. 1559.

Jo. Juellus,
Totus tuus.

Istæ sunt Nonæ.

INSCRIPTIO.

Onratissimo et longè Doctissimo Viro, D.
Petro Martyri, profitenti Sacras Scripturas in Schola Tigurina, Domino suo Colendissimo.
Tiguri.

LIX.—*The Queen's Letter to the Emperor, concerning her Aversion to Marriage.*

An Original.

[Paper-Office.]

Nos, in ipsius animi nostri sensus diligentur inquirendo, non Invenimus in nobis Voluntatem ullam deserendi hanc Solitariam Vitam, sed potius, juvante Deo, libentem animi Inductionem in eadem diutius porro vita perseverandi: nos certè necessario ab eam ipsam causam eo in his literis utemur sermone, qui cum corde nostro omnino consentiat, quem ut amanter accipiet, et benevole interpretetur vestra Majestas, admodum rogamus. In quo nostro sermone, si novum aliquid inesse videatur, quod facile potest accidere, si ætas nostra cum reliquis conditionis nostræ rationibus consideretur. Nullum tamen nos novum hoc tempore, aut subitum Consilium suscipere, sed vetus potius retinere videri jure dabemus; cum tempus quidem fuit, quo tempore consensisse ad præclara sane et honorata Conubia eripere nos potuisset, è certis quibusdam magnis mæroribus et periculis: De quibus rebus non amplius dicemus; nos tamen nunc discriminis mala, nec libertatis cupiditate moveri potuimus, ut animi nostri Voluntatem ullo modo ad eam rem adduceremus. Itaque

haud volumus, vel aperte recusando videri, Vestram Majestatem offendere, vel contra, occasionem dando id verbis concedere, quod mente et voluntate non instituimus.

5 Januarii, 1559.

Vestrae Majestatis bona Soror
et Consanguinea,

R. Ascamus.

ELISABETHA R.

LX.—*A Letter of Bishop Jewel's to Peter Martyr, concerning the Cross in the Queen's Chapel.*

S. P.

O MI Pater, quid ego ad scribam? Rei non multum est, temporis verò multò minùs; sed quoniam te scio delectari brevitate, te auctore scribam brevius. Nunc ardet Lis illa Crucularia. Vix credas in re fatua quantum homines, qui sapere aliquid videbantur, insaniunt. Ex illis, quos quidem tu noris, præter Coxum, nullus est. Crastino die instituetur de ea re Disputatio. Arbitri erunt è Senatu selecti quidam viri. Actores inde Cantuariensis et Coxus; hinc Grindallus Londinensis Episcopus, et ego. Eventus ἐν κριτῶν γούνασι κίται. Rideo tamen, cum cogito, quibus illi, et quàm gravibus, ac solidis rationibus defensuri sint suam Cruculam. Sed quicquid erit, scribam posthac pluribus. Nunc enim sub iudice lis est; tamen quantum auguror, non scribam posthac ad te Episcopus. Eò enim jam res pervenit, ut aut Cruces argenteæ et stanneæ, quas nos ubique confregimus, restituendæ sint, aut Episcopatus relinquendi.

Sed quid ago? destituor tempore, et obruo negotiis, et invitus cogor finem facere. Tamen hoc scire debes, Vitum, amicum tuum summum, et popularem Episcopum Vintoniensem, et Oglethorpum Carliolensem, et Bainum Litchfieldensem, et Tonstallum Saturnum Du-nelmensem, ante aliquot dies esse mortuos. Samsoneus ruri agit longè gentium; Parkurstus in Regno suo. Itaque mirum videri non debet, si ad vos scribant infrequentius.

Saluta, quæso, Reverendissimum Patrem D. Bullingerum, D. Bernardinum, D. Wolphium, D. Hermannum, et Julium: Ad quos ego omnes libenter scriberem hoc tempore, si esset otium. Saluta optimam illam Mulierem, Uxorem tuam, et Annam, et Martyrilum tuum. Etonus, Etona, Abelus, Abela, Grindallus, Sandus, Scoreus, Falconerus, Elmenus, te salutant, et cùm tibi omnia cupiunt, nihil magis cupiunt, quàm Angliam. Quanquam, ut adhuc sunt Res nostræ, crede mihi, pulchrum est esse Tiguri. Benè vale, mi Pater, benè vale. Londini, 4 Februarii 1560.

Tibi Deditissimus,

Jo. Juellus tuus.

INSCRIPTIO.

Doctissimo Viro D. Petro Martyri, Vermilio, profitenti Sacras Literas in Schola Tigurina, Domino suo Colendissimo.

Tiguri.

LXI.—*A Letter of Bishop Sands, expressing the Uneness he was in, by Reason of the Idol in the Queen's Chapel.*

[Ex MSS. Tigur.]

Edwinus Wigornensis ad Martyrem.

Salutem in Christo.

Quon nullas tam diu, Vir Reverende, Literas ad te dederim, non officij quidem erga te mei oblitus, aut quid tua de me mereatur Humanitas leviter perpendens, id feci, sed negotiorum multitudine obrutus, scribendi munus pro tempore invitus intermisi, quod cum Tabellarij jam sese offert opportunitas, diutius differendum non censeo. Sub Augusti initium, cum Literas ad te dedissem, in partes Angliæ boreales, ad abusus Ecclesiæ tollendas, et Ritus Pietati et veræ Religioni consonantes, eidem restituendos, tanquam Inspector et Visitator, ut vocant, cum Principis Mandato dimissus; et illic ad Novembrius usque initium, assiduè in obeundo quod mihi creditum erat munere, non sine maximis cum Corporis tum Animi Laboribus versatus, Londinum tandem redij. Ubi novæ rursus Curæ advenientem acceperunt, majorque negotiorum moles humeros premebat: Opera enim mea in Episcopatu Wigorniensi administrando à Principe requirebatur, tandemque reluctanti, Episcopi munus imponitur. Volui quidem ut antea Carliolensem, ad quem nominatus eram, hunc etiam Episcopatum omnino recusare; at id non licuit, nisi et Principis Indignationem mihi procurare, et Christi Ecclesiam quodammodo deserere voluissem. Sub hac, Literas tuas, omni humanitate plenissimas, Burcherus mihi tradidit; quibus, per eundem, quum hinc discederet, respondere distuli; partim, quod Res Anglicæ tum temporis non ita mutata, sed in eodem quasi gradu consistentes, exiguum scribendi materiam suppeditabant; partim verò, quod novum illud Onus (sic enim verius quam Honos dici potest) vovis Curis et Negotiis me mirum in modum distrahebat. En diuturni Silentij mei causam habes, Vir plurimum observande. Eucharistiæ Doctrina hactenus Dei Beneficio non impugnata, nobis salva et incolumis monet, mansuramq; speramus. Pro viribus enim et ipse, et alij Fratres Co-episcopi, illam quoad vixerimus, Deo juvante tuebimur. De Imaginibus, jampridem nonnihil erat Controversiæ. R. Majestas, non alienum esse à Verbo Dei, immò in commodum Ecclesiæ fore putabat, si Imago Christi crucifixi, unà cum Maria et Joanne, ut tales, in celebriori Ecclesiæ loco poneretur, ubi ab omni Populo facillimè conspiceretur. Quidam ex nobis longè aliter judicabant; præsertim cum omnes omnis generis Imagines, in proxima nostra Visitatione, idque publica Autoritate, non solum sublata, verumetiam combustæ erant: Cumque huic Idolo, præ ceteris, ab ignara et superstitiosa plebe Adoratio solet adhiberi. Ego, quia vehementior eram in ista re, nec ullo modo consentire

poteram, ut lapsus Occasio Ecclesiæ Christi daretur; non multum aberat, quin et ab Officio amoverer, et Principis Indignationem incurrerem. At Deus, in cujus manu Corda sunt Regum, pro Tempestate Tranquillitatem dedit, et Ecclesiam Anglicanam ab hujusmodi offencilis liberavit: tantum manent in Ecclesia nostra Vestimenta illa Papistica, Capas intellige, quas diu non duraturas speramus. Quantum, ex eo quod te tuaque præsentia jam destituit, Anglia detrimenti capiat, hic Ecclesiæ et Religionis negotium, diligenter et sæpissimè apud eos, quibus Reipublicæ Cura imminet, commemorare soleo. Nescio tamen quomodo animis eorum, in alias res gravissimas intentis, nihil hactenus de te accersendo statutum video. Semel sat scio Reginæ in animo fuit, ut te vocaret: Quid verò impedivit, puto te faciliè ex te colligere posse. Causa Christi multos semper habet adversarios; et qui optimi sunt, pessimè semper audiunt. Sacramentum illud Unitatis, magnas facit hodie divisiones. Novum tibi Conjugium gratulor: Precor ut fælix faustumque sit; quemadmodum et mihi ipsi opto, qui eam Conjugij Legem nuper subij. Mirus hic belli apparatus est, partim ad propulsandam Gallorum vim, si fortè dum Scotiam sibi subjugare conentur, nostras fines invaserint, partim ad auxilium Scotis contra Gallos ferendum, sicubi Pacis fœdus nobiscum initum violaverint Galli. Det Deus, ut omnia in Nominis sui Gloriam, et Evangelij Propagationem cedant. Hæc priusquam me Wigorniam recipiam, quo brevi profecturum me spero, Literis tibi significanda duxi. Furius verò scripsissem, nisi quod sciam Fratrem nostrum Juellum, Episcopum Sarisburiensem, sæpe et diligenter de rebus nostris omnibus te certiolem facturum. Si qua in re tibi gratificari queam, crede mihi, mi Honorande Petre, me semper uteris quoad vixero; immò etiam post Vitam, si fieri potest, pro arbitratu tuo.

Saluta quæso plurimùm meo nomine, Clarissimum Virum D. Bullingerum. Debeo ipsi Literas, imò omnia ipsi debeo; et tantum solvam quantum possim, si quando offerat sese Occasio. Saluta Uxorem tuam, Julium cum Julia, D. Hermannum, Paulum et Martyrillum meum; quibus omnibus omnia fælicia precor. Vale, Humanissime, Doctissime, ac Colendissime, D. Petre. Londini, festinanter, Aprilis primo 1560.

Tuus ex Animo,
Edwinus Wigornensis.

INSCRIPTIO.

Clarissimo ac Doctissimo Viro, D.
Doctore Petro Martyri, Domino
suo plurimùm Colendo.

Tiguri.

LXII.—*A Letter of Dr. Sampson's to Peter Martyr, setting forth his Reasons of not Accepting a Bishoprick.*

[Ex MSS. Tigur.]

Idem ad Eundem.

Argent. Dec. 17.

Ego te per Christum rogo, mi Pater optime, ne graveris mihi quàm citissimè respondere ad hæc pauca. Quomodo nobis agendum sit in Titulo illo, vel concedendo, vel denegando. Supremum Caput post Christum Ecclesiæ Anglicanæ, &c. Universa Scriptura videtur hoc soli Christo tribuere, ut Caput Ecclesiæ vocetur. Secundò, Si Regina me ad aliquod Munus Ecclesiasticum, dico, ad Ecclesiam aliquam regendam vocaret; an salva Conscientia recipere possum, quum hæc mihi videantur sufficere excusationis loco, ne in id consentirem. 1. Quod propter Disciplinæ Ecclesiasticæ defectum, Episcopus, vel Pastor, non possit suo fungi Officio. 2. Quod tot sint civilia Gravamina, Episcopatu, vel Pastori imposita, ut puta, primorum (ut dicimus) Frugum, i. e. Redituum primi Anni, tum Decimarum, ad hæc in Episcopatibus tot et tanta, insumenda sunt in equis alendis, in armis, in aulicis, quæ semper præstò debent esse; et ut tu nòsti, ut quam minima pars Episcopatum relinquatur, ad necessaria Episcopatu munia obeunda, nempe ad Doctos alendos, ad Pauperes pascendos, aliaque facienda quæ illius Ministerium reddant gratum. 3. Ut hoc ad Episcopos præcipuè referatur, quod nunc scribo, tanta est in eorum electione degeneratio à primâ Institutione, neque Cleri enim, neque Populi consensus habetur, tanta superstitiosis ornatus Episcopalis vanitas, ne dicam indignitas, quanta vix puto benè ferri possit, si modo omnia nobis facienda ad id quod expedit. Quod ad me attinet, non hæc scribo quasi talia speraram; immò Deum precor ex animo, ne unquam talia mihi contingant onera; sed à te fidissimo meo Parente consilium peto, quo possim Instructor esse, si talia mihi obtingant. Ego sic responderem, Me quidem paratum esse in aliquo quocunque velit illa, inservire Concionandi munere, cæterum Ecclesiam Regendam me non posse suscipere, nisi ipsa prius justa Reformatione Ecclesiasticorum munerum, facta, Ministris Jus concedat omnia secundùm Verbum Dei administrandi, et quantum ad Doctrinam, et quantum ad Disciplinam, et quantum ad bona Ecclesiastica. Si autem quæ sit illa Reformatio, quam peto, interrogetur; ex prioribus tribus Articulis, poteris tu conicere, quæ ego petenda putem. Simpliciter, mi Pater, apud te solum depono Cordis mei secreta; teque per Christum rogo, ut mea secretò apud te solum teneas, et mihi quam citissime rescribas, quid mihi hic faciendum putes: Adde etiam quæ addenda putas, ut urgeatur illa Reformatio, et aliquid de ipsa Reformatione. Literas tuas ad Hetonum mitte: Ille curabit ad me transferri. Cæterùm, te per Christum rogo, ut quanta

poteris festinantia scribas. Ego brevi iturus sum versus Angliam. Habemus Papistas, Anabaptistas, et plurimos Evangelicos Adversarios, et Doctrinæ et piæ Reformationi: Contra hos, ut tueatur, Gloriam Christi, promoveatque Vexillum Christi, quis idoneus? O mi Pater, pro me roga Deum incessanter.

Tuus totus,

Th. Sampson.

INSCRIPTIO.

Clarissimo Viro, D. D.

Petro Martyri.

Tiguri.

LXIII.—*A Second Letter of Sampson's, expressing great Uneasiness that Matters were not carried on as he wished.*

[Ex MSS. Tigur.]

Idem ad Eundem

QUAS scripsisti Literas quarto Novembris, accepi tertio Januarij. Jam unum Annum egi in Anglia, non ita quietum; vereor autem, ne sequens Annus plus molestiarum mihi pariat. Non tamen solus timeo mihi, sed omnes nobis timemus. Nec tamen audeo scriptis mandare, quæ imminere nobis videntur mala. Vos ergo Sanctissimi Patres, Teque imprimis, D. Petre, Pater et Præceptor Charissime, per Jesum Christum obtestor, ut strenuè Deum deprecari velitis: Hoc, hoc, inquam, contendite, ne Veritas Evangelij vel obfuscetur, vel evertatur apud Anglos. Gratias tibi ago, suavissime Pater, quod tam sis diligens in scribendo. Satisfecisti tu, satifecit et D. Bullingerus mihi, in Questionibus; utrisque immortalis Deus noster rependat. Consecratio Episcoporum aliquorum jam habita est: D. Parkerus Cantuariensis, D. Cox Eliensis, D. Grindall Londinensis, D. Sands Vigorniensis, notos tibi nomino: Unus alius, Wallus, etiam est Episcopus, sed tibi ignotus. Sequuntur brevi, D. Pylykintonus Vintoniensis, D. Benthamus Coventrentis, et tuus Juellus Sarisburiensis, brevi, inquam, ut audio, sunt isti consecrandi, (ut nostro utar vocabulo.) Ego in limine hæreo, neque enim vel egressus, vel ingressus datur. O quam vellem egredi. Deus ipse novit, quam hoc aveam. Episcopi sint alij; ego vellem aut Concionatoris solius, aut nullius munus subire: Domini fiat Voluntas. O mi Pater, quid ego sperem, cum exulet ex Aula Verbi Ministerium; admittatur autem Crucifixi Imago, cum accensis Luminaribus. Altaria quidem sunt diruta, et Imagines per totum Regnum. In sola Aula, Crucifixi Imago cum Candelis retinetur. Et miser Popellus id non solùm libenter audit, sed et sponte imitabitur. Quid ego sperem, ubi tres ex Novitiis nostris Episcopis, unus veluti sacer Minister, secundus loco Diaconi, tertius Subdiaconi loco, Mensæ Domini astabunt, coram Imagine Crucifixi, vel certè non procul sito Idolo, cum Candelis, ornati aureis Vestibus Papisticis, sicque sacram Domini Cenam porrigebant, sine ulla Concione? Quæ

spes boni, cùm à multis istis Idololatriæ Reliquiis Religionem nostri petere volunt, et non à viva Dei Voce sonante? Quid sperem ego, cum concionaturis injungi debeat, ne Vitia asperè tangantur; cum Concionatores, si quid dicant quod displiceat, non ferendi putantur. Sed quomodo capit æstus iste animi, silendum est: Vix capita nostræ imminentiæ Miseriæ tetigi. Deus æternæ, nostri misere, per Christum Deum et Salvatorem nostrum. Unicam hanc à vobis Quæstionem proponam solvendam: Mi Pater, te volo uti Mediatore apud D. Bullingerum, et D. Bernardinum. Hæc est: Num Imago Crucifixi, cum accensis Candelis, in Mensa Domini posita, num, inquam, sit inter Adiaphora ponenda. Si non sit, sed pro re illicita et nefaria duccenda, tum hoc quero, si Princeps ita junget omnibus Episcopis et Pastoribus, ut vel admittant in suas Ecclesias imaginem cum candelis, vel Ministerio Verbi cedant, quid hic faciendum sit? Annon potius deferendum Ministerium Verbi et Sacramentorum sit, quam ut hæ Reliquiæ Amorum admittantur? Certè vident nonnulli ex nostris aliquo modo huc inclinare, ut hæc pro Adiaphoris accipi vellent. Ego omnino puto, potius abdicandum Ministerium, si modo id injungatur. Jam te rogo, mi Pater, tuas hic partes unica vice age; hoc est, ut quàm diligentissimè et citissimè me certiores facias, quid vestra pietas hic censet, quæque sit omnium vestrum sententia tui inquam D. Bullingeri, et D. Bernardini. Hujus Autoritas, ut audio, maxima est apud Reginam. Quod vellet aliquando scribere, hortatum illam, ut strenuè agat in Christi negotio: Testor ex animo, quod certè sciam (Fidenter dico) quod verè Filia Dei sit. Opus tamen habet ejusmodi Consiliariis qualis ille est: nam quod Augustinus Bonifacio dixit, id ferè in omnibus Principibus verum est; nempe, quod plures habeant qui Corpori, paucos qui Animæ consulant. Quod autem ab illo contendo vellem, et à vobis petere si auderem. Ego tamen hac in re vestræ me subjuicio prudentiæ. Callet ut nôsti Linguam Italicam, Latinè et Græcè etiam benè docta est. In his linguis si aliud scribatur à vobis, vel à Domino Bernardino, omnino puto rem gratissimam vos facturos Regiæ Majestati, et operam navaturos Ecclesiæ Anglicanæ utilissimam. Deus vos spiritu suo ducat in perpetuum. Benè vale; Et rescribe unica hac vice quàm poteris festinanter. Saluta meo nomine officiosissimè D. Bullingerum, tuamq; uxorem. Saluta Julium. Quæ jam scripsi, tantùm apud D. Bullingerum et D. Bernardinum promas. Nollem enim ego rumoris spargi meo nomine. Imò nec hoc vobis scriberem, nisi sperarem aliquid inde boni eventurum. Forsan vel scribetis (ut dixi) vel saltem bonum mihi dabitur consilium in proposita Quæstione. Agite vos pro vestra pia prudentia. Iterum vale. Raptim. 6. Januar.

Tuus ex Animo,

Tho. Sampson.

Si quid scribatur Regi Majestati, vel à te vel à Domino Bernardino, vel D. Bullingero, non quasi vos ab alio incitati fueritis scribendum, ut vos melius nostris, &c. Salutæ te ex animo noster Chamberus. Mea Uxor quartana vexatur. Giana bene valet. Puto etiam Hetonum cum sua bene valere. Rure ago inter Rusticos, Christum pro meo modulo tractans. Tu pro me Deum roga. Literas tuas Sprengiamus, vel Abelus ad me perferri curabit.

INSCRIPTIO.

Clarissimo Theologo D. Petro Martyri,
Sacrarum Literarum Professori Fidelissimo.
Tiguri.

LXIV.—Archbishop Parker's Letter to Secretary Cecil, pressing the filling the Sees of York and Duresme then vacant.—An Original.

[Paper Office.]

AFTER Salutations in Christ to your Honore, This shal be instantly to desire you to make Request to the Queen's Majestie, that some Bishops myght be appoynted in the North: you wold not beleve me to tell howe often it is requyred at dyverse Men's Hands, an howe the Peple there is offended that thei be nothing caryd for: Alasse ther be Peple rude of ther owne Nature, and the more had nede to be lokyd to, for reteyning those in quyet and cyvilitie. I feare that whatsoever is nowe to husbondly saved, wil be an occasion of furder Expende in keeping them down, yf (as God forfend) ther shuld be to much Iryshe and Savage. Paradvventure, Terence councelleth not a mysse, *pecuniam in loco negligere summum interdum lucrum*. I know the Queen's Hignes Disposition to be graciously bent to have her Peple to know and fear God; why shuld other hynder her good Zeale for Mony sake as yt is most commonly judged. If such as have ben named to Yorke and Duresme, be not acceptable, or of themselves not inclyned to be bestowed ther, I wolde wishe that some such as be placed already, wer translated thither. And in myn Opyinion, yf you wold have a Lawyer at Yorke, the Bishop of St. David's, Dr. Yonge, is both Wytty, Prudent, and Temperate, and Man like.

The Bishop of Rochester were well bestowd at Durisme nye to his own Contrye, wher tho ther ij Bishoprys might be more easily provided for, and lesse Inconvenience, though they for a Tyme stood voyde: And if to the Deanry of Durisme, to joyne with him wer Mr. Skynner apoynted, whom I esteem Learned, Wise, and Expert; I think you cowd not better place them. Nowe yf eyther of them, or any of us all shall be feared to hurt the State of our Churches, by exercising any extraordinarye Practising, for Packing and Purchasing; this Feare myght sure be prevented. We have Olde Presidents in Lawe practised in Tymes past, for such Parties suspected to be bownd at their Entrye to leave ther Churches in no worse Case by ther defaults then thei

fownd them, and then what wold you have more of us. I have a fortytyme weryed you in this Sute, and yet I see these strange Delayes determyned. I shal not cease to trouble you therin: If ye here me not for Justyce Sake, for the Zeale ye must beare to Christes Deare Soulys, Importuntye shall wyne one Day I dout not: For I see yt hath obtained even a *Judicibus iniquis quarto magis a misericordibus*: Thus concluding, I shall offer my Prayer to God that ye may fynd Grace in your Sollicitations to the Queen's Majestie for the Comfort of her Peple, and Discharge of her own Soule. At Lambeth this 16th of October.

Your to my uttermost Power,

Mathew Cantuar.

LXV.—A Letter of Bishop Jewell's to Peter Martyr, concerning the Council of Trent, the Lord Darly's going to Scotland, with an Account of his Mother.

[Ex MSS. Tigur.]

Idem ad Eundem.

SALUTEM plur. in Christo. Gratissimæ mihi fuerunt Literæ tuæ, mi Pater, non solum quod essent à te, cujus omnia mihi debent esse, ut sunt gratissima, verumetiam quod omnem statum renascentis in Gallia Religionis luculentissimè describerent: Quòd; ego me, cùm eas legerem, et te ita propè abesse scirem, propius etiam aliquantò te audire, et propius tecum colloqui arbitrarer. Nam quamvis res Gallicæ ad nos rumoribus, ut fit, et nuntiis adferebantur, tamen et certiores, et multò etiam jucundiores visæ sunt, quod à te scriberentur, ab illo præsertim, quem ego scirem partem illarum fuisse maximam. Quòd scribis, illos, qui rerum potiuntur, omnino vel et Mutationem in Religione aliquam fieri, non iam studiò et amore pietatis, quàm quòd Papistarum ineptias videant nimis esse ridiculas, quodq; non putent populum aliter posse in officio contineri; quicquid est, quacunq; causa ista fiant, modò prædicatur Christus, εἴτε προφάσει, εἴτε ἀληθείᾳ, καὶ ἐν τοῦτω Καίρῳ, ἀλλὰ καὶ Χρησόμεναι. Tamen fieri non potest, quin disputatio illa vestra multùm et Evangelium promerit, et adversarios adfixerit. Quod autem scribis, Interim quoddam à quibusdam, et Farraginem Religionis quæri, Deus id avertat: Scio omnes in Republ. magnas mutationes odiosas et graves esse: Et multa sæpè à Principibus, temporis causâ, tollerari. Atq; illud fortasse ab initio non fuit incommodum. Nunc verò, postquam erupit Lux omnis Evangelii, quantum quidem fieri potest, vestigia ipsa erroris una cum rudibus, utq; aiunt, cum pulvisculo auferenda sunt. Quod utinam nos in ista λυοστέλῃ, obtinere potuissemus: Nam in dogmatis prorsus omnia ad vivum resecavimus, et ne unguem quidem latem absumus à doctrina vestra. De ubiquote enim nihil est periculi. Ibi tantum audiri ista possunt, ubi saxa sapiunt.

Apud nos, de Religione omnia sunt pacata.

Episcopi Mariani servant Turrim, et antiquum obtinent. Quod si Leges æquæ nunc vigerent, atq; olim, sub Henrico, facili succumberent. Est Genus Hominum contumax et indomitum : Ferro tamen et metu vincitur. Edidimus nuper Apologiam de mutata Religione, et Discessione ab Ecclesia Romana. Eum ego Librum, etsi dignus non est qui mittatur tam procul, tamen ad te mitto. Est multis in locis vitiosus, qualia sunt ea ferè omnia, quæ apud nos excuduntur; tanta est Typographorum nostrorum Negligentia. Regina nostra prorsus decrevit, nolle mittere ad Consilium : quod, an ullum, aut uspiam sit, nos nescimus. Certè si uspiam, aut ullum est, perarcanum, et valdè obscurum est. Nos nunc cogitamus publicare Causas, quibus inducti ad Concilium non veniamus. Ego quidem sic statuo et sentio, istis Congressionibus et Colloquiis, nihil posse promoveri hoc tempore, nec Deum velle uti istis mediis, ad propagandum Evangelium. Regina nostra, magno nostro cum dolore, innupta manet; neq; adhuc quid velit sciri potest. Tametsi, quò Suspicionem nostræ inclinent, satis te jamdudum scire arbitror. Suecus diuturnus procus, et valdè assiduus, nuper admodum dimissus est. Ille, acceptà repulsâ, minatur, quantum audio, in Scotiam : Ut, cum apud nos herere non possit, saltem possit in Vicinia. Est Mulier quædam Nobilis, Domina Margareta, Neptis Henrici Octavi, Mulier supra modum infensa Religioni, supra etiam Rabiem Marianam. Ad ejus filium, juvenem, plùs minùs octodecim annos natum, summa rerum judicatur spectare, si quid Elisabethæ, quod nolumus, quodque Deus avertat, accidat. Ejus Mulieris Maritus, Leonesius Scotus, proximis istis diebus conjectus est in Turrim. Filium, aiunt, vel ablegatum esse à Matre, vel profugisse in Scotiam. De eo, ut solet fieri, Sermo est multiplex. Regina Scotiæ, ut scis, innupta est : Potest inter illos convenire aliquid de Nuptiis. Quicquid est, credibile est, Papistas aliquid moliri : Sperant enim adhuc, nescio quid, non minùs quàm Judæi Messiam suum. Nuntium Pontificis hæret adhuc in Flandria : Nondum enim impetrare potest fidem publicam, ut tunc veniat in Angliam. Episcopus Aquitanus, Legatus Philippi, astutus, et callidus Veterator, et factus ad Insidias, satagit quantum potest, ejus Causa ; saltem, ut audiatur ; ne tam procul frustrâ venerit. Sperat enim uno Colloquio aliquid, nescio quid, posse fieri. Est Puella quædam Nobilis, Domina Catherina, Ducis Suffolchiensis Filia, ex Sanguine Regio, eoque ; nominatim scripta ab Henrico Octavo in Testamento, ut si quid accideret, quarto loco succederet. Ex eo, Comes Herfordiensis, Juvenis, Ducis Somersetensis Filius, suscepit Filium, et multi putant ex Stupro, sed ut ipsi dicunt, ex legitimis Nuptiis. Se enim clam inter se contraxisse, et advocato Sacrificatore, et paucis quibusdam arbitris, junxisse Nuptias. Ea Res turbavit animos multorum. Nam si sunt veræ Nuptiæ, Puer, qui susceptus est, alitur ad Spem

Regni. O nos miseros, qui non possumus scire, sub quo Domino victuri simus. Deus nobis Elizabetham, spero, diù vivam et incolumem conservabit. Id nobis erit satis. Tu, mi Pater, ora Deum, ut Rempubicam nostram, et Ecclesiam conservet. Vale, mi Pater, vale. Vale, dulce Decus meum.

Saluta meo Nomine Uxorem tuam, D. Bullingerum, D. Gualterum, D. Lavaterum, D. Zwinglium, D. Hallenum, D. Wikium, D. Gesnerum, D. Frisium, D. Wolphium, Julium, Juliam, et Martyrillum.

Salisberia, 7. Febr. 1562.

Ex Anglia.

Tui Nominis Studiosissimus,
Jo. Juellus, Anglus.

INSCRIPTIO.

Viro longè Doctissimo, D. Petro Martyri, Vermilio, Professori Sacræ Theologiæ in Schola Tigurina, Domino suo Colendissimo. Tiguri.

P.S. Regina Elisabetha, omnem nostram Monetam auream, argenteamque ad pristinam Probritatem restituit, et puram, putamq; reddidit : Opus planè Regium, quodq; tu mireris tam brevi Tempore putuisse fieri.

LXVI.—TWO INSTRUMENTS.—*The First is, The Promise under the Great Seal of Francis the II. d. to Maintain the Succession to the Crown of Scotland in the Family of Hamilton, in case Queen Mary should Die without Children.—An Original.*

FRANÇOIS fils aîné du Roy et Dauphin de Viennois, à tous ceux qui ces présentes Lettres verront, Salut. Nous ayant de la Part de notre tres cher et tres honoré Seigneur et Pere le Roy de France, entendu que des le dixseptieme Jour de Juin, il fit expedier ses Lettres Patentes, à notre tres cher et tres amé Cousin, Jaques Duc de Chateleraut, Comte de Arah, et Seigneur D'ammilton, Chevalier de son Odre cy Devant, Gouverneur du Royaume d'Ecosse ; par les quelles Lettres lui auroit, accordé que en cas que notre tres chere et tres amée Cousine, Marie Reine d'Ecosse, decedat sans hoirs de son Corps, que Dieu ne veuille, il succede à la Couronne d'Ecosse, et pour y parvenir lui aider et subvenir, desirant notre dit Seigneur et Pere, que nous Veuillons ratifier et approuver ladite promesse par luy faite à notre dit Cousin, scavoir faisons que nous voulans singulierement, entretenir et observer la Foy et Parole de nostre dit Seigneur et Pere, et lui Obeir en tout ce que lui est affecté et recommande, et aussi pour l'amour particuliere, que avons porté et portons à icelui notre dit Cousin, et à sa maison pour l'Affection quil a toujours démontrée envers notre dit Seigneur et Pere, et la bien de la Couronne de France. Nous à ces Causes, et autres à ce nous mouvant, avons entant que besoin seroit tant pour nous, que pour nos Successeurs confirmé et ratifié, confirmons et ratifions par ces Presentes, le contenu es dites

Lettres de notre dit Seigneur et Pere, du dix septieme Juin, Mille Cinq cent Quarante neuf : Promettant en bonne Foi, avenant que notre dite Cousine, la Reine d'Ecosse, decedat sans Hoirs de son Corps, et la laisser jouir dudit Royaume, et pour cet effet le secourir et aider selon le contenu des dites Lettres. En temoin de ce nous avons signé les Presentes de notre propre Main, et a Icelles fait Mettre, et apposer notre Scel. Donné a Paris, le dixneuvieme Jour d'Avril, l'An de Grace, Mille Cinq cent Cinquante huit.

FRANÇOIS.

Par Monseigneur le Dauphin,
Clausse.

de decharges de la dite Dame, par le Consentement de notre dit Fils son Mary, quand elle sera d'age. Nous derechef ratifions et approuvons le dit Article par ces Presentes, et nous obligeons ainsi le faire ensemble de l'en decharger envers la dite Dame et son futur Mary. En temoin de ce nous avons segné ces Presentes ; et a notre Main, Icelle fait mettre, et apposer notre Scel. Donné a Paris, le dixseptieme Jour de Juin, l'An de Grace, Mille Cinq cent Quarante neuf ; et de nostre Regne le troisieme.

HENRY.

Par le Roy,
De L'Aubespine.

THE SECOND IS, *The Promise made to the same Effect, by Henry the II^d. King of France, before Queen Mary was sent out of Scotland.*
An Original.

HENRY, par la Grace de Dieu, Roy de France ; a tous ceux qui ces presentes Lettres verront, Salut. Scavoir faisons, que ayant egard aux bons, grands, vertueux, agreable, et tres recommandables Services, fait par notre tres cher et tres amé Cousin, le Comte de Aran, Chevalier de nostro Ordre, Gouverneur du Royaume d'Ecosse, a feu notre tres honoré Seigneur et Pere, que Dieu absolve ; depuis le trepas du feu Roy d'Ecosse, dernier decédé, a nous et a la Couronne de France Consecutivement, et Specialement pour avoir Moyenné, l'accord du Mariage de ma tres cher et tres amée Fille et Cousine la Reine d'Ecosse, avec notre tres cher et tres amé Fils le Dauphin de Viennois. Pour de nostre Part donner a Connoitre a Icelui notre dit Cousin l'Affection que lui portons, et le grand desir que nous avons de le favoriser en toutes raisonnables Choses qui le pourront toucher : Lui avons par ces Presentes en Parole de Roy, promis et promettons, advenant qu'il plus a Dieu appeller a sa part la dite Reine d'Ecosse, sans Hoirs Issus de son Corps, et que par Voye de fait avenu que ses Ennemis voulussent entreprendre l'empêcher, lui ou les Siens descendans, de lui par droite Ligne, qu'ils ne vinssent a la paisible Jouissance de la Couronne du Royaume d'Ecosse ; Comme plus proche d'Icelle apres le Trepas de la dite Reine, que nous lui tendrons la Main a lui, et aux Siens a l'encontre de leurs Ennemis quelconque ; et les aiderons et supporterons en toutes sortes, selon que requierent les anciennes Alliances et Confederations, qui ont de tout tems été et sont encore entre nous, notre Royaume et Pais, et Celui d'Ecosse. Et quand a l'Article du Traité, que nous avons fait avecques le dit Gouverneur, par lequel sommes tenus de le faire, tenir quite et decharger de l'Administration, qu'il a eue et aura dudit Royaume durant la Minorité d'Icelle notre dite Fille et Cousine, sans qu'il en soit autrement comptable, et du tout lui en faire bailler, et delivrer Lettres

LXVII.—*Instructions to the Queen's Commissioners treating in Scotland.—An Original.*

[Paper-Office.]

AFTER our Right Harty Commendations, we have receyved your Letters of the 11th of this Mounth, and by the same do understande at good length your Proceedings with the French Commissioners hitherto, and in the Ende of the Death of the Dowager of Scotland : For your Advertisements whereof, we give unto you, on the Queen's Mejesties Behalf, most harty Thanks : And like as her Highnes doth well allowe your Opinion for the signifying unto King Phillippes Ambassadors, that we be entred into Treaty with the French, and are in very good way towards Accorde, and finde not Things alltogether so harde to be brought to Composition as was supposed ; so hath her Majestie taken Order, that one shall be out of Hande sent to declare the same unto them, with signification allso what her Highnes hath harde of the Dowagers Death. As touching the other Points of your Letter wherin you require her Highnes Resolution ; we have considered the same, and uppon Reports of our Opinions to the Queen's Majestie, her Highnes hath resolved as followeth ; Fyrst, In cause the Frenche Commissioners uppon the understanding of the Dowagers Death, will nedes presse to returne back againe without following their Commission ; her Highnes in that Case is pleased, that after you shall have provoked them by such good Meanes as you can best devise, to contynue ; if in the Ende, they will nedes breake of, and returne, you shall agree they may so do, and thereuppon consulting with our very good Lorde, the Duke of Norfolk, and imparting the State of the Case unto the Lords of Scotland, to take Order by their good Advice, howe the Purpose intendyd for expelling of the French, and assuring of that Realme, according to that hath byn heretofore determined, may best and most spedely be brought to passe, which in Case the French breake of from Treatte, her Majestie wolde sholde be gon thorough withall without any longer delay, or loss of Time ; the rather for that it appeareth by all Advertisements, that the French

seeke nothing so much as to wyn Tyme, and draw forth Matters in length to serve their Purpose wythall; which must not be endured: And where your desire to know what you shall doe, if the French Commissioners that be with you, will require the Presence of some of their Collegues in the Town; her Highnes thinketh, as you doe, that the same is in no wise to be grauntyd, nor the said Commissioners that be in Lyth to be suffered to issue, or treat of this Matter otherwise then is prescribed by your Instructions. As touching the last Point, where ye desire to know what shall be done, in case the said French Commissioners shall require Assistance of such Scottyshe men as were of the French Faction: Her Highnes thinks fyt, yf the same shall be demanded, that the Lords of Scotland be made privie thereunto; and in case they and you shall not see some reasonable cause of the contrary, her Majestie thinketh, and so do we also, that it may without Danger be grantyd, wherein nevertheless, you may use your good Discretions as you shall see may best stand with the Advancement of her Highnes Service. And forasmuche as one Parrys, an Iresheman, who hath (as we think you doe well enough remember) byn a Fugitive out of this Realme nowe a long Time together, is as we understande come from the French, and hath now yelded himself into the Lorde Greye's Hands: We hartely pray you, in Case you may conveniently, to talk with the said Parrys, and understand of him what he can say touching the Practises that hath byn attempted in Ireland, or any other Thing concerning the State of the Queen's Majestie, or her Realme; and to lett us know what he is able to say therin, to the Intent if his Meaning and Doing shall appere unto you to deserve the same, we may be Sutors unto her Highnes for his Pardonne, and for suche farther Consideracion of hym, as his Doing shall deserve. And thus we wish you most hartely well to fare. From Grenewich the 15th of June, 1560.

Your assured Loving Friends,

Winchester.	W. North, &c.
E. Clynton.	Willm. Petre Se.
Tho. Parrys.	

LXVIII.—*The Commission of the Estates to move Queen Elizabeth to take the Earl of Arran to her Husband.*

Taken from the Original now at Hamilton.

THE Lords of Parliament, and others Under-written, havand Consideration how the Kingdome of England is joyn't with this, Be an Dray March, how Puissent it is; what Incommodity we and our Forefathers have felt, be the continual Weirs betwixt the Tuo Nations; and be the contrar, how Profitable there Amytie may be to us, what Welth and Commodity we may obtain therthrow; hes thought good divysed and ordained, that the

Occasion presently opened up to us shal be followed, that is, sute made to the Queen of England in the best Manner, That it may please her Majesty, for Establishing of one perpetual Friendship, to joine in Marriage with the Earll of Arran; being of the lawfull Blood of this Realme, and failzieing of Succession of the Queen, our Soverain Ladies Body, next his Father, the Dukes Grace of Chastellerault declared be Act of Parliament, Second Person of the Realme, Air Apparant to the Crown; and for that Purpose that Honourable Persons be sent in Ambassate, fra them yn Behalf of the Estates. And to the Effect, the Sute may be made in the most Honourable Manner, and to her Majestys best Contentation, they have devised that presently in plane Parliament it shal be devised, that certain Ambassadors be sent to her Majesty, fre the Estates, to give her Hieness Thanks for the guid Will she has ever born to this Realme, sen she came to her Crown, and desire she hes that it may continue an free Kingdom in thantiant Liberty, sufficiently of late declared, be her Support liberally granted for the Relief thereof; and for the guid Quietnes we presently enjoy, purchast to us be her Majestys Means and Labours; and they are withall to desire of her Heeness to give strait Commandments to her Wardains, and Officers upon the Borders, to continue with ours, for suppressing of broken Men, and stanching of Thift, with sic other Things as are necessar for the Common Weel of this Realme: And that the States give Power to the Lords of Articles, and others Underwritten, to devise sic Commission and Instructions as are necessar, for that Purpose, to be sealed, and subscribed be Six of the Principals of every Estate, whilk sal be as sufficient, as gif it were subscribed and sealed be the hail Estates; and therafter the Lords of Articles, and ours under specified, to devise the Instructione and Commission tuching the Heid of the Marriage.

LXIX.—*The Queenes Majesties Answer declared to Her Counsell concerning the Requests of the Lords of Scotland.*

In Sir W. Cecil's Hand.

[The 8th of Dec. 1560. F. 133. Caligula B. 10.]

Her Majestie reduced the Answer into Three Points.

1. THE First was, That where the Three Estats had sent the Lords of Scotland to present their barty Thanks to her Majestie for the Benefits received this last Yere by her Majesties Ayde given to them. Her Majestie is very glad to perceave her Good Will, and Chardgs so well bestowed as to see the same thankfullie accepted and acknowledged; and findeth the same to have been seasonable planted that produceth so plentifull Fruct, with the which her Majestie doeth to satisfie herself, as if at any Time the like Cause shall happen wherein her Friendship, or Ayde, shall,

or may Profit them for their just Defence, the same shall not be wantinge. And although in former Times it appeared that sondry Beneficts bestowed upon divers of the Nobilitye here by her Majesties most Noble Father, had not such Succes, nor was answered with like thankfullnes: Yet her Majestye doth nowe evidently se the Cause thereof to be for that the Meaneinge of her Father's Beneficts were interpreted, and supposed to be to the Discomoditye of the Land, and these her Majesties be evidentlye sene to bend directlye to the Safetye of that Realme. And so the Diversitey of the bestowinge hath made the Diversitey in the Operacion and Acceptation of them.

2. The Second Point is, where the same Estates have by their Parlyament accorded, That suyte should be made for the Mariage with her Majesty of the Earl of Arrayne; her Majestye cannot interprete that Motion to come but both of a good Meaneinge of the same Estaits, pretendinge thereby to knit both theis Kingdomes presently in Amytye, and hereafter to remaine in a perpetuall Amytye; and of a great Good Will of the same Estates towards her Majestye, offeringe to her the best and choicest Person that they have, and that not without some Daunger of the Displeasure of the French Kinge in so doinge: For answer hereunto, her Majesty findeinge herself not disposed presently to Marry, (although it may be that the Necessitie and Respect of her Realme shall hereto hereafter constrayne her) wished that the Earle of Arrayne should not forbear to accept such Mariage as may be made to him for his own Weill and Surety; and that all other Means be used to the Continewance of Amytie firmly betwixt these Kingdomes; whereunto her Majesty thinketh many good Reasons ought to induce the People of both Realmes, and in a Manner to continewe as good Amytye therby, as by Mariage: For it appeareth, that if every Nobleman of Scotlande will well consider how necessarye the Friendship of this Realme is to that, for the preservation of their Liberties; they shall chiefly for Safeguard of themselves joyne together in Concord with this Realme, and so every one particularly minding his own Suretye, of Consequence the Love and Amyte shall be Universall; by which Means her Majesty thinketh the Amytye may be well assured, though no Marriage be obtayned. And as to the Person of the Earle of Arrayn, her Majesty surely hath heard a verie good Report of him, and thinketh him to be a Noble Gentleman of great Wordinesse, and so thinketh surely that he shall prove hereafter.

3. Thirdly and Lastly, Her Majestye thancketh the said Lords for their Paines and Travell; and although she doubteth nether of their Wisdome, nor of the Providence of the Estates at Home in Scotland, yet for demonstracion of her hearty Good Will, her Majesty cannot forbear to require them not

to forget the Practises that be past, by such as before Tyme sought the Subversion of them; and nowe much more will doe it, if there maye be left any Entry for Corruption, be Reward, or other Scope of Practise. And therefore her Majesty wisheth, that they all do persist, first in a good Concorde, makinge their Causes come amongst themselves; and not to dissever themselves in any Factions, but to foresee well Thinges before they chaunce: For that her Majestie thinketh this prove verie true, That Darts foreseen, hurt verie little, or not at all. And for her Majesties Parte, there shall no reasonable Thing be neglected, that may farder this comun Action of Defence of both the Realmes, against any common Enemye.

LXX.—*A Letter of the English Ambassador, to Queen Mary of Scotland, for her Ratifying the Treaty of Leith.*

[Paper Office.]

PLEASETH it your Majestie. The same may remember, that at my Lord of Bedford's being in this Court, He and I demanded of you, on the Behalfe of the Queen's Majestie, our Mistresse, your good Sister and Cousyne, your Ratification of thaccord latelye made at Edingborough in Scotland. Wherunto you made Answer, amonge other Thinges, that your Counsell being not about youe; namely your Uncle, my Lord Cardinall of Lorraine, by whom you are advised in your Affaires, and also for that your Majestie had not heard from your Counsell in Scotland, from whom you looked to hear then verie shortlye; you could make us no direct Answer therein. But that heering from them, and having consulted with your Counsell heere; you would satisfie her Majestie in the same. Sins whiche Tyme, her Majestie hath Knowledge of the coming to you of the Lord James, your Brother, who passed latelie through England hitherwards, by whom (her Majestie judgeth) you will be advised, bothe in Respect of his Ranke and Estimacion in your Realme of Scotland, and also for that he hath the Honour to be your Majesties Brother, and of good Credite with you: And nothing doubting of your Consultation with my said Lord Cardinall, and others of your Counsell heere sins that Tyme; her Majestie hath presentlie commanded, and authorized me to put your Majestie in Remembrance therof againe; and to renew the Demande of your Confirmation of the said late Accord. Therefore I have presently depechid to you this Gentleman, Bearer heerof, her Majesties Servant: By whom, I beseeche you, to let me understand your resolute Answer in that behalfe. And uppon Knowledge of your Pleasure, to deliver me the said Ratification; and of the Tyme and Place, I will not faile (God willing) to resort, whither your Majestie will appoint me to come for that Purpose.

By demanding of this Ratification, as the

Queen's Majestie, my Mistress, your good Sister, dothe shew the great Desyre She bathe, to lyve from hence forth in all assured good Love, Peas and Amytie with you and your Realme; so, in her Opyinion, there is nothing that can argue your reciproke good Will, to answer to the lyke for your Parte agayne, so much as the Stablishing the same by this Knot of Friendship which God hath appointed, and hath been Cheif Worker therin, for both your Quyetnesses and Comforts; being now the onlie Refuge of you both. And so I pray Almighty God, long to preserve your Majestie in parfaict Healthe, Honour and Filicitie. From Paris, the 13th of Aprill 1561.

LXXI.—*A Letter of Mary Queen of Scotland, delaying to Ratify the Treaty of Leith.*

An Original.

[Paper-Office.]

MONSIEUR AMBASSADEUR,

J'ay leu la Lettre, que vous m'avez escrite par le Gentilhomme present Porteur, et pour ce j'étant sur mon Partement de ce Lieu, Je ne puis vous faire reponce plustot qu'à Reims, ou jespere d'estre au Sacré de Roy: Je ne feray cette plus long que pour vous dire, quant a Lord James, qui est devers moy, Il y est venue pour son devoir, comme devers sa Souveraine Dame, que Je suis, sans Charge ou Commission, qui concerne autre Chose que son droit. Je prie Dieu, Monsieur Ambassadeur, vous avoir en sa Garde. Escrit a Nanci, ce 22. d'Avril 1562.

Vostre bien bon Amy,

MARIE.

LXXII.—*An Original Letter of the Ambassador's to the Queen, upon that Affair.*

[Paper-Office.]

It maye please your Majestie to be advertised, that haveing written this other Lettre, and being ready to have depeched it to your Majestie; Mr. Somer, your Highnesses Servant, arryved heere from Nanci in Lorraine, from the Queene of Scotland, with Answer to my Lettre, which (by your Majesties Commandment) I wrote to her, in such Sorte, as I have advertised by my former, and therewith sent to your Majestie the Coppies of my Lettres to the saide Queen and Cardinall of Lorraine. Which her Answer being by Lettre, (having also said as much by Mouth to Mr. Somer) together with the said Cardinall's Answer; I send your Majestie herewith. And though your Majesties said Servant used the best Speech as he coude, to get some direct Answer of her, accordinge to her late Promesses, putting her in Remembrance of her Words to my Lord of Bedford, and to me at Fontainebleau: Yet other Answer nor Direction, then is contained in her Letter, coude

he not gette of her. And seinge She hath defferred to make me further Answer, till my next Meetinge with her, which She reckonith shall be at Reims, at the French King's Sacre, as appearith by her said Lettre; where, She and the Cardinal told Mr. Somer, She mynded to be the 8th of Maye; for that it is said the Sacre shall be the 15th; and for that your Majestie hath commanded me, for some Respects, not to be at it; I know not when I shall have the Opertunitie and Meanes, to speake with the said Queene for her Answer. Therefore seing I cannot be at Reims, (as indeede, besyeds your Majesties Commandment, myne Indisposition of my Bodye will not suffer me to come there) and alsoo for that (as I heere) the said Queen myndeth not to come into these Partes this good while; If it wold please your Majestie, to send hither your Lettres of Credit directed unto her, thereby to authorize Mr. Somer, your Majesties said Servant, to demande and receyve her Answer therin, in myne Absence, by reason of my Sicknes; I take it, your Majestie shall the sooner have her direct Answer. If your Majestie finde this good, it may please the same, to send such your Lettres hither, with good Speed, that the Answer may be had, before She departe agayne from Reims.

And though I thinke verily, that her Answer will be such as I have already advertised your Majestie She made to my Lord James, (which is Means to draw the Tyme still into greater Length) yet the same, or any other, being made to your Majestie by her self; you shall the better know, how to proceede with her in the Matter afterwards.

The said Queen of Scotland was accompanied at Nancy with the Dowager of Lorraine, (whom they call there Son Altezze) the Duke and Duchesse of Lorraine, Monsieur de Vaudemont, the Cardinales of Lorraine, and Guyse, and the Duke d'Aumalle. One of the chiefest Cawses of her going thither from Joinville, (being 18 Lorraine Leagues of) as I heere, was to Christen Monsieur de Vaudemont's yong Sonne, borne lately at Mallegrange, a Quarter of a League from Nancy.

I wrote to your Majestie, by my Letters of the 23d of this Present, that the Queen of Scotland wold Authorize my said Lord James, (as She had told him her self) to have Speciall Charge of the Government of the Affaires in Scotland, till her comminge thither, and wold, for that Purpose, give him Commission under her Seale. For which Commission, and other Letters, he left a Gentleman of his with the said Queen, to bring it after him to this Towne. The Gentleman is returned from the Queen, with her Letters, but hath brought no Commission: And I understande, that She hath now changed her Mynd in that Point; and will appoint none to have Authorite there, till She come her self. And as to such Sutes and Requestes, as are made to her for Benefices, and such other Things

as are to be bestowed ; She will not dispose of any of them, nor make other Answer therein, till her comming thither. Which (it is thought) She dothe, to bestowe the same upon some such as She shall see worthy of her Favour and Preferments, and upon others, to winne them the sooner to her Devocion. The Speciall Cause why She hath changed her Opinion for my Lord James, (as I heere) is ; For that She coude by no meanes dis-swade him from his Devocion and good Opinion towards your Majestie, and the Observation of the League between your Majestie and the Realme of Scotland. And also for that She, nor the Cardinall of Lorraine, coude not winne nor divert him from his Religion ; wherin they used verie great Meanes and Perswasions. For which Respects, the said Lord James deservith to be the more estymid of your Majestie. And seeing he hath dealt so plainly with the Queen his Sovereaine, on your Majesties Behalf, and shewed himself so constant in Religion, that neither the Feare of his Sovereaine's Indignacion coude waver him, nor great Promesses winne him ; your Majestie may (in myne Opinion) make good Account of his Constancy towards you : And so deserveth to be well entertained and made of, by your Majestie, as one that may stand you in no small Steade, for the Advancement of your Majesties Desire. Sins his being heere, he hath dealt so frankly and liberally with me, that I must beleve he will so continue after his Return home. And in case your Majestie wold now in Tyme, liberally and honorably consider him with some good Means, to make him to be the more beholding to your Majesty ; it wold, in my simple Judgment, serve your Majestie to great Purpose. He departeth hence homeward about the 4th of Maye, by the way of Diepe, and myndith to Land at Rye : Wherof I thought good to advertise your Majestie, that it may please the same to give Order, for him and his Company, to be receyved and accommodated, as apertenth : Which will be well bestowed upon him, for the good Reporte he made of his late Reception there, and of the great Favour your Majestie shewed him at his coming hitherwards.

I understand that the Queen of Scotland maketh account to fynd a good Partie in her Realme, of such as are of her Religion. And amongs other, the Earle of Huntley hath promysed, that having the Duke on his side, he, with such other as he holdeth assured, will be able enough to make Head to the contrary Parte. And so hath he promised to bring greates Things to passe there, for the Queen's Purpose and Affection.

I understand, (and so gather partly by my said Lord James own Words) that some after his Retourne Home into Scotland, he shall Marye the Earle Marshall's Daughter.

As I have written heertofoe to your Majestie, that this Realm was in danger of great Unquietnes amonge themselves for Religion ;

so the 28th of April, the same beganne to appeare in this Towne. Certain Gentlemen, and others, about a Hundred assembled together in a Private House in the Suburbes, where they had a Sermon, and Psalmes singing, as is used in all Assemblies. Wherewith the People offended, assembled to great Numbers, forced the Walles of a Garden joining to the House ; made a great Breach with such Tooles as they coude gett, and would have entred with Violence to have wrought their Cruaulty upon the Gentlemen. The other seing none other Remedye, their Perswasions serving to litle effect with such an unruly Sorte : Defended themselves with such Weapons and Harguebouzes, as they had provided against all Events ; and so slew 7 or 8 of the Assaillants, and defended the House till the Justice, and Court of Parliament of this Town appeased and retyred the People. And the Night following, the Deffendants shifted themselves away thence, without farther Harme ; hitherto nothing elles is done heerupon. What will ensue, it is to be feared. In the mean Time, the People murmure greatly at the Slaughter. And the other Parte are not a litle moved generally, to be so assaulted and molested, contrary to the King's Edicts, which permitte all Men to live according to their Consciences, so they give none occasion of Slander, or Offence to the People, or Publique Preaching, and that command all Men not to Reproach or Injury the one, the other, for their Living in that sorte. Between these Two Parties, the Justice is so litle feared, and Pollicy hath now so litle Place, that greater Things are to be feared, unlesse better and speedyer Order be provided to appease all, then I can see towards.

I understand that the Queen of Scotland hath hitherto no great Devotion to Ledington, Grange, and Balnaves, wherof I am nothing sorry. But she mindeth to use all the best Meanes she can to wyne them to her, which she trusteth well to compass.

And wheras I have advertised your Majestie that the Baron de la Garde shulde cary this King's Order to the King of Sweden : I understand now, that it is to the King of Denmarke, and not to the other.

Having written thus farre, I understand, that wheras it was determined that the King shuld have departed the 28th of Aprill from Fontainebleau towards Reims to his Sacre : The same is retarded, by reason that the Queen Mother is fallen Sicke of a Catarre. So that both his Departure from thence, and the Time of his Sacre is now uncertain, and dependith wholly upon the said Queen Mother's Recovery.

Though I take it that your Majestie hath received from your Ministers in Germany the Pope's Demand of the Princes Protestants of Germany, and their Answer therunto ; yett having recovered the same here, I thought in my Daety to send it to your Majestie as I do heerewith. And thus I pray God long to

preserve your Majestie in Health, Honour, and all Felicitie. From Paris the First of Maye, 1561.

Your Majesties Humble,
And most Obedient, Subject and Servant,
N. Throckmorton.

LXXIII.—*A Letter of Bishop Jewell's to Bullinger, chiefly concerning the Affairs of France, and the Queen espousing the Prince of Conde's Cause.*

[Ex MSS. Tigur.]

Idem ad Bullingerum.

Salutem Plurimam in Christo.

REDDITÆ mihi sunt non ita pridem Literæ tuæ, Scriptæ Tiguri ad quintum diem Martii: Quæ quamvis essent *ὑπομεµφαιστοι*, et querulæ, tamen mihi per jucundæ videbantur; non tantum quod à te essent, cujus omnia scripta dictaque mihi semper visa sunt honorifica, sed etiam quod officium meum ita obnixè requirerent, et meam in scribendo negligentiam et socordiam excitarent. Ego verò, mi Pater, et Domine Colendissime, etsi minus fortasse ad te sæpè scribo quàm velim, tamen quoties occasio aliqua offertur, ne hoc quidem officium intermitto. Binas enim dedi nuper ad te Literas, alteras Francofordiam ad nundinas Martias, alteras statim à Paschate. Quæ si adhuc, ut sit, subsistant fortè in itinere, tamen expedient se aliquando, et postremò uti spero, ad te prevenient. Ego interim de te cogitare, et honorificè ut debeo, de te loqui nunquam desino. De Gallicis rebus ad te scribere hoc tempore, esset fortasse putidum: Omnia enim ad vos etiam sine ventis et navibus afferuntur. Sanctissimus nihil relinquet intentatum. Flectere si nequeat superos, Acheronta movebit. Videt enim jam non agi de reduviis, sed de vita et sanguine. Utinam ne nostri sese patiantur circumveniri. Dux Guisanus, ut, nescio qua spe moderandæ Religionis, et recipiendæ Confessionis Augustanæ, moratus est Principes Germaniæ, ne se admiscerent huic bello; ita omnibus modis persuadere conatus est Reginæ nostræ, non agi nunc in Gallia negotium Religionis; esse manifestam conjurationem, causam esse Regis, cui illam, cum Regium locum teneat, non oporteat adversari. Interea id egit, ut Neptis sua, Regina Scotiæ, ambiret gratiam, atque amicitiam Reginæ nostræ, et munuscula mitteret, et nescio quas fides daret: Velle se, hac æstate, honoris causa venire in Angliam; et æternum amicitiae Fœdus, quod nunquam postea convelli possit, velle sancire. Misit ea adamantem maximi pretii, gemmam pulcherrimam, undique vestitam auro, et commendatam pulchro et eleganti carmine. Quid quæris? Putabunt festivis colloquiis, et venationibus, et blanditiis, animos nostros abduci facilè posse à strepitu bellico, et consopiri. Interea, Regina nostra, cum subodorata esset rem omnem, et quid ageretur intelligeret; neque enim id erat adeò difficile, mutare Consilium de protectione, à Guisanis

paulatim alienari, et ad Principem Condensem non obscurè inclinare. Tulit id Guisanus indignè, Consilia sua non procedere; accepit contumeliosè Legatum nostrum, proposuit Edicta publicè, Reginam Angliæ insidias facere Regno Galliarum, et solam istos tumultus concitasse. Ista, Regina nostra patienter ferre non potuit, nec sanè debuit. Statim aperte agere, Legatum, uti audio, revocare, militem scribere, navibus omnibus undecunque, atque ubicunque essent, et suis et alienis vela tollere, ne quis exire posset, et quid ageretur nuntiare. O si ea id antea facere voluisset, aut si nunc Principes Germaniæ hoc exemplum sequi vellent. Facilius, et minori jactura, Sanguinis Christiani tota res posset transigi. Et Regina quidem misit hoc tempore in Germaniam, ad Principes; et nunc in Aula Legatus à Guisano, cum novis, ut opinor, bladiitiis, ut nos moretur et impediat. Sed non ita erit facile, spero, imponere videntibus. Res Scotiæ de Religione satis sunt pacatæ. Regina sola Missam suam retinet invitis omnibus. Incredibilis fuit hoc anno toto, apud nos, cœli atque aëris intemperies. Nec Sol, nec Luna, nec Hyems, nec Ver, nec Æstas, nec Autumnus, satisfecit officium suum. Ita affatim, et penè sine intermissione pluit, quasi facere jam aliud Cælum non queat. Ex hac contagione nata sunt monstra: infantes fœdum in modum deformatis corporibus, alii prorsus sine capitibus, alii capitibus alienis; alii trunci sine brachiis, sine tibiis, sine cruribus; alii ossibus solis coherentes, prorsus sine ullis carnibus, quales ferè imagines mortis pingi solent. Similia alia complura nata sunt e porcis, et equibus, è vaccis è gallinis. Messis hoc tempore apud nos Angustius quidem provenit, ita tamen ut non possimus multum conqueri. Sarisberiae, 14 Augusti 1562.

Tuus in Christo,

Jo. Juellus Anglus.

INSCRIPTIO.

Ornatissimo Viro, Domino Henrico Bullingero summo Pastori Ecclesiæ Tigurinæ Domino suo Colendissimo.
Tiguri.

LXXIV.—*An Extract out of the Journal of the Lower-House of Convocation.*

[Ex MSS. Gul. Petyt in the Inner-Temple.]

Acta in Inferiori Domo Convocationis, Die Sabbati Decimo Tertio Die Februarii, Anno 1562.

DICTO Die Sabbati Decimo Tertio Die Februarii, in Inferiori Domo Convocationis Cleri Provinciæ Cant' post meridiem hora constituta convenerunt frequentes Dominus Proloquutor cum cæt. infra nominatis ubi post Divini numinis implorationem Legebantur quidem Articuli approbandi vel reprobandi a cætu quorum Articulorum tenor talis est.

1. That all the Sundays of the Year, and Principal Feast of Christ, be kept Holy-Days, and other Holy-Days to be abrogate.

2. That in all Parish Churches, the Minister in Common-Prayer, turn his Face towards the People, and there distinctly read the Divine Service appointed, where all the People assembled may hear and be edified.

3. That in Ministering the Sacrament of Baptisme, the Ceremonie of making of the Crosse in the Child's Forehead, may be omitted, as tending to Superstition.

4. That for as much as divers Communicants are not habile to Kneel during the Time of the Communion, for Age, Sicknes, and sundry other Infirmities; and some also Superstitiously both Kneel, and Knock, that the Order of Kneeling may be left to the Discretion of the Ordinarie, within his Jurisdiction.

5. That it be sufficient for the Minister, in time of Saying of Divine Service, and Ministering of the Sacraments, to use a Surplice: And that no Minister say Service, or minister the Sacraments, but in a comely Garment, or Habit.

6. That the Use of Organs be removed.

Unde orta fuit superiorum, proband' vel reproband' Disceptatio, multis affirmantibus eosdem à se probari, ac multis affirmantibus illos à se non probari; multisque aliis volentibus, ut eorum Probatio, vel Reprobatio, referatur ad Reverendissimos Dominos, Archiepiscopum et Prelatos, plurimis item protestantibus, se nolle ullo modo consentire, ut aliqua contenta in his Articulis approbentur; quatenus ulla ex parte dissentiant Libro Divini et Communis Servicij, jam Authoritate Senatusconsulti publicè in hoc Regno suscepto; neque velle, ut aliqua Immutatio fiat contra Ordines, Regulas, Ritus, ac cæteras Dispositiones in eo Libro contentas.

Tandem inceptæ fuerunt publicæ Disputationes fieri à nonnullis doctis Viris ejusdem Domus, super Approbatione, vel Reprobatione dicti Quarti Articuli: Ac tandem placuit Discessionem, sive Divisionem fieri Votorum, sive Suffragiorum singulorum; quæ mox subsequuta fuit: Atque numeratis Personis pro parte Articulos approbante, fuerunt Personæ 43; pro parte verò illos non approbante, neque aliquam Immutationem contra dictum Librum Publici Servicij jam suscepti, fieri petente fuerunt Personæ 35.

Ac deinde, recitatis singulorum Votis, sive Suffragiis, prompta sunt quemadmodum in sequenti folio liquet et apparet.

DISPUTATORES.

Decanus Wygorn'	Mr. Laur. Neuell.
Mr. Byckley.	Mr. Talphill.
Archid' Covent'	Mr. Crowley.
Mr. Nebynson.	Mr. Tremain.
Mr. Pullen.	Mr. Hewet.
Mr. Cotterell.	Decanus Eliens'
Mr. Joh. Waker.	

Pro parte Articulos prædictos approbante, fuerunt omnes subscripti; Viz.

D. Proloquutor, Decanus S. Pauli	Decan' Heref. Mr. Soreby
----------------------------------	-----------------------------

Mr. Leaver	Mr. Bradbriger
Mr. Peder	Mr. Hyll
Mr. Watte	3 Decan' Oxon.
Decan' Lychef.	Mr. Savage
Mr. Spenser	Mr. Pullan
Mr. Beysley	Mr. Wilson
Mr. Nebinson	Mr. Burton 2
Mr. Bowier	Mr. Heamond
Mr. Ebden	Mr. Weyborn
Mr. Longlonde	Mr. Day
Mr. Tho. Lancaster	Mr. Rever
Mr. Ed. Weston 2	Mr. Roberts 5
Mr. Wysdon	Mr. Calphill 3
Mr. Sall 2	Mr. Godwyn 2
Mr. Joh. Walker 2	Mr. Pratt
Mr. Becon	Mr. Trenun 2
Mr. Proctor 2	Mr. Leaton
Mr. Cockerell	Mr. Kemper
Mr. Todd, Archid' Bed. 2	Mr. Ronayer
Mr. Crouley	Mr. Abis

Persons 43. Voices 58.

Pro parte Articulos non approbante, ac protestante ut supra, sunt subscripti; Viz.

Decan' West. 2	Mr. Cheston
Mr. Coterell 4	Mr. Chandelor
Mr. Latymer 3	Mr. Bonder
Decan' Elien.	Mr. Just. Lancaster
Mr. Heuwette 3	Mr. Pondde
Mr. Ric. Walker 2	Mr. Constantyne
Mr. Warner	Mr. Calberley
Mr. Tho. Whyte	Mr. Nich. Smith
Mr. Knouall 2	Mr. Watson
Mr. Jo. Prise	Mr. Walter Jones 3
Mr. Bolte 2	Mr. Garth 3
Mr. Hughes 3	Mr. Turnebull
Mr. Brigewater 2	Mr. Robynson
Mr. Lougher 3	Mr. Bell
Mr. Pierson	Mr. Ithel
Mr. Merick	Mr. Byckley
Mr. Luson	Mr. Hugh Morgan 3
Mr. Greensell 3	

Persons 35. Voices 59.

LXXV.—*Bishop Horn's Letter to Gualter, concerning the Controversy about the Habits of the Clergy.*

[Ex MSS. Tigur.]

Robertus Hornus Gualtero.

LITERAS tuas, mi Gualtere primas, quam amanter et jucundè acceperim, vel hinc existimare debes, quòd de Tigurinæ Reipublicæ Statu, in cujus Fide ac Liberalitate exul collocatus fueram, tum de tui reliquorumque amicissimorum, et de me optimè meritum valetudine cognoscebam. Accedebat tua in Johannis Evangelium Lucubratio; scribendi, ut tu ais, Occasio, quam ita probo, ut ad veram Scripturarum Scientiam et Pietatem conferre multum judicem, et non solum à Tyronibus, quibus tu potissimum studes, sed ab ipsis Professoribus legendam existimem. In Fœdere Gallico et Helvetico, perspicatam Tigurinam probo, quæ astutias Gallicas, Religionis prætextu adumbratas, olfecit et pate-

fecit. Bernenses etiam Vicinos vestros spero, suasu vestro ab inhonesto fœdere assensum cohibituos. De Peste, quæ Regionem Tigurinam invasit, opinionem habeo, quod impiorum causa etiam ipsi pij affliguntur. Quâ percussus Pater Bullingerus, quod periculum evasit, debemus putare eum qui duriora Tempora sustulit, fœlicioribus esse à Domino reservatum. Tuam domum à contagione tutam, divinæ Clementiæ quæ laboribus tuis voluit otium, ascribo. Res nostræ ita se habent, quod ut vos vicinas Gallicas, sic nos intestinas Papisticas timemus Insidias. Primates Papistici in publicis custodiis, reliqui exilium affectantes, scriptis quibusdam in vulgus disseminatis, sese in gratiam, nos in odium vocant. Ansam minutam sanè et ejusmodi nacti. Controversia nuper de quadratis Pileis et Superpelliciis, inter nos orta, exclamâ-runt Papistæ, non esse quam profitemur, unanimem in Religione Fidem; sed variis nos opinionibus duci, nec in una sententia stare posse. Auxit hanc Calumniam publicum Senatus nostri Decretum, de profliganda Papistica impietate, ante nostram Restitutionem sancitum; quo sublata reliqua fece, usus Pileorum quadratorum et Superpelliciorum Ministris remanebat. Ita tamen ut superstitionis opinione careret, quod disertis Decreti verbis cavetur. Tolli hoc Decretum non potest; nisi omnium Regni Ordinum, quorum conspiratione atque consensu, nobis penes, quos tunc non fuit sancienti vel abrogandi Auctoritas, Pileis et Superpelliciis uti, vel aliis locum dare injunctum est. Usi his sumus, ne munera Christiana, per nos deserta, occuparent adversarii. Sed cum jam hæc Res in magnam Contentionem inter nostros deveniret, noster Grex pusillus etiam in duas abierit partes; altera, ob illud Decretum deserendum Ministerium, altera non deserendum putet. Peto abs te, mi Gualtere, quod de hac Controversia, quæ nos unâ vexat, senseris ut quam primo tempore scribas. Speramus certè proximis comitiis, illam Decreti partem abrogaturos. Sed si id obtineri non poterit, quoniam magna ope clam nituntur Papistæ, Ministerio nihilominus divino adhærendum esse judico; ne deserto eo, ac à nobis ea conditione repudiato, sese insinuarent. Quæ de re, Sententiam, mi Gualtere, expecto tuam; An hæc, quæ sic facimus, salva Conscientia facere possimus. De vestra etiam Ecclesia ita sum sollicitus, ut quoniam multos fideles Ministros ex peste interissi suspicor, per tuas Literas scire vellem eorum Nomina qui jam supersunt. Dominus Ihesus, magnus Gregis sui Custos, Vos, et Universam suam Ecclesiam custodiat. In eodem vale. Datum è Fernomiano Castro, 16 Calendis Augusti 1565.

Tuus in Christo,
Rob. Winton.

INSCRIPTIO.

Ornatissimo Theologo, Domino Gualtero,
Tigurinæ Ecclesiæ Ministro Dignissimo.

LXXVI.—*Bullinger's Letter to Bishop Horne, concerning that Question.*

[Ex MSS. Tigur.]

Bullingerus Horno, de Re Vestiaria.

(Eadem iterum recurrit, aliâ Manu.)

Reverendissimo Patri in Christo, Domino Roberto Horno, Episcopo Wintoniensi (in Angliâ) Vigilantissimo; Domino suo plurimum Observando, Salutem.

Quæ de Controversia de Vestitu Ministrorum, inter vos exorta, scribis, Reverende in Christo Pater, prius etiam ex Johannis Abeli, communis nostri Amici, Literis intellexeram, quibus nuper respondi. Doluit mihi vehementer, et adhuc dolet, hanc occasionem adversariis datam esse, quâ inter se committerentur, qui apud vos puriorem Veritatis Doctrinam prædicant. De Causa verò non libenter pronuntio, cum illius Circumstantias omnes fortassis non norim. Ne tamen abs te, et aliis amicis requisitus, officio deesse videar; hic repetere volui, quæ nuper in literis ad Abetum datis comprehendi. Probo Zelum eorum, qui Religionem ab omnibus sordibus Papisticis repurgatam volunt. Scio enim illud Propheta, quo Deus monet, ut scortationes à facie simul et uberibus removeamus. Interim vestram quoque probo Prudentiam, qui, ob vestitum, Ecclesias non putatis deserendas. Etenim cum finis ministerii sit ædificatio et conservatio Ecclesiæ, magna circumspectione nobis opus est, ne ab hoc declinemus; dum causam per se bonam et sanctam defendimus. Nec modo videndum est qualis jam sit Ecclesiæ conditio, quam deserere statuimus, sed quæ, futura sit nobis ab illa digressio. Si meliorem fore certum est, abire licet. Sin verò deteriorem fore, non aut malis atque insidis operariis locum demus. At quantum ego conjicere possum, hoc unum quærunt adversarii vestri communes, ut vobis ejectis, ut Papistas vel ab his non multum diversos Lutheranos Doctores et antistes surrogent. Quod si fiat, non modo Ecclesiasticus ordo omnis turbabitur et crescet Cæremoniæ Ineptissimarum numerus, verum etiam Idola reducentur (quæ à Lutheranis defendi scimus) ἀρτολατρεία circa Sacram Domini cænam instaurabitur, privata absolutio et sub hac confessio auricularis paulatim subrepet, et infinita alia fient, quæ et Publicè turbas dabunt, et privatim multos pios in periculum adducent. Nam non dubito vas in vestro ministerio eo usque profecisse ut plurimos habeatis in toto Regno nobiles, cives, agricolas, omnis denique ordinis et loci Homines, qui de Religione optimè sentiant, et Doctrinam omnem abominantur, quæ superstitionibus et idololatriæ fenestras aperit, et quibus intolerabile erit Tyrannidem in Ecclesia denuò stabiliri, quæ Populi infelicis conscientias gravet. Hi certè, si vos ab Ecclesiæ gubernaculis discedatis, adversariorum libidini subjicientur, qui examina et inquisitiones cum publicas tum privatas adversus

eos instituent, hæreseos et seditionis accusabunt, et per hos totam causam Religionis, Reginae Serenissimæ et totius regni proceribus suspectam atque invisam reddent. Horum ergo artibus et improbitatis prudenter occurrendum fuerit, ne illis sponte demus, quod jam annis aliquot magno studio et labore quaesiverunt. Quod si quis me rogat, an ergo eos probem, qui decreta ejusmodi ut primi fecerunt, vel nunc observata volunt, quibus sordes Papisticae salventur? Ingenuè et libere respondeo, illos mihi non placere. Nam aut imprudenter nimis agunt, si ex nostrorum numero sunt: Aut malo dolo Ecclesiarum Libertati insidias struunt. Etsi feces istas tanquam ad Dei cultum et conscientiarum animarumque salutem necessarias vobis obtruderent, quidvis potius ferendum esse judicarem, quam ut Ecclesias pium Populum ab ingenua fidei professione abstrahi per illos pateremini. Sed cum in decreto illo disertis verbis (ut tu scribis) cautum sit, quadratos pileos cum superpelliceis absque omni superstitionis opinione retineri debere, simul vestris quoque Conscientiis cautum esse puto. Licebit enim vobis, ni fallor, facti vestri rationem reddere, superstitionis opinionem ex omnium animis remove et protestatione uti, quæ scandalum omne è medio auferat. Interea Serenissima Regina et Illustrissimi Proceres Regni edoceantur, moveantur et excitentur, ne Reformationem tanta cum laude et magna cum totius orbis admiratione institutem, fecibus et sordibus ejusmodi inficiant atque polluant, neve vicinis Ecclesiis Scoticis et Gallicis aliquam præbeant dissensionis suspicionem. Scio à quibusdam quaestiones moveri multas de regum et magistratus autoritate, an quid hujus ille in Ecclesia statuere, et an horum decretis ministri obedire debeant? At ego Disputationes illas in hac Causa non ita necessarias puto, cum (ut modo dixi) superstitionis opinio per ipsius decreti verba excludatur. Et cavendum est, ne coram populo de magistratus autoritate disputando, alicujus turba auctores, simus. In comitiis verò Regni Publicis, ista tractari debent legitime, et qui per occasionem privatim Regnam et Princeps Officii admonere possunt, ii suis partibus minime deesse debent. Hac Reverende in Christo pater, habui quæ nunc scriberem, quia meam in hac Causa sententiam audire cupiebas. Nolim ego alicujus Conscientiam gravare, sed cavendum puto nedum nobis aut existimationi nostræ privatim consulimus, Ecclesias totas in gravius aliquod periculum adducamus. Et meam hanc sententiam à Pauli mente non dissentire puto, qui omnia omnibus fieri solitus fuit, ut quæ plurimos lucrifaceret: Et qui Timotheum circumcidere voluit, ne Judæos illius loci à Religione Christiana alienaret, et illius ministerio commodius uti posset: Qui tamen alibi nihil prorsus dandum esse putavit iis, qui in circumcisione salutis meritum collocabant. Sed non errabant in ejusmodi controversiis, quotquot ædificationem Ecclesiæ

suorum consiliorum atque actionum scopum atque finem constituerint. De rebus nostris non est quod scribam. In anni superioris luce ita nobis prospexit Dominus, ut neminem ex ministrorum numero amiserimus. In agro unus et alter obiit. Velitatur nunc et nonnihil pestis in Urbe nostra, sed non sævitura videtur. Sumus in manu Domini, ejus voluntas fiat. Ad vigessimum Novembris Electorum Principum conventus erit Wormatiæ in quo de pace per Germaniam constituenda deliberabitur et quædam de Episcopis et eorum Reformatione tractabuntur quæ maximi momenti erunt. Deus optimus maximus suo Spiritu omnium mentes et Consilia regat ad sui nominis gloriam et Ecclesiæ incolumitatem. Uxorem tuam honestissimam matronam, mea plurimum salvere jubet. Vale Pater in Christo Reverende. Tiguri 3 Novembris, Anno 1565.

Quæ Stampii Manu hoc Loco
Scripta, P. 135.

LXXVII.—*Bullinger's Answer to Humphreys and Sampson on the same Subject.*

Ornatissimis D. Laurentio Humfredo, et D. Thomæ Sampsoni, Anglis, Dominis meis et Fratribus in Christo.

Dominus Jesus benedicat vobis, Viri Ornatissimi et Fratres Charissimi, ac servet vos ab omni malo. Accepi literas vestras, ex quibus intellexi te lamentari, conqueri, quod mea responsio data ad tuam quaestionem in via videtur amissa. Ego verò, mi Fratere tunc non vidi, neque nunc video, quorsum oportuerit copiosiores scribere Literas. Tu enim rogabas tunc duntaxat, quæ esset mea de re vestitaria, de qua contenditur in Anglia, sententia? Ad hanc quaestionem brevibus tibi respondendum putavi, nam brevibus meam Sententiam dicere potui; dum sciebam beatæ memoriæ D. Pet. Martyrem et Oxoniæ et hic eandem quaestionem tractavisse sepius et fusius, quibus quod adjicerem non habebam. Memini verò in Literis ad te Sampsonem Fratrem datis, meam quidem Sententiam factam tum quidem fuisse mentionem, et ut iterum uno et altero verbo quod sentio dicam: Nunquam probaverim, si vestrum jubeamini exequi Ministerium, ad aram Crucifixi imagine oneratam magis quam ornatam, et in veste Missatica hoc est in alba et in Copa quæ à tergo quoque ostentet Crucifixi imaginem. Attamen ex Literis allatis ex Anglia intelligo, nulla nunc est de ejusmodi vestitu contentio, sed quaestio est, an liceat Ministris Evangelicis portare pileum rotundum vel quadratum et vestem albam, quam vocant superpellicium, qua Minister ornatus, à vulgo discernatur? Et an oporteat Ministerium vel stationem sacram citius relinquere, quam hujusmodi uti vestibus? Respondi ad hanc quaestionem præteritis nundinis Reverendo Viro D. Rob. Horn. Vintoniensi Episcopo et quidem brevibus repetens verba D. Martyris. Scripserat

eidem paulò ante Symmysta et affinis meus charissimus D. Rod. Gualtherus. Cujus exemplum hisce inclusum ad vos et ad alios Fratres nostros mitto. Ergo si nos audire vultis, nostrumque judicium de re vestitaria expetitis, sicut ultimis vestris ad me Literis significabatis, en habetis in illa Epistola meum judicium. Cui si acquiescere non potestis, dolemus sanè quàm vehementissimè, et cum nullum aliud nobis amplius supersit Consilium, Dominum, qui in omnibus et semper respiciendus est, ex animo et incessanter oramus, ut ipse sua gratia atque potentia rebus succurret afflictis.

Quæstiones tu Humanissimè Frater, proposuisti, plures verò ejusdem Argumenti Sampsonus contexit. Licet verò pro mea simplici ruditate nunquam probaverim vel in tot distrahi quæstiones et nodis injectis in præcationibus, quæ alioqui simpliciores per se, brevibus et satis perspicuè expediri potuerant, aliquid tamen annotabo ad singulas, ut hac quoque in re vobis Dominis meis observandis et Fratribus charissimis, quantum per meam possum infantiam attamen retusam magis quàm acutam, inserviam. Vos autem oro, ut benignè hæc à me pro vestro amantissimo accipiat et de his animo judicetis purgato affectibus atque tranquillo. A contentionibus abhorreo prorsus, et nihil magis supplex peto à Domino, quàm ut ab Ecclesia amoveat contentiones, quæ ab initio et semper plurimum nocuere veræ Pietati et Ecclesiam pacatam et florentem lacerarunt.

Cùm quæritur, an debeant Ecclesiasticis Ieges præscribi vestitiarum, ut iis distinguantur à Laicis? Respondeo ambiguitatem esse in verbo debere. Si enim accipiat pro merito et quod ad salutem pertineat acquirendam, non arbitror hoc velle vel ipsos Legum Auctores. Si verò dicatur posse hoc fieri decori, ornatuque vel dignitatis et ordinis gratia, ut sit similis quædam observantia, aut tale quid intelligatur, quale illud est, quod Apostolus vult, Episcopum vel Ministrum Ecclesiæ *κόσμιον*, compositum inquam vel ornatum esse, non video, quid peccet, qui veste hujusmodi induitur, aut qui hujusmodi veste uti jubet.

2. An Cereemonialis cultus Levitici Sacerdotii sit revocandus in Ecclesiam? Respondeo. Si pileus et vestis non indecora Ministro qui Superstitione caret jubeatur usurpari à Ministro, nemo sanè dixerit verè Judaismum revocari: Preterea repeto hic, quod ad hanc Quæstionem video respondisse D. Martyrem, qui cum ostendisset Sacramenta veteris legis fuisse abolita quæ nemo debeat reducere in Ecclesiam Christi, quæ habeat Baptisma et cenam Sacram, subjecit: Fuerunt nihilominus in lege Levitica Actiones aliquot ita comparatæ, ut propriè Sacramenta dici non possent: Faciebunt nostræ ad decorem et ordinem et aliquam commoditatem, quæ ut lumini naturæ congrua et ad nostram aliquam utilitatem conducentia ego et revocari, et retineri posse judico. Quis non videt Apostolos pro pane et convictu credentium faciliori man-

dasse gentibus, ut à Sanguine et prefocato abstererent? Erant hæc citra controversiam Legalia et Levitica. Decimas quoque hodie multis in locis Institutas esse ad alendos Ministros, nemo nostrum ignorat. Psalmos et Hymnos cani in sacris cætibus manifestum est, quod Levitæ quoque usurparunt. Utque hoc non omittam. Dies habemus fastos in memoriam Dominicæ Resurrectionis et alia: An verò illa omnia erunt abolenda quia sunt vestigia legis Antiquæ? Vides ergo non omnia Levitica sic esse antiquata, ut quædam ex iis usurpari non possint: Hæc ille.

3. An vestitum cum Papistis communicare liceat? Resp. Nondum constat Papam discrimen vestium induxisse in Ecclesiam, imò discrimen vestium constat Papa esse longè vetustius. Nec video, cur non liceat vestitu non superstitioso sed politiore et composito, communicare cum Papistis. Si nulla re cum illis communicare liceret, oporteret et templa omnia deserere, nulla accipere stipendia, non uti Baptismo, non recitare Symbolum Apostolorum et Nicænum, adeoque; abjicere orationem Dominicam. Neque vos mutuatis ab eis ullas ceremonias. Res vestitaria ab initio Reformationis nunquam fuit abolita, et retinetur adhuc non lege Papistica, sed vi edicti Regii, ut res media et politica.

4. Ita sanè, si ut in civili utamini Pileo aut Veste peculiari, non hoc redolet Judaismum, neque Monachismum; nam hi volunt videri à civili vita separati, et constituunt meritum in peculiari sua Veste Sic Eustathius, Sebastia Episcopus, damnatus est, non simpliciter propter peculiarem Vestem, sed quòd in Veste Religionem constitueret. Noti sunt Gangrens. Conc. Canones, Laodicensi, et VI. Synodi. Quod si ex plebe nonnulli sunt persuasi, redolere hoc Papismum, Judaismum et Monachismum, admonentur, et rectè de tuis instruantur. Quod si importunis quorundam clamoribus, hac de re ad vulgus profusus, multi inquieti redduntur, videant qui hoc faciunt, ne graviora sibi onera imponant, Regiamque Majestatem irritent, denique multos fideles Ministros in discrimen adducant, ex quo vix emergere queant.

5. An qui Libertate sua hactenus acquirerunt, vi Regii Edicti, hac Servitute, implicare se et Ecclesiam salva Conscientia possint? Respondeo; Cavendum ego censeo, ne odiosus disputetur clametur et contendatur de re vestitaria, atque importunitate hac detur occasio Regiæ Majestati, ut liberum amplius illis non relinquat, qui libertate hactenus usi sunt; sed clamoribus non necessariis irritata, mandet sumere vestes illas Ecclesiasticas, vel cedere statione sua, Mirum sanè mihi videtur (meam sententiam, viri Ornatissimi, et fratres Charissimi, dixerim) quod vobis persuadeatis, salva conscientia vos et Ecclesias servituti vestitiarum subicere non posse, et non potius expenditis si in re politica et indifferenti uti nolitis et perpetuè contendatis odiosius, cujusmodi servituti et vos et Evangelicos subiciatis, qui statione vestra

cedentes, lupis expositis Ecclesias, aut saltem parum idoneis doctoribus, qui non æquæ ac vos ad docendum populum sunt instructi. An verò Ecclesias in libertatem asseruistis, quando occasionem datis, Ecclesiam pluribus etiam gravioribus quoque oneribus opprimendi? Num ignoratis, quod multi quærant, quomodo erga Evangelicam prædicationem sitis affecti et quales vobis successuri sint, quid de illis sperandum sit?

6. An Vestitus Clericalis res sit indifferens? Videtur sanè res indifferens, cum sit civilis; Decoris, Ornatus, Ordinisque habeat rationem, in quo Cultus non constituitur.

Hæc, brevibus, ad tuas volui respondere, Doctissime et Dilectissime mi Frater Laurenti. Jam venio etiam ad D. Sampsonis nostri Quæstiones; in quibus exponendis, fortè ero brevior.

1. An Vestitus peculiaris, à Laicis distinctus, Ministris Ecclesiæ unquam fuerit constitutus; et an hodie, in Reformata Ecclesia, debeat constitui? Respondeo: In veteri Ecclesia, fuisse peculiarem Presbyterorum Vestitum, apparet ex Historiâ Ecclesiasticâ Theodoretî, Lib. II. c. 27. et Socratis, Lib. IV. c. 22. Pallio in sacris usos esse Ministros, nemo ignorat, qui veterum Monumenta obiter inspexit. Ideò antea admonui, diversitatem Indumentorum non habere suam originem à Papa. Eusebius rectè testatur, ex vetustissimis Scripturibus, Johannem Apostolum Ephesi Petalum, seu Laminam gestasse Pontificalem in Capite: Et de Cypriano Martyre testatur Pontius Diaconus, quòd cum jugulum carnifici præbere vellet, ei priùs birrum dedisse, Diacono verò dalmaticam, atque sic ipsum in lineis stetisse indutum. Præterea, Vestis candida Ministrorum meminit Chrysostomus: Ac certum est, Christianos, cum à Gentilismo ad Ecclesiam converterentur, pro Toga induisse Pallium. Ob quam rem, cum ab infidelibus irriderentur, Tertullianus Librum de Pallio conscripsit eruditissimum. Alia hujusmodi plura proferre possem, nisi hæc sufficerent. Mallem quidem nihil invitis injici Ministris, et eos ea uti posse consuetudine qua Apostoli. Sed cum Regia Majestas Pileum tantummodò et candidam injicit Vestem, in qua Cultum (quod sæpe jam repetitum est) non constituit; eademque res apud veteres, dum meliores adhuc essent res Ecclesiæ, usurpatæ sint absque superstitione et culpa; optarem, bonos Ministros in his, non ut in prora et puppi, quemadmodum dicitur, totum constituere Religionis profectum: Sed dare aliquid temporis, et de re indifferenti non odiosius altercari, sed modestè indicare, hæc quidem ferri posse, sed proficiendum cum tempore. Propiores enim esse Apostolicæ simplicitati, qui discrimina illa ignorent, aut non urgeant, interim tamen à Disciplina in amictu non sunt alieni.

2, 3. An Vestium Præscriptio conveniat cum Christiana Libertate? Resp. Res indifferentes admittere aliquam Præscriptionem, adeoque Coactionem, ut sic dicam, quoad

usum et non quoad virtutem; ut aliquid scilicet, quod natura sit indifferens, ut nimirum Conscientiæ obtrudatur, et ita animis injiciatur Religio. Tempora certè et Loca sacrorum, Cætuum, certè habentur inter indifferentia; et tunc si hic nulla sit Præscriptio, quanta obsecro confusio conturbatioque oriretur?

4. An ullæ Ceremoniæ novæ, præter expressum præscriptum Verbi Dei, cumulari possint? Resp. Me non probare, si novæ cumulantur Ceremoniæ: Sed aliquas institui posse non negârim, modò in eis non statuatur Dei Cultus, sed instituantur propter Ordinem et Disciplinam. Christus ipse Encæniorum Ceremoniam, vel Festum servavit, nec tamen lege præceptum legitimus hoc Festum. In summa, Propositionum, vel Quæstionum de re vestitaria, potior pars de eo disputat, an de Vestibus Leges in Ecclesia condi vel debeant, vel possint? Ac Quæstionem revocat ad genus. Quidnam, videlicet, de Ceremoniis statuere liceat? Ad has Propositiones paucis respondeo: Me quidem malle nullas Ceremonias, nisi rarissimas, obtrudi Ecclesiæ: Interim fateor, non posse statim Leges de his, fortè non adeo necessarias, aliquando etiam inutiles, damnari impietatis, turbasque et schisma excitare in Ecclesia, quando (videlicet) superstitione carent, et res sunt sua natura indifferentes.

5, 6. An Ritus Judæorum antiquatos revocare, Religioniq; Idololatrarum propriè dicatos, in usus Reformatarum Ecclesiarum liceat transferre? De hac Quæstione antea respondi, ubi disserui de Leviticis Ritibus. Nolim verò Ritus idololatricos, non repurgatos ab Erroribus, transferri in Ecclesias Reformatas. Rursus verò et ex adverso quæri potuerat; An recepti Ritus, remota Superstitione, propter Disciplinam et Ordinem, retineri sine peccato non possint?

7. An Conformatio in Ceremoniis necessariò sit exigenda? Respondeo, Conformationem in Ceremoniis, in omnibus Ecclesiis fortè non esse necessariam. Interim, si præcipiatur res non necessaria, rursus tamen non impia, ob eam Ecclesia non videtur deserenda. Non fuit in Ritibus Conformitas in omnibus, in Ecclesiis vetustioribus: Quæ tamen conformibus utebantur Ritibus, eas non vituperabant Conformitate carentes. Facile autem credo, Viros prudentes atque politicos, Conformationem Rituum urgere, quòd existiment hanc facere ad Concordiam, et quòd una sit Ecclesia totius Angliæ; in qua re, si nihil impij videatur, non video, quomodo ejusmodi non malis institutis vos hostiliter objiciatis?

8. An Ceremoniæ, cum aperto scandalo conjunctæ, retineri possint? Respondeo, Scandalum vitari oportere. Videndum interim, ne sub scandalo nostras Affectiones contegamus: Non ignoratis aliud quidem datum, aliud verò acceptum, et ultrò accersitum esse scandalum. Non disputo nunc, An Vos, sine grandi scandalo dato, deserere possitis Ecclesias, pro quibus Christus mortuus est, propter rem indifferentem.

9. An ullæ Constitutiones ferendæ in Ecclesia, quæ natura sua impiæ quidem non sunt, sed tamen ad Ædificationem nihil faciunt? Resp. Si Constitutiones impietate carent, quas vobis imponere vult Regia Majestas, ferendæ sunt potius, quàm deserendæ Ecclesiæ. Si enim Ædificatio Ecclesiæ hac in re potissimum est spectanda; deserendo certè Ecclesiam, plus destruxerimus Ecclesiam, quàm Vestes induendo. Et ubi abest Impietas, nec læditur Conscientia, ibi cedendum non est, licet aliqua imponatur Servitus. Interim verò quæri rursus poterat, An sub Servitutum justè referamus rem vestiarum; quatenus facit ad Decorem et Ordinem?

10. An in Reformatis Ecclesiis à Principe præscribendum in Ceremoniis, sine voluntate et libero consensu Ecclesiasticorum? Resp. Si Voluntas Ecclesiasticorum semper sit expectanda Principi, nunquam fortè sapientissimi et piissimi Reges, Asa, Ezechias, Josaphat et Josias, alique Principes boni, Levitas et Ministros Ecclesiarum redegebant in ordinem. Quamvis nolim prorsus excludi Episcopos à Consultationibus Ecclesiasticorum. Nolim rursus eam sibi potentiam vindicare, quam sibi usurpârunt contra Principes et Magistratus in Papatu. Nolim item tacere Episcopos, et consentire ad iniqua Principum instituta.

11, 12. Postremæ Quæstiones duæ propius ad rem ipsam accedunt: An consultius Ecclesiæ sic inservire; an propterea Ecclesiastico munere rejeci? Et, an boni Pastores, jure ob hujusmodi, Ceremonias neglectas à Ministerio advocari possint? Resp. Si in Ritibus nulla est Superstitio, nulla Impietas, urgentur tamen et imponuntur bonis Pastoribus, qui mallent illos sibi non imponi: Dabo sanè, et quidem ex abundanti, onus et servitutem ipsis imponi; sed non dabo ideo justissimis ex causis, Stationem vel Ministerium propterea esse deserendum, et locum cedendum lupis, ut antea dictum est, vel ineptioribus Ministris. Præsertim, cum maneat libera Prædicatio, ----- possit obtrudere servitus, et multa hujusmodi alia, &c.

Dixi quæ videbantur mihi dicenda de propositis Quæstionibus, non nescius alios pro sua eruditione, longè elegantius meliusque potuisse excussisse; sed quia ita voluistis, ut responderem, feci quod potui, liberum aliis relinquens de his et calamus et iudicium. Quod superest, nullius ego his Conscientiam urgere volo, examinanda propono; moneoque, ne quis in hac Controversia, ex φιλονικία, sibi faciat Conscientiam. Hortor item vos omnes, per Jesum Christum, Dominum meum, Ecclesiæ suæ Servatorem, Caput et Regem, ut probè quisque apud se expendat: Utra nam re plus edificât Ecclesiam Christi, si propter Ordinem et Decorem Vestibus utatur, ut re indifferenti, et hactenus ad concordiam utilitatemque Ecclesiasticam nonnihil facienti; an verò propter rem vestiarum deserere Ecclesiam, occupandam postea, si non à lupis manifestis, saltem à Ministris minus

idoneis et bonis? Dominus Jesus det vobis videre, sapere, et sequi quod facit ad Gloriam ejus, et Ecclesiæ Pacem et Salutem.

Valete in Domino, unâ cum omnibus fidelibus Ministris. Orabimus sedulò pro vobis Dominum, ut ea sentiat et faciat, quæ sancta sunt et salutaria. D. Gualtherus amicissimè vos salutât, et omnia fœlicia vobis precatur. Faciunt hoc ipsum reliqui etiam Ministri. Tiguri, Calendis Maij, Anno Domini MDLXVI.

Vester ex animo totus,

Heinrychus Bullingerus, Sen.

Tigurinæ Ecclesiæ Minister.

Admonitum te volo, chare mi Sampson, ne quid D. Bibliandri edas, nam quæ habetis excerptæ sunt ab Auditoribus ejus, et non sunt scripta à D. Bibliandro. Habent autem Hæredes ejus Commentaria, ejus manu scripta in Biblia, vel in vetus Testamentum. Indignissimè enim ferunt, si quid sub ejus nomine ederetur, quod ipse non scripsisset. Interim gratias ago humanitati tuæ, quòd de his nos fecisti certiores. Et Literæ tuæ 16 Febr. scriptæ, demùm mihi traditæ sunt 26 Aprilis.

LXXVIII.—*Humphreys and Sampson's Letter to Bullinger, insisting on the Question.*

[Ex MSS. Tigur.]

Laurentius Humfredus, et Thomas Sampson, Bullingerus.

Cum diligentia tua clarissimo Viro, in scribendo nobis probatur: Tum verò ex Literis illis quidem humanissimis incredibilis tuus ergo nos amor et Ecclesiæ nostræ singularis cura, et concordia ardentissimum studium apparent. Quæstiones aliquot misimus P. T. in quibus jus et quasi cardo totius Controversiæ sita esse videbatur. Quibus est à P. T. accurate responsum, nobis tamen quod bona cum venia tua dicimus, non est satisfactum plenè. Primò respondet P. T. Ministris præscribi posse leges Vestiarum ut iis colore et forma à Laicis distinguantur: Esse enim civilem observationem et Apostolum velle Episcopum esse κόσμον. Cum hæc quæstio de Ecclesiasticis Hominibus proposita sit et ad Ecclesiasticam politiam spectet: Quomodo habitus Ministrorum singularis et clericalis civilem rationem habere possit, non videmus. Ut Episcopum κόσμον esse debere fatemur; sic ad ornatum mentis non ad cultum corporis cum Ambrosio referimus. Et ut in vestitu honestatem dignitatem, gravitatem requiramus: Sic decorum ab hostibus Religionis nostræ peti negamus. Secundo respondes Hypotheticè, si pileus et vestis non indecorus Ministro, et quæ superstitione carent, jubeatur usurpari à Ministris Judaismum propterea non revocari. At qui esse potest vestis simplici Ministerio Christi conveniens, quæ Theatro et Pompæ Sacerdotii Papistici serviebat? Neque enim (quo nostri P. T. persuadent) pileus quadrus et vestitus externus solummodo exiguntur sed etiam sacras vestes in tem-

plo adhibentur, superpelliceum, seu alba chori vestis, et capa revocantur. Quæ Judæismi *μυμήματα* quædam esse et simulacra non modo Papistæ ipsi in suis Libris clamitant, sed P. T. non semel ex Innocentio docuit. D. Martyris præceptoris nostri colendissimi testimonio libenter subscribimus. Sed quæ ille affert exempla ad decorum et ordinem pertinent, hæc Ecclesiam deformant, *εὐραξίαν* perturbant, condecentiam omnem evertunt: Illa lumini naturæ congruunt; hæc prodigiosa et monstrosa sunt: Illa juxta Tertulliani regulam meras necessitates et utilitates habebant: Hæc inepta prorsus et supervacanea et inutilia sunt, nec ædificationi nec ulli bono usui conducentia sed verius ut ejus Martyris nostri verbis utamur, cultui, quem hodie quotquot pii sunt execrantur, splendide inservierunt. Vestium Ecclesiasticarum discrimen hodiè receptum Papisticum esse inventum ipsi Papistolæ Gloriantur, Othonis Constitutiones loquuntur, Liber Pontificalis ostendit, oculi et ora omnium comprobant. Usus Decimarum Stipendii, Baptismi, Symboli, et ante Papam natum divino instituto inolevit. Et cum Augustino quicquid in aliqua Hæresi Divinum ac Legitimum reperimus, id et approbamus et retinemus, non inficiamur. Hoc autem quia erroris illius ac dissensionis proprium est, veraciter cum eodem arguimus et certamus. Quod addis, rem vestariam ab initio reformationis non fuisse abolitam, in ea rursus vestri minimè vera retulerunt. Multis enim in locis Serenissimi Regis Edvardi VI. temporibus absque superpelliceo cæna D. pure celebrabatur: Et Copæ quæ tum lege abrogata est nunc Publico decreto restituta est. Hoc non est Papismus extirpare, sed denuo plantare, non in Pietate proficere sed deficere. Vestitum Sacerdotalem civilem esse ais: Monachismus, Papismus, Judaismus redolere negas. De superpelliceo quid blaterent Papistæ habitus Clericorum apud eos quanti fiat, et quo Religioni dicatus sit Prudentiam tuam ex libris eorum intelligere non dubitamus. Deinde Monachatum ac Papismus sapit illa ambitio et Pharisaica peculiaris, vestitus præscriptio; cui illi hodiè non minùs quam olim Morachi suæ cucullæ tribuunt. Neq; verò simul ac semel irripit sanctitatis et meriti opinio, sed paulatim et sensim irrepsit. Quod ne hic quoque fiat, quod veremur, idcirco non ab re cunctamur, et principiis obstare conamur. Cum Eustathio non facimus, qui in vestes religionem collocabat, imò his, qui singulares et religiosas vestes sui Sacerdotii indices superstitiose requirunt adversamur. Idem etiam de Canone Consilii Gangrensis et Laodiceæ et Synodi VI. dicendum, et libertate in qua hactenus stetimus, discedere servitutis auctoramentum quoddam esse judicamus. Neq; hic nos rimati sumus, non odiose contendimus, acerbæ contentiones semper fugimus, amicas consultationes querimus; lupis non cedimus, sed coacti et pulsati loco inviti et gementes discedimus. Fratres et Episcopos Domino suo stare et cadere permittimus, eandem erga nos

æquitatem at frustra petimus. In ritibus nihil est liberum; nec ad hoc nobis R. M. irritata est: Sed aliorum suasus ducta est: at nunc demum non quod Ecclesiæ expedit, sed quod aliquo modo licet, constituitur: et quod omnino impium non est, id sanum et salubre, id sacrosanctum, id ratum habeatur. Ceremonias et vestes sacerdotum, cum religionis testes, et professionis notæ sunt, non civiles esse: et ab hostibus omnium consensu mutuò corrogatæ, non decore haberi: et Anathemate divino notatæ et piis omnibus invisæ et malis ac infirmis admirabiles, sine quibus nec nos ministros esse, nec Sacramenta ritè administrari credunt, in rebus indifferentibus numerari nec possunt nec debent. Habebant Patres antiqui suas vestes, sed nec Episcoporum omnium proprias, nec à Laicis distinctas. Exemplum D. Joan. et Cypr. singularia sunt. Sisinus hæreticus erat, nec aut laudatus aut nobis imitandus proponitur. Pallium omnium erat Christianorum commune, ut Tertull. in illo libro refert, et T. P. alibi notavit. Chrysostomus candidæ vestis meninit, sed obiter: nec commendat sed reprehendit: et fuerit ne sacerdotum an aliorum Græcorum linea aut lanea alba an munda nondum constat. Certè ad populum Antiochenum ab eodem, et ab Hieronymo opponitur sordidæ et apud Blondum de pallio laneo fit mentio. Quare ex ambiguo nihil concludi potest. Vestium præscriptionem non congruere cum Christiana libertate Bucerus est testis, qui discrimina vestium propter præsentem abusum in Ecclesiis Anglicanis, propter pleniorum declarationem detestationis Antichristi, propter pleniorum professionem Libertatis Christianæ, propter tollendas inter fratres dissensiones omnino tollenda esse censuit. His enim verbis usus est in Epistola ad D. Alasco, qui totus noster fuit. Cedendum quidem est tempori sed ad tempus: sic ut progrediamur semper, regrediamur nunquam. Absit ut nos vel Schismata in Ecclesia altercando odiosius seramus vel fratribus hostiliter nos opponendo Camerinam moveamus: absit (optime Bull.) ut res natura indifferentes impietatis damnemus: Absit ut sub scandalo nostras affectiones contegamus, vel ex *φιλανεικία* conscientiam faciamus. Hæc sex et fermentum papisticum (nobis crede) omnis dissensionis est seminarium: Illud tolli et sempiternâ oblivione obrui ac sepeliri cupimus, ne ulla extent Antichristianæ superstitiones vestigia. In Papatu primatus et supercilium semper nobis displicuerunt: Et tyrannis in Ecclesia Libera placebit? Libera Synodus apud Christianos controversiarum nodos hactenus solvit: Cur nunc ad unius aut alterius arbitrium referentur omnia? Ubi hæc votorum et vocum regnat libertas, Ibi valet et viget veritas. Breviter sic habeto rectum, primum hæc nobis potissimum fidem facere, Auctoritatem Scripturarum, simplicitatem ministerij Christi, puritatem ecclesiarum primarum et optimarum quæ brevitatis studio commemorare supersedemus. Ex altera verò parte legem nullam, nullum decretum gene-

rale, vel Dei optimi maximi, vel repurgatæ alicujus ecclesiæ, vel universalis consilii (quæ August. regula est) legere nobis hactenus contigit vel audire. Præterea illud comperimus, hæc quæ adducta sunt hactenus, exempla particularia esse, et universale non confirmare. Ad hæc statuimus, non quicquid est licitum ullo modo, obtrudendum, sed quod Ecclesiam ædificat omni modo, esse introducendum; nec quod alicui licet, id statim licere omnibus. Doctrinam castam et incorruptam (Deo sit laus) habemus: in cultu, religionis parte non infima cur claudicabimus? cur mancum Christum potius, quam totum, quam purum ac perfectum recipimus? Cur à Papistis hostibus, et non à vobis fratribus reformationis exempla petimus? Eadem est nostrarum ecclesiarum confessio: eadem doctrinæ et fidei ratio: cur in ritibus et ceremoniis tanta dissimilitudo? tanta diversitas? Signatum idem: cur signa adeo variant ut dissimilia vestris, similia papisticis existant? Idem dux et Imperator Christus: cur in Ecclesiis nostris vexilla hostilia eriguntur? quæ si homines Dei si ullo zelo præditi essemus, jamdudum detestati et demoliti fuisset. Nos de Episcopis semper optimè sensimus: illorum fastum candidè interpretati sumus: cum nos olim crucem cum ipsis exosculantes et nunc eundem Christum prædicantes, idem jugem suavissimum una ferentes ferre non possunt? Cur in carceres conjiciunt? cur propter vestem persequuntur? Cur victu ac bonis spoliunt? Cur libris publicè traducant? Cur causam malam posteritati, edito scripto commendant? Verterunt etiam in idioma nostrum Schedulas aliquot D. Bucer, P. Martyri, et nunc tuas privatas ad nos Literas nobis invitis et insciis in Publicum emisissent. Unde dum suam causam agunt, suum honorem vendicant, nec Ecclesiæ nostræ, nec Fratibus suis, nec dignitati tuæ, nec seculo alteri consulunt. Quo Autem P. T. intelligat, non levem aut indicram, sed magni ponderis esse controversiam, Nec de pileo solum, aut superpelliceo certari, sed de re gravissima nos conqueri, Stipulas aliquot, et quisquilias Papisticæ Religionis mittimus, ex quibus facile, quæ est tua prudentia, reliqua conjicias: Et remedium aliquod, quæ est tua Pietas, primo quoque tempore excogites. Oramus autem, D. nostrum Jesum Christum, ut hos tumultus et turbas consopiat, gloriam suam asserat, operarios in vineam extrudat, quo Messis læta et uberrima proveniat. Teque oramus, ut Consilio Paterno, Scripto Publico, Literis Privatis Agas, Satagas, facias, efficias, ut vel hæc mala tollantur, vel boni Viri non dum persuasi tolerentur, ne quos Doctrinæ firmissimum Vinculum copulavit, Ceremonia Romana disjungat. Salutem dicas Gualtero, Symlero, Lavatero, Wolphio Dominis colendis, quibuscum si contuleris, et nobis et Ecclesiæ universæ gratissimum feceris. D. Jesus suo Tugurio, vestro Tyguro benedicat. Julij Anno 1566. Hæc paucis et raptim, et non tam respondendi, quam admonendi Causa, quæ in hanc Sententiam dici possent infinita

sunt. Tu nunc non quid fiat, aut fieri possit, sed quid fieri debeat pronuncia.

Tuæ Paternitatis Studiosissimus,
Laurentius Humfredus.
Tho. Samson.

INSCRIPTIO.

Domino Henrico Bullingero, Ecclesiæ
Tigurinæ: Ministro Fidelissimo, et
Doctissimo Domino in Christo nobis
Colendo.

LXXIX.—*A Paper of other things complained
of besides the Heads.*

[Ex MSS. Tigur.]

1. ALIQUOT Maculæ quæ in Ecclesia Anglicana adhuc hærent. In Præcibus publicis et si nihil impurum, est tamen Species aliqua Superstitutionis Papisticæ. Quod non modò in matutinis et vespertinis, sed in sacra etiam Cæna videre est.

2. Præter Musicæ sonos fractos et exquisitissimos, Organorum usus in Templis invalescit.

3. In Administratione Baptismi, Minister infantem alloquitur, ejus nomine sponsores, parente absente, de Fide, de Mundo, Carne, Diabolo deserendo respondent, Baptizatus cruce signatur.

4. Mulierculus etiam domi baptizandi potestas facta est.

5. In Cæna Dominica sacre vestes, nempe Capa et Superpelliceum adhibentur; communicantibus Genuflexio injungitur; pro pane communi, placentula Azima substituitur.

6. Extra Templum, et Ministris in universum singulis, vestes Papisticæ præscribuntur; et Episcopi suum lineum, rochetum vocant, gestant et utrique pileos quadros, lirippia, togas longas à Papistis muto sumptas circumferunt.

7. De nervo autem Religionis, Disciplina, quid dicemus? Nulla est, nec habet suam virgam Ecclesia nostra: Nulla Censura exercetur.

8. Conjugium Ministris Ecclesiæ, publicis Regni Legibus, concessum et sancitum non est; sed eorum Liberi, à nonnullis, pro spuris habentur.

9. Solennis Desponsatio fit, more ritumque Papistico, per Annulum.

10. Mulieres adhuc cum velo purificantur.

11. In regimine Ecclesiastico, multa Antichristianæ Ecclesiæ vestigia servantur. Ut enim olim Romæ, in foro Papæ, omnia fuerunt venalia; sic in Metropolitani Curia, eadem ferè omnia prostant: Pluralitates Sacerdotiorum, Licentia pro non residendo, pro non initiando Sacris, pro esu carnum diebus interdictis, et in quadragesima, quo etiam tempore, nisi dispensetur et numeretur, nuptias celebrare piaculum est.

12. Ministris Christi libera prædicandi potestas adempta est: Qui jam concionari nolunt, hi rituum innovationem suadere non debent, sed manus subscriptione Ceremonias omnes approbare coguntur.

13. Postremò, Articulus de spirituali manducatione, qui disertis verbis oppugnabat, et tollebat realem Præsentiam in Eucharistia, et manifestissimam continebat veritatis explanationem, Edvardi VI. temporibus excusus, nunc apud vos evulgatur mutilatus et truncatus.

Laur. Humfredus.

LXXX.—*Bullinger's Answer to their Letter, declining to enter further into the Dispute.*

[Ex MSS. Tigur.]

Præstantissimis Viris, D. Laurentio Humfredo, et D. Thomæ Sampsoni, Anglis, Dominis meis Colendis, et Fratribus Charissimis.

EPISTOLAM illam vestram, Domini colendi et Fratres charissimi, quâ meâ respondetis de re vestiariâ scriptâ, accepimus et legimus. Cujus quidem hæc summa est, Vobis per nostram nondum esse satisfactum. Prævidimus hoc futurum, Fratres: Ideoq; mox ab initio, si bene meministis, in Epistola mea hæc præmisimus verba. Ergo, si nos audire vultis, nostrumque Judicium de re vestiaria expenditis, sicut ultimis ad me Literis vestris significabatis, en habetis in illa (Gualtheri) Epistola meum judicium. Cui si acquiescere non potestis, dolemus sanè quam vehementissimè, et cum nullum aliud nobis supersit consilium, Dominum, qui in omnibus et semper respiciendus est, ex animo et incessanter oramus, ut ipse sua gratia atque potentia, rebus graviter afflictis, &c. His jam nihil ampliùs addere nec possumus, nec volumus. Respondere quidem ad vestra objecta possemus, sed nolumus ullam novis et nunquam terminandis Disputationibus, scriptis vel rixis dare occasionem. Toties scriptis Martyr beatæ Memoriam, cum adhuc viveret in Anglia, sed subinde aliæ atque aliæ suggerebantur, repetebanturque Quæstiones, ut videam ægre ullis verbis Scriptivæ satisfieri posse. Rogati à vobis fraterno amore suasimus, quod nobis coram Domino videbatur ecclesiæ fore fructuosum. Diximus nobis quidem videri utiliùs ad tempus uti istis vestibus et cum oviculis creditis manere, quàm rejectis illis pariter et ecclesias deserere. Ulterius progressi non sumus, neque ulla papistica sordes ac superstitiones probavimus: de quibus in illis disputationem ne suscepimus quidem, quippe ignari, quæ inter vos controverterentur, et de quibus nunc quoque scribitis. De re magni ponderis esse apud vos controversiam, nec de pileo solum aut Superpelliceo certari, sed de re gravissima vos conqueri. Licet quidem epistola illa nostra ad vos privatim de re vestiaria conscripta, insciis nobis à quibusdam sit edita, speramus tamen pios et prudentes viros, nostra, neque in comitiis neque extra comitiâ eò detorsuros, quasi videamur ea nunc approbare et restituere velle, quæ pij omnes libris nostris edocti, dudum nos reprobare norunt. Suasimus vobis, sicut et ante nos et una nobiscum D. Martyr, quod nobis quidem videbatur, pro hoc tempore Argumento vel re, recipiendam vobis, ceu honestum et utile. Hoc quia hactenus pla-

cere non potuit, committimus nos totum Deo Negotium, petimusq; ut nobis non sitis ingrati, sed nihilominus amici, pergentes amare nos, vestri amantes in Domino, quem ex Animo oramus ut ipse, qui Fidelis est Custos Ecclesiæ suæ, Dissidium hoc infelix, inter vos exortum, componat et Ecclesiæ suæ Tranquillitatem reddat. Memineritis Fratres, obsecramus, per Dominum Jesum, à Ministris Ecclesiarum non tantum requiri, ut sint fidelis Sermonis tenaces, sed ut simul sint prudentes domûs Dei dispensatores, rationem habentes familiæ, temporumque; et ut patienter, per Charitatem, plurima sustineant, concordiam veram in Domino foveant, deniq; per omnia Ecclesiam in pace conservent, nimiaq; sua vehementia, morositate aut importunitate, hominum quidem sed non prudenter volendo, non incommodent piis et pietati. Dominus Jesus concedat vobis Spiritum suum sanctum, et dirigat vos in viis suis. Valete Fratres

Datum Tiguri, 10 Septembr.

Anno Dom. 1566.

Heinrychus Bullingerus,
Suo et sui Gualtheri Nomine.

LXXXI.—*Bullinger and Gualter's Letter to the Earl of Bedford, pressing him to find a Temper in that Matter.*

[Ex MSS. Tigur.]

Illustrissimo Principi, Domino Francisco Russello, Comiti Bedfordiensi, &c.

CUM anno superiori intellexissemus apud vos, Illustrissime Princeps, contentionem aliquam de Habitu Ministrorum exortam esse, vehementer timebamus, ne ea ulterius progressa, aliquid majoris mali daret Ecclesiæ: Et ideò à viris piis et cordatis requisiti, consilium dedimus, quod tunc nobis tutum et pium videbatur. Monuimus enim Ecclesiarum Ministros, ne ob rem non adeò magni momenti ab Ecclesiis discederent, et eas lupis et superstitionis seductoribus vexandas relinquerent. At non fefellit nos gravioris periculi metus, quem nos tunc concepsisse diximus. Audimus enim, jam non de solo vestitu apud vos contendì, sed insuper multa alia obtendi piis Ministris; quæ merum Papatum fœderent, imò in Antichristi Schola primum fabricata sunt, et proinde salva pietate recipi aut dissimulari non possunt. Dolorem autem nobis non levem parit, quòd Epistolam quam privatim ad amicos pauculos ea de re dedimus, typis excusam esse fertur, et quod multi nostrum de re illa vestiaria judicium ad alia usque extendunt, quæ Controversa esse tunc nesciebamus, et quæ à nobis nunquam probari potuerunt. Et sanè justissimi doloris causa est, nostri nominis autoritate pios Fratres gravari, quibus consilium et consolationem afferre, potiùs quam molestiam exhibere studuimus. Magis tamen utimur scandali consideratione, quod inde exortum esse non dubitamus. Auget præterea tristitiam nostram infelix Ecclesiæ Anglicanæ conditio; quam cum semper amaverimus, non possumus non

sanguinariis Fidei purioris hostibus totis animis commoveri, quòd quæ vixdum liberata nonnil florere cæperat, nunc intestinis dissidiis labefactatur. Et quia de tua virtute, Illustrissime Princeps, nobis satis constat, et non pauca extant tuæ Pietatis argumenta, ad tuam Excellentiam Literas dandas esse putavimus, de qua pij quàm plurimi spem non mediocrem conceperunt. Rogamus autem ut apud Serenissimam Reginam, et in Comitibus (quæ brevi futura audimus) apud regni proceres, causam Ecclesiæ pro more tueri pergat, neque suum patrocinium piis Fratribus neget; qui etsi aliqua in re peccarunt, veniam tamen merentur, quando illos ferventi pietatis zelo commotos fuisse; constat et hoc unum quærere, ut Ecclesiam ab omnibus Papisticis sordibus repurgatam habeant. Neque illi modò nobis digni videntur, quos pij Principes propugnent; sed tota hæc causa ejusmodi est, ut qui in illa agenda studium et industriam adhibent, eo facto demùm testentur, se Principum nomine dignissimos esse. Dignatus est illustres viros eo honore Dominus, ut Ecclesiæ ejus nutritij dicantur, quæ sanè laus omnem hujus mundi gloriam atque dignitatem longe superat. Erunt autem fideles nutritij, si Ecclesiam non modò ex hostium manibus eripiant, verbi Prædicationem instaurent, et Sacramentorum usum legitimum restituant; verùm et caveant, ne quæ Christo adduci debet Sponsa incontaminata, ullo superstitionum fucò defœdetur, aut ullis Ritibus à simplicitate Christiana, alienis à fide sua suspectam reddat. Et notum est illud Hoseæ, qui Ecclesiam Israeliticam monebat, ut scortationes non ab uberibus modò, verùm et à facie removeret. Quare etiam atque etiam Excellentiam tuam rogamus, ut quod hactenus fecit, nunc inprimis facere pergat, et sua Autoritate apud Serenissimam Reginam et Regni Proceres efficere studeat, ne cum magna totius orbis admiratione instituta Ecclesiæ Anglicanæ Reformatio, novis sordibus et postliminio reductis infelicis Papatûs reliquiis, defœdetur. Nam si id fiat, non modo instantiæ nota multis in Regno vestro florentissimo inuretur, verùm etiam infirmi offendentur, et vicini Scotiæ, Galliæ et Flandriæ Ecclesiis, scandalum præbebitur sub cruce adhuc laborantibus, cujus pœnæ in autores ejus proculdubio redundabunt. Imò ex vobis exemplum sumant vicini veritatis Evangelicæ hostes; ut ipsi quoque in suis locis, liberiores verbi Dei cultum novis tyrannicæ superstitionis legibus circumscribant. Liberiùs hæc dicimus, Illustrissime Princeps, non quòd de tua pietate quicquam dubitemus, sed id partim tua humanitate incredibili freti faciamus, partim rei necessitate adducti tuæ Excellentiæ, et multis aliis de hac causa cogitandam materiam et occasionem amplio rem præbere cupimus. Precamur autem Deum optimum maximum, ut Ecclesiæ suæ miseratus, pacem illi restituat, et T. E. tuique similes Principes suo Spiritu regat, suo favore prosegat, et potenti brachio servet, ad sui Nominis Gloriam,

et Ecclesiæ suæ Conservationem. Tiguri,
11 Sept. Anno 1566.

Tuæ Excellentiæ Deditissimi,
Henricus Bullingerus, Sen. et
Rod. Gualtherus.

LXXXII. — *Bullinger and Gualter's Letter to Bishop Grindal and Bishop Horn, for quieting the Dispute.*

[Ex MSS. Tigur.]

Reverendis in Christo Patribus, D. Edmundo Gryndallo Londoniensi, et D. Roberto Horno Wintoniensi, in Anglia Episcopis, Dominis nostris Colendissimis et Fratribus Charissimis.

Reverendi in Christo Patres, Domini Honorandi, et Fratres Charissimi.

RUMORE perlatum est ad nos, confirmato eodem nonnullorum Literis Fratrum aliunde ad nos allatis, Epistolam illam meam, quam Mense Maio, privatim Scripsimus ad Honorandos Fratres nostros D. Humfredum, et Sampsonem, vobisque Dominis nostris et Fratribus Charissimis, certo Consilio exposito à nobis in Epistola ad vos data communicavimus, Typis excusam atque publicatum esse, eaque ipsa illos confirmari, qui jam multos Ecclesiarum Ministros pios et doctos exauthorarunt, non quidem ob rem vestariam, de qua illa nostra Scripta est Epistola, sed alios complures ob articulos, apud vos controversos. De quibus in Epistola illa nostra nullam institimus Disputationem, quos tamen omnes dicimur contra exauthoratos defendere atque approbare. Nos quidem incendium inter vos exortum non augere, sed extinguere studio vestri Sancto sumus conati, et non probare vel improbare articulos de quibus nihil nobis constabat. Proinde luculenta nobis fieret injuria, si nostra Epistola raperetur eo quasi eos etiam articulos, quos tunc ignoravimus, cum de re vestaria scriberemus, approbare videremur. Summa sententiæ nostræ erat, Ecclesiæ Christi Sanguine redemptas, minime esse deserendas propter pileos et vestes, res indifferentes, cum non propter cultum ullum, sed propter ornatum politicè usurpari jubeantur. Nunc verò audimus (utinam rumore falso) requiri à Ministris novis quibusdam subscribant articulis, aut statione sua cedant. Articulos verò esse hujusmodi, tantum in templis figuratum, et peregrina lingua, unà cum strepitu organorum esse retinendum, Mulieres in casu necessitatis privatim posse; et debere baptizare infantulos. Magistrum quoque infantem oblatum baptismò rogare debere quæstiones, olim catechumenis propositas. Baptizantes item Ministros usurpare exufflationes, exorcismos, crucis characterem, oleum, sputum, lutum, accensos cereos et hujus generis alia: Docendum esse Ministris in perceptione Cœnæ Domini, opus esse genuflexione (quæ speciem habet adorationis) nec panem frangendum esse communiter, sed cuilibet communicaturo crustulam ori ejus esse inserendam à Ministro. Neque verò modum Spiritualis

manducationis; et præsentiae Corporis Christi in Sacra Cena explicandum, sed relinquendum in medio. Præterea dicitur, ut quondam Romæ omnia fuerint venalia, ita nunc in Metropolitani Curia, prostare eadem, pluralitates videlicet Sacerdotiorum, licentiam pro non residendo, pro esu carnum diebus interdictis, et in quadragesima, et rebus similibus, pro quibus nisi quis numeret, nihil impetret. Uxores item Ministrorum longè arceri à suis maritis, quasi impura sit conjugatis cohabitatio, perinde ut quondam factitatum est apud Antichristi Sacerdotes; aiunt autem illis omnibus non licere vel privatim vel publicè contradicere, quinimò adigi Ministros, ne hanc camarinam siquidem Ministrare Ecclesiis velint, commoveant. Adeoque omnem potestatem gubernationis, vel potestatis Ecclesiasticæ penes solos esse Episcopos, neque ulli Pastorum permitti, in rebus hujusmodi Ecclesiasticis, suam dicere sententiam. Quæ si vera sunt, plurimum sanè non nobis tantum, sed Papis omnibus dolent. Oramusque Dominum, ut hæc ex Sancta Christi Ecclesia quæ in Anglia est eluat, prohibeaturque; ne quisquam Episcoporum, statione sua, dejiciat Pastorem ullum hujusmodi articulos recipere, aut approbare respondentem. Et quamquam de vestra Pietate Sinceritateque hoc nobis persuasissimum habeamus, vos si quid hujus (tam crassa enim extare apud vos vixim credimus,) in usu apud vos est, ferre et dissimulare ea ad comitia usque regni opportuna, quibus de superstitione abolenda commodè et prudenter agatur. Et si qui sint, qui nostra illa Epistola abutantur ad quoslibet abusus confirmandos, vel tamen non esse de eorum numero, nihilominus hortamur vestram Pietatem per Dominum Jesum, ut seriò de emendandis expurgandisque; istis similibusque; superstitionibus, si ita res habet, ut dicitur, cum vestris Coepiscopis, et aliis Viris sanctis prudentibusque; consultetis, nosque ab injuria illa nobis ab aliis irrogata, fideliter vindicetis. Non enim istos articulos, uti perlatis sunt ad nos, unquam probavimus. Rogamus insuper Humanitatem vestram, ut hæc à nobis benigno animo accipiat, qui vestrae concordiae item sinceritatisque; in Religione Regni Anglici sumus studiosissimi, et vobis in Christo addictissimi. Dominus Jesus benedicat vobis, et servet ab omni malo. Salute obsecramus nostro nomine, reliquos Reverendissimos Patres in Christo, Dominos meos Honorandos et Fratres Charissimos Anglicæ Episcopos. Reginæ quoque; Serenissimæ semper nos commendate. Cui optamus vitam longævam, et gubernandi felicitatem, firmum tranquillumque; et tutum Regnum, et omnia quæ pii exoptare possunt.

Datæ Tiguri, Septemb. 6.

Anno 1556.

Vestræ Pietatis Humanitatisque
Deditissimi,

Heinrychus Bullingerus, et
Rod. Gualtherus, Tigurinæ
Ecclesiæ Pastores et
Ministri.

LXXXIII.—*A Letter of Bishop Grindal, and Bishop Horn, giving a full Account of their Sense of all the Matters complained of in the Church of England.*

[Ex MSS. Tigur.]

N. B. Ex Præcipuis.

Edmondus Londinensis, et Robertus Wintoniensis, Bullingero Heinricho, et Rodolpho Gualtero.

ERUDITAS vestras Literas ad Humfredum, et Sampsonem, commodissimas, cum ad nostras de vestibus animorum dissensiones, tum verborum altercationes atque pugnas sedandas, quam libentissimè accepimus: Acceptas non sine certo Consilio, parentes tamen Fratrum nominibus, Typis excudi atque publicari curavimus, indeque fructum amplissimum quidem, quemadmodum sperabamus, percipimus. Nam sanis, quidem viris, universum Evangeliorum institutum et finem spectantibus, multum profuere: Ministros certè nonnullos qui de deserendo Ministerio propter rem vestariam, quæ jam sola controversa ac causa contentionis apud nos fuerat, cogitarunt, persuasos ne Ecclesias fraudari suâ operâ sinerent propter tantillum, confirmatosque; reddidere, et in vestram sententiam retraxere: Plebem autem quæ per importunos quorundam clamores concitata in varias partes distrahebatur, piosque; Ministros contumeliâ afficiebat, quasi concordia quadam illis placavere ac leniere temperantia: Morosis vero et nihil preterquam quod ipsi staterant preferre valentibus, etsi non satisfacere, eo tamen eis profuere, ut pios convitiis minus proscindere, pacemque; Ecclesiæ salutarem sermonibus suis morologis non adeò audacter fœdere, velint aut possint. Ex hiis quosdam esse exauthoratos, etsi sua ipsorum culpa, ut gravius in illos nos dicamus, fatemur et dolemus. Verum illud æquiori animo ferendum putamus, quod non sint multi sed pauci, et ut pij, certè non adeò docti. Nam solus Sampsonus inter eos qui exauthorati sunt, et pius pariter ac Doctus est habendus. Humfredus verò ac Doctiores omnes in sua hactenus statione manent. Quod si vestra Epistola Typis excusa ac publicata fuisset, ut qui exauthorati sunt, confirmarentur: Si qui exauthorati sunt, propter alios articulos apud nos controversos et non ob rem solam vestariam de gradu fuissent dejecti suo: Si denique; illa Epistola quæ verbis adeò exquisitis ac perspicuis solam controversiam vestariam pertractat, ut alio transferri non possit ad approbandos articulos vobis ignotos, nec dum apud nos Dei gratia controversos (nam nulli nobis cum Fratribus articuli in contentione hactenus venerunt nisi hic solus vestiarius) reperiatur: Luculenta profectò vobis, quos amamus, colimus, et in Domino Honoramus, fuisset injuria: Sicut nobis manifesta adhibita est calumnia ab hiis qui Authores fuerunt vanissimi rumoris, quo ad vos perlatus fuit, à Ministris Ecclesiæ requiri novis quibusdam subscribent articulis, aut statione sua cedant.

Summa controversiæ nostræ hæc est: Nos tenemus Ministros Ecclesiæ Anglicanæ sine impietate uti posse vestium discrimine publica authoritate jam præscripto, tum in Administratione Sacra, tum in usu externo, præsertim cum ut res indifferenter proponantur, tantum propter ordinem ac debitam legibus Obedientiam usurpari jubeantur: Et omnis Superstitionis Cultus ac Necessitatis quod ad Conscientias atinet, opinio, legum ipsarum præscripto et sincerioris Doctrinæ Prædicatione assidua quantum fieri potest amoveatur, rejiciatur, ac omnino condemnatur. Illi contra clamitant vestes has in numerum τῶν ἀδιαφορῶν, jam haud quaquam esse ascribendas, impias esse, Papisticas ac Idolatricas: Et propterea, omnibus piis uno consensu Ministerio cedendum potius, quàm cum istis Panniculariis Papisticis, sic enim loquuntur, Ecclesiæ inservire: Licet Doctrinam sincerissimam prædicandi nec non omnimodos Errores seu abusus sive in Ritibus, sive in Doctrina, sive in Sacramentis, sive in Moribus, per sanam Doctrinam subaccusandi, exagitandi, condemnandi, summam habeamus Libertatem. Istud istorum immaturum Consilium accipere non possumus: quomodo nec impetuosas eorum Adhortationes, quibus Pacem Ecclesiæ indesinenter pro suggestu disturbant, Religionemque nostram universam in Periculum trahunt, ferre debemus. Nam istiusmodi suis celeusmatibus, serenis. Reginæ Animum aliqui ad optimè merendum de Religione propensum, irritari, prohi dolor, nimium experti sumus: Procerum quorundam Animos, ut de aliis taceamus, ægros, imbecilles, vacillantes, hiis vulnerari, debilitari, abalienari, certò certius scimus. Equis dubitare possit, quin Papistæ hujusmodi Occasione nacti virus suum pestilentissimum eructabunt, evoment in Evangelium Jesu Christi, ejusque Professores omnes; in spem erecti, jam Opportunitatem se habere suam sibi ereptam Helenam recuperandi. Quodsi inconsulto nostro Consilio acquiesceremus, ut omnes cunctis viribus impetum in vestes Legibus Constabilitas, contra Legem faciamus, perimamus, ac deleamus omnino, aut simul omnes Munia exuamus. Papisticum profectò, vel saltem Lutheranum-papisticum haberemus Ministerium, aut omnino nullum. Illud autem Deum Optimum Maximum testamur, Fratres in Christo honorandi; neque culpa evenisse dissidium hoc nostræ, nec per nos stare quo minùs istiusmodi vestes è medio tollerentur: Imò sanctissime, licet, juremus, laborasse nos hactenus quanto potuimus studio, fide, diligentia, ut id effectum daremus, quod fratres postulant, et nos optamus. Verùm in tantas adducti angustias, quid faciendum? (multa vobis, qui prudentes et ad pericula Ecclesiis impendenda perspicienda estis sagaces, conjicienda relinquimus) nisi ut cum non possumus quod velimus, velimus in Domino quod possumus. Hactenus rem controversam et plenam dissensionis inter nos, ut se habet, exposuimus. Nunc vero quod

reliquum est, accipite: Falsissimus omnino est ille rumor, si tamen rumor dicendus sit (novimus enim prudentiam vestram, ac modestiam, et laudamus) de receptione, subscriptione, et approbatione novorum istorum Articulorum quos recensetis. Nec magis sunt veraces, qui sive scriptis suis Epistolis, sive verbis coram, hoc prætextu vobis fucum facere, nobis autem calumniam inurere sunt conati. Plerique enim omnes isti Articuli falsò nobis obijciuntur; perpauci recipiuntur: Horum omnino nulli, Fratribus sua subscriptione approbandi obtruduntur. Cantum in templis figuratum, unà cum strepitu organorum, retinendum non affirmamus imò prout decet, insecutur. Peregrinam linguam, exufflationes, exorcismos, oleum, sputum, lutum, accensos cereos, et ejus generis alia, ex Legum præscripto nunquam revocanda, penitus amisit Ecclesia Anglicana. Mulieres posse aut debere baptizare infantulos, nullo modo prorsus assentimur. In Cænæ Dominicæ perceptione, panem communiter frangere, cuilibet communicato non ori inserere, sed in manus tradere: Modum spiritualis manducationis, et presentiae Corporis Christi in sacra Cænâ, explicari Leges jubent, Usus confirmat, Oblatratores nostri Anglo-Lovanienses nefarii suis scriptis testantur. Uxores Ministrorum non arcetur à suis Maritis; cohabitant, et eorum Conjugium apud omnes (semper Papistas excipimus) habetur honorabile. Denique non minùs falsum est quod oblatrant, penes solos Episcopos omnem esse Ecclesiasticam gubernationis potestatem, etsi primas illis dari non negamus. Nam in rebus hujusmodi Ecclesiasticis in Synodo deliberari solet. Synodus autem indicitur, Edicto Regio, eo tempore quo habetur totius Regni Parliamentum, ut vocant. Adsunt Episcopi, adsunt etiam totius Provinciæ Pastorum doctiores quique, qui triplo plures sunt quàm Episcopi. Hij seorsum ab Episcopis de rebus Ecclesiasticis deliberant, et nihil in Synodo statuitur, aut definitur, sine communi eorum ac Episcoporum, aut majoris saltem illorum partis, consensu et approbatione: tantùm abest ut Pastoribus non permittatur in hujusmodi rebus Ecclesiasticis suam dicere sententiam. Recipimus quidem, seu potiùs toleranter ferimus, donec meliora Dominus dederit, interrogationes infantum, et crucis characterem in Baptismo, in Cænæ perceptione genuflexionem; et Regiam Facultatum Curiam, quam Metropolitani vocant. Quæstiones istiusmodi non adedò accommodè infantibus proponi, etsi ex Augustino videantur emendicæ, publicè profitemur, ac sedulò docemus. Crucis Characterem frontem jam baptizati infantis notare; etsi Minister palàm conceptis verbis, profiteatur signatum esse Cruce infantulum, solummodò in signum quòd in posterum illum non pudebit fidei Christi crucifixi, idque ex vetustiori Ecclesiæ videatur transumptum, tamen non defendimus. Genuflexionem in sacræ cænæ perceptione, quoniam ita Lege constitutum est, permitimus: Ea tamen ex-

positione, seû potius cautione, quam ipsi genuflexionis authores, viri sanctissimi ac Martyres Jesu Christi constantissimi, adhibuerunt, diligentissimè populo declarata, promulgata, inculcata. Quæ sic ad verbum habet: *Etsi in Libro Præcum statutum sit, ut communicantes genuflectendo sacram accipiant communionem, id tamen eo trahi non debere declaramus, quasi ulla adoratio fiat aut fieri debeat, sive Sacramentali panis ac vino, sive ulli reali et essentiali præsentia ibi existenti, naturalis carnis et sanguinis Christi. Nam Sacramentalis panis et vinum permanent in ipsis suis naturalibus substantiis, et propterea non sunt adoranda: Id enim Idololatria horrenda esset, omnibus Christianis detestanda. Et quantum ad corpus naturale ac sanguinem salvatoris nostri Christi attinet, in Cælo sunt et non sunt hic. Quandoquidem contra veritatem verum naturalis corporis Christi est, pluribus quam uno inesse locis, uno atque eodem tempore. Facultatum Curia, undecunque est allata, Regia est, non Metropolitani. Is enim prudens Pater, doctus et ad syncerissimam Religionem propagandam optimè affectus, omnimodas Romanas sæces prorsus eluere peroptat, conatur, satagit. Et licet omnes hujus Fiscalis Curia, sicut etiam alios nonnullos abusus, è medio tollere non possumus, eos tamen carpere, contumeliis insequi, ad tartara usque, unde prorepserunt, detrudere non desistimus. Nobis credite, fratres venerandi: Unicuique licet Ministro omnibus istiusmodi articulis, cum modestia et sobrietate contradicere. Pastores verò articulos istos nobis falsò impositos, recipere aut approbare nolentes, statione sua haudquaquam dejicimus. Pergite ergo nos amare, admonere, juvare, ut incendium inter eos exortum, solummodo pro re vestiaria, extingatur. Nosque operam dabimus, quantum fieri possit, quemadmodum in proximis Comitibus fecimus, et si nihil obtinere potuimus; ut omnes errores et abusus ad amussim verbi Dei corrigantur, emendentur, expurgentur. Commendamus vos Fratres Gratia Domini nostri Jesu Christi, quem oramus ut vos incolumes, vestrasque Ecclesias in pace quam diutissimè conservet. Salutate nostro nomine Fratres ac Symnistas Tigurinos omnes.*

Vestrum omnium
Amantissimus,
Edm. London.
Robertus Winton.

Londini, 6 Februarij,
Anno Dom. 1567.

Addita Manu Winton' sequentia.

Obsecro et ego vos, Fratres mihi plurimùm observandi, (ignoscatis mihi) quod Litteris vestris ad me privatim scriptis, hactenus non responderim; nec pro doctissimis vestris Commentariis ad me transmissis, ulla hactenus gratias retulerim. Neque illud ipsum mihi vitio vertant Wolvius et Lavaterus; quos quæso, meo nomine, plurimùm salutate, et me apud illos excusate. Scio enim Officij mei rationem hoc ipsum efflagitasse; et vos, illosque, meas Litteras desiderasse, non dubito.

Efficiam posthac, scribendo vos omnes expleam, et Officio non desim meo. Salutem etiam à me dicite, oro, D. Simlero, Zuinglio, Halero. Vivite omnes, ac valete in Christo.

Totus Vester,

Robertus Winton.

INSCRIPTIO.

Ornatissimis Viris, D. Henricho Bullingero, et D. Radulpho Gualtero, Tigurinæ Ecclesiæ Pastoribus fidelissimis.

LXXXIV.—*A Letter of Jewell's to Bullinger, concerning the Debates in Parliament relating to the Succession, and the Heats in the Disputes about the Vestments.*

[Ex MSS. Tigur.]

Johannes Juellus Henricho Bullingero.

S. P. in Christo.

PROXIMÆ Litteræ meæ, Ornatissime Vir, cum Londinum tardiusculè venissent, et Francofordiam ad Nundinas proficisci non possent, re infecta, domum ad me reversæ sunt. Quod nonnihil vereor, ne nunc quoque in istas accidat. De prolixis et pereruditis illis tuis ad me Litteris proximis, prolixè tibi ago gratias. Nunc mihi de Synodo illa Francofordiensi, ut de re obscura, et controversa, egregiè satisfactum esse, et fateor et gaudeo. Res nostræ Ecclesiasticæ, publicæ privatæque, eo loco nunc sunt, quo fuerunt. Lovanienses nostri clamant, et turbant, quantum possunt: Et habent fautores, etsi non ita multos, plures tamen multò quam velim. Et quamvis complures sint, et in universum in omnes scribant, tamen nescio, quo meo fato, omnes in me feruntur unum. Itaq; dum illis respondeo, ne me esse otiosum putes. Habuimus, proximis istis Mensibus, Comititia totius Regni: Illis ego, propter Valetudinem, interesse non potui. Scriptæ sunt Leges de Religione, quibus Papistarum obstinata malitia, atq; insolentia in officio continentur. Actum etiam est de Successione; hoc est, cui Familia Jus Regni debeat, si quid Elizabethæ Reginae humanitus acciderit, quod nolumus. Ea Contentio mensem unum, atque alterum omnium animos occupavit; cum Regina ea de re agi nolle: Reliqui omnes vehementer cuperent, et utrinque magnis viribus, et studiis pugnaretur. Quid quæris? Effici postremò nihil potuit: Regina enim, ut est femina imprimis prudens et provida, Hærede semel designato, suspicatur, aliqui sibi creati posse periculi. Nosti enim illud, plures Orientem Solem adorant, quam Occidentem. De Religione, Causa illa vestiaria magnos hoc tempore motus concitavit. Regine certum est, nolle flecti: Fratres autem quidam nostri ita ea de re pugnant, ac si in ea una omnis nostra Religio versaretur. Itaq; Functiones abjicere, et Ecclesias inanes relinquere malunt, quàm tantillum de sententia decedere. Neq; aut tuis aut D. Gualtheri doctissimis scriptis, aut aliorum piorum Virorum monitis moveri vo-

Iunt. Agimus tamen Deo gratias, qui non patitur nos inter nos, hoc tempore, gravioribus Questionibus exerceri. Unus tantum quispiam è nostro numero, Episcopus Glocestrensis, in Comitibus apertè, et fidenter dixit, probari sibi Lutheri sententiam de Eucharistia; sed ea seges non erit, spero, diuturna. In Hibernia, nonnihil hoc tempore tumultuatur. Insula ea, uti scis, paret nostris Regibus. Johannes quidam Onclus, spurius, conscripsit nuper militem, et nostros insolenter provocavit. Sed plus in ea re moræ est, quàm periculi. Is enim longè abdit sese in paludes, et solitudines; quo noster miles consequi facillè non possit. E Scotia vero, (quid ego dicam? aut tu, quid credas?) horrenda atq; atrocia nuntiantur. Ea quamvis ejusmodi sint, ut credo, vix possint, tamen ex Aula usq; ad me scribuntur, et passim jactantur, et creduntur ab omnibus. Regem juvenem, aiunt, proximis hisce admodum diebus, unà cum uno famulo, quem habuit à cubiculo, interfectum esse domi suæ, et exportatum foràs, et relictum sub dio. Crede mihi, horret animus ista commemorare. Si ista vera sint, ne sint; tamen si sint, quid causæ fuerit, aut quibus ille insidiis petitus sit, faciam te posthac, ubi omnia rescivero, de rebus omnibus certiorum. In Prasentia, nec ea, quæ ita constanter jactarentur, reticere potui, nec ea quæ comperta non haberem, nimium fidenter affirmare, Julium nostrum, audio, Tiguri esse mortuum: Mitto tamen ad illum viginti Coronatos Gallicos, si vivit, ut illi cedant; sin autem, quod nolim, est mortuus, ut in Epulum Scholasticum insumantur. Si esset otium, scriberem ad D. Lavaterum, ad D. Simlerum, ad D. Wolphium, ad D. Hallerum, et alios: Imprimis vero ad D. Gualterum; ad quem, hactenus homo ingratus, nunquam scripsi. Quæso, ut hosce omnes, atq; etiam in primis D. Rodolphum, et D. Henricum tuos, meo nomine plurimum valere jubeas. Vale, mi Pater, et Domine in Christo Colendissime.

Sarisberia in Anglia.

Feb, 24. 1567. Tuus in Christo,

Jo. Juellus, Anglus.

INSCRIPTIO.

D. Henricho Bullingero Ministro Ecclesiæ Tigurinæ Fidelissimo, Viro longè Doctissimo, et Domino suo Colendissimo. Tiguri.

LXXXV.—*A Letter of Jewel's to Bullinger, of the State Affairs were in, both in England, Ireland, Scotland, and the Netherlands.*

[Ex MSS. Tigur.]

Salutem Plurimam in Christo Jesu.

QUIO ego dicam, Doctissime Vir et Clarissime Pater? Et pudet et dolet, pudet primum, non scripsisse sapius, deinde dolet, eas ipsas quas scripsi, non potuisse ad vos pervenire, obsecro tamen te, ne putes mihi aut Scholam Tigurinam, aut Rempubicam, aut illam ves-

tam Humanitatem tantam tam citò ex Animo elabi potuisse. Equidem vos omnes in oculis, et in sinu gero, et te imprimis. Mi Pater, lumen jam unicum ætatis nostræ. Quod autem ad Literas attinet, equidem, preterquam anno illo superiore cum peste, et lue omnia ubique clausa essent, cæteroquis nunquam intermisi scribere, ad te, ad Lavaterum, ad Simlerum, et ad Julium. Quod nisi facerem, videri, vix possem, non dico officii, sed ne Humanitatis quidem rationem ullam retinere. Et de aliis quidem meis Literis superioribus, quid factum sit, nescio. Proximas autem audio in navali conflictu exceptas fuisse à Gallis, atque ablatas Caletum. Sed Missa ista facio. Nunc accipito de rebus nostris, quos tibi, pro tua pietate, magis cordi esse, sat scio. Primum de Religione omnia domi Dei Optimi Maximi Beneficio pacata sunt. Papistæ exules turbant, et impediunt quantum possunt et evulgatis libris, nescio, quo meo, fatone, dicam, an merito, me petunt unum, idque terni maximis clamoribus uno tempore. Illis omnibus dum unus respondeo, tu me ne putes esse otiosum. Offeritur mihi inter alia, causa illa Ubiquitaria, quam ego in senis illius nostri Tubingensis gratiam, ut potui, utque res tulit, de industria ornavi pluribus: Sed nostra lingua, utpote nostris Hominibus. Si quidem otium erit, partem aliquam transferam, et ad vos mittam. De illo autem sene, equidem non video quid debeam statuere. Ita mihi videtur, magis magisque in singulos dies delirare. Legi enim novum Menandri phasma, quod nunc nuper dedit: Et tibi, et de illo Libro, et de omnibus Literis tuis, et de omni tua Humanitate, ago gratias. Respublica domi, forisque, terra marique tranquilla est. Pacem habemus cum Gallis constitutam. Flandrica etiam illa turba jam tandem consiluit. Mercatores utrinque commeant, Flandri ad nos, et nostri vicissim ad illos. Granvelanus, cujus unius nequitia hac omnia cæpta sunt, id egit, ut, turbatis, atque impeditis emporiis, cum neque invehi quicquam, neque exportari posset, attonitis mercatoribus, et oppidano vulgo, quod verè è lanificio victum quærit, ad otium, atque inopiam redacto, popularis aliquis motus, et seditio domestica sequeretur. Ita enim sperabat Religionem unà posse concuti. Sed Deus ista consilia convertit potius in auctorem. Nostri enim in officio, uti par erat, remanserant. Flandricum autem vulgus, digressis nostris Mercatoribus, et Emporio Embdæ constituto, eam rem indignè ferre, atque etiam tantum non tumultuari. Hiberni, uti te audisse scio, nobis parent, et nostris utantur legibus. In illam insulam, Papa ante aliquot admodum dies immisit Hominem sceleratum, et callidum, cum mandatis, qui huc illuc concursaret. Erat enim Hibernus, qui gentem feram et silvestrem contra nos Religionis causa commoveret. Quid quæris? Nebulo statim primo appulsu comprehenditur, et excussus, et vinctus ad nos mittitur. Ita sacerrimus Pater prorsus decrevit, cum

flectere non possit superos, Acheronta movere. In Scotia ita ut volumus. Regina sola Missam illam suam retinet, invitis omnibus. Parkhurstus, Hoperus, Sampson, Sandus, Leverus, Chamberus valent, et officium faciunt. Biennium jam est, quod ego illorum quenquam viderim. Vale, mi Pater. Dominus Jesus te quam diutissimè servet superstitem, et incolumem. Saluta D. Gualterum, D. Lavaterum, D. Simlerum, D. Lupum, D. Hallerum, D. Gesnerum, D. Frisium, D. Zuinglium, D. Wikium; ad quos singulos darem Literas si esset otium, vel potius nisi prorsus obrueret Negotiis.

Sarisberiae, in Anglia, Calend.

Martii, 1565.

Tui Nominis Studiosissimus,

Tibique Deditissimus,

Jo. Juellus, Anglus.

LXXXVI.—*The End of a Letter written to Zurich, setting forth the Temper of some Bishops in these Matters.*

[Ex MSS. Tigur.]

— NUNC Patres illud petimus, et in Christo contendimus etiam atque etiam, (quod vos ultrò benignissimè polliciti estis) ut Londinensis, Wintoniensis ac Cantuariensis Episcoporum animos exacerbatos molliatis, et si non ampliùs aliquid potestis, saltem hoc tantum exoretis: Ut et in Fratres nostros in Anglia remanentes mitiores esse velint, et facies ex suis Ecclesiis removens, si non adjuvare, at saltem tolerare, et ipsorum factis connivere velint. Atque vos Reverendis Nordoviensi, Wigorniensis, et Dunelmensis Episcopis, in vestris Epistolis, pollicitis justas suae pietatis laudes persolvatis: Atque illis, simul et Fratribus Ministris studentibus re-purgationi Ecclesiarum, animos pergendi in proposito addatis. Hæc, si pro vestra summa Dignitate (ut confidimus) impetraverimus, non modò non fatigabimus alias Ecclesias novis precibus, sed et nos, omnesque verè pii, omnia vobis ob pacem et concordiam, vestra opera, Ecclesiae partam debemus; et Deus optimus maximus vobis, per Dominum nostrum Jesum Christum, æternam Coronam tribuet. Amen.

Vestrae Dignitatis Studiosissimi,

Georgius Witherus, } Angli.
Johan. Bartholottus, }

LXXXVII.—*Bullinger and Gualter's Letter to the Bishops of London, Winchester, and Norwich, interceding for Favour to those whose Scruples were not satisfied in those Matters.*

[Ex MSS. Tigur.]

Intercessionales pro Tolerantia.

Londinensis, Wintoniensi, et Norwicensi,
Episcopis in Anglia.

Reverendi Viri Domini Colendissimi, et Fratres in Domino Charissimi. Dominus Jesus benedicat vobis et servet vos ab omni malo.

Quo vehementius favemus vobis Reverendi Domini et Fratres Charissimi, eò dolemus gravius deessidere vos à Fratribus aliquot, Viris Doctis, in Anglia gradu suo dejectis. Atque ideo dilectioni nostrae dabitis, quod frequentius eadem de re aures vestras obtundimus. Vidimus et accepimus vestram in hanc causam excusationem: Interim Angli exules ad nos veniunt, qui affirmant Londinensis Ecclesiae Doctores, nec non aliarum in Anglia Ecclesiarum, in Mariana persecutione probatos Homines, quorum fide diligentia Ecclesiae Anglicanae in sævissimis istis tempestatibus conservatae sint, nunc pelli, nec pelli tantum, sed gravi etiam persecutione premi, adeoque et in tetras retrudi carceres. Addunt plures esse in Hibernia Ecclesiarum Ministros, qui non aliter sentiant aut faciant, quam illi ipsi qui in Anglia sustinent persecutionem. Illos autem Episcopi sui Beneficio, et apud Regiam M. interventu agere in summa tranquillitate. Unde isti colligunt, si Episcopi qui in Anglia sunt apud R. Majestatem intercederent, fore ut et ipsi tranquillè sibi commissas possit retinere et gubernare Ecclesias. Et quod hac in causa præcipuum est, Episcopos non diffiteri meliorem habere causam afflictos et dejectos. Nam agnoscere eos Ecclesiam rectius constitui et constitutam gubernari sine illis caeremoniis ritibusve et institutis, quam cum illis, adeò ut ipsismet afferatur optio, malint ipsi sibi Ecclesiam deligere sine illis, quam illis oneratam sibi dari. Id quod inde quoque colliquescat manifestissimè, quod in Regni Comitibus, non semel Episcopi petierint, à R. M. ut tollantur illa et purgatio ornatiorque aut minus saltem onerata fiat Ecclesia. Quæ cum ita sint reverendi Domini et Fratres Charissimi, incitabit vos ipsos haud dubiè vestra pietas ad consultandum, quomodo fieri possit commodè et maturè, ut Fratribus istis afflictis consulatur, et ne ita gravi persecutione premantur, quin potius R. Maj. Clementia tolerentur, doneque in ipsis utilia Ecclesiae, per abdicationem non extinguantur. Non est autem quod multis rationibus aut exemplis, vos aliqui peritissimos omnis pietatis et æquitatis, urgeamus; tantum hoc oramus per Dominum, ut si apud R. M. afflictis afflictionem vel imminuere, vel prorsus adimere potestis, pro Christiana Charitate, illis omnem vestram fidelem impendatis operam; et nostram hanc fraternam admonitionem boni consulatis, solitoque amore nos vestri amantissimos prosequi pergatis. Valete, Honorandi Domini.

Tiguri, 26 Augusti, 1567.

Bullingerus, et Gualterus.

LXXXVIII — *A Part of a Letter of Jewell's to Bullinger, of the State of Affairs both in England and Scotland.*

[Ex MSS. Tigur.]

— CONTENTIO illa de Ecclesiastica Vestre linea, de qua vos vel ab Abele nostro, vel à D. Parkhursto audisse non dubito, nondum etiam conquievet. Ea res nonnihil commovet

infirmos animos: Atque utinam omnia etiam tenuissima vestigia Papatus, et à templis, et multò maximè ex animis omnium auferri possent. Sed Regina ferre mutationem in Religione, hoc tempore, nullam potest. Res Scotiæ nondum etiam satis pacatæ sunt: Nobiles aliquot primi nominis apud nos exulant. Alij domi remanserunt, et sese, si vis fiat, ad resistendum parant, et ex arcibus suis excursionem interdum faciunt, et ex Papistarum agris agunt, feruntque quantum possunt. Regina ipsa, etsi animo sit ad Papismum obfirmato, tamen vix satis exploratum habet, quo se vertat: Nam de Religione adversariam habet magnam partem, et Nobilitatis, et Populi: Et, quantum quidem nos possumus intelligere, numerus indies crescit. Submiserat proximis istis mensibus Philippus Rex, Abbatem quandam Italum cum auro Hispanico, hominem vafrum, et factum atque instructum ad fraudes, qui et Regem Reginamq; juvaret veteratorio Consilio, et impleret omnia tumultibus. Rex novus, qui semper hactenus abstinuisset à Missis, et ultrò accessisset ad Conciones, ut se Populo daret, cum audiret navem illam appulsuram postridie, factus repente confidentior, sumptis animis, noluit longiùs dissimulare. Accedit ad Templum; jubet sibi de more dici Missam. Eodem ipso tempore, D. Knoxus, Concionator in eodem oppido, et in proximo templo, magna frequentia clamare in Idolomanias, et in universum Regnum Pontificium, nunquam fortius. Interea, navis illa Philippica jactata tempestatibus, et ventibus fluctibusq; concussa, et fracta, convulso malo, ruptis lateribus, amissis gubernatoribus, vectoribus, et rebus omnibus inanis, et lacera, et aquæ plena, refertur in Angliam. Hæc ego divinitus non dubito contigisse, ut Rex fatuus intelligat, quàm sit auspicatum audire Missas. E Galliis multa turbulenta nunciantur. Domus illa Guisana non potest acquiescere sine aliquo magno malo; Verùm ista vobis multò propiora sunt, quàm nos. Danus, et Suecus, cruentissimè inter se confixerunt, et adhuc dicuntur esse in Armis: Uterq; affectus est maximis incommodis; nec adhuc uter sit superior, dici potest. Libri vestri (tuus, Reverende Pater, in Danielelem, et tuus, Doctissime Ludovice, in Josuam) incolumes ad me delati sunt: Ego et Deo Optimo Maximo de vobis, et vobis de istis laboribus et studiis, deq; omni vestra humanitate, ago gratias.

Misi in hoc tempore ad Julium nostrum, in annum Stipendium, viginti Coronatos; et alteras totidem ad vos duos, ut eos vel in cœnam publicam pro more vestro, vel in quavis alium usum pro vestro arbitrio consumatis.

Deus vos, Ecclesias, Rempublicam, Scholamq; vestram conservet incolumes. Salutate D. Gualterum, D. Simlerum, D. Zuinglium, D. Ghesnerum, D. Wikium, D. Hallerum, D. D. Hen. et Rod. Bullingerum meo nomine Sarisberiz, 8 Februar. 1566.

Vestri Amans, et Studiosus in Deo,

Jo. Juellus.

LXXXIX.—*The Nobilitie, Gentillmen, Barons, with Superintendants, Ministers and others, professing the Evangell of Jesus Christ, within this Realm: To the Kings and Queens Majestie, and the Christian Estat of yis Realme presentlie met into Parliament, wisheth the Feare of God, with the Spirit of righteous Judgment.*

[Cotton Libr.]

FORASMUCKILL as in the Convention of the Kirke, halden at Edinburghe the 25th Day of June last past, certayn Gentelmen then were directed to the Queens Majestie, with certaine Articles concerning the Religion, desiring her Majesties Answer therupon: To the whilkas howbeit her Majestie than gave sum particular Answer, nocht the less her Majestie remitted the ferder Answer to this present Parliament. And therfore wee, of our Dewty, can doe noe lesse nor crave the full Answer of the said Articles in this present Parliament, conforme to the Queens Grace own Appointment. And alsua in respect that the Parliament, halden at Edinburghe the 10th of July 1560 Years, it was determined and concludid, the Masses, Papistrie, and Papis Jurisdiction, to be simply abolyshit and put away out of this Realme, and Christs Religion to be reteined universally and approvit. And in like manor, in respect that the Queens Majestie, by many, divers and sundry Proclamations, hes ratyfyt and approvyt Christs Religion; quhilk She fand publickly resaved in this Realme at her Arrivall, and spetially upon the fiftene Daye of September last at Dunde: The Kinge and Queens Majestie, with the Advyse of thair Secreat Counsaill, promiset as well be the Act of Secreat Counsaile, as by divers and sundry Proclamations mad therupon, publickly in the principall Burghis of this Realme, to establish in this present Parliament the Religion of Christ, quhilk thei fand publicklye and universally standing at the Arrivall in Scotland; and all Acts, Lawes and Constitutions, Comon, Civill, or Municipiall, prejudiciall to the same, to be abolished and put away, as the said Acts and Proclamations mair fullelye reports. Desiringe thairfore the Premisses to be considered, together with the said Articles, and the Queens Majesties Answers to the same, wth the Kirks Replie thareupon as followis.

THE ARTICLES.

These are the Articles, which the Nobilitie, Barons, Gentlemen, Burgeois, and other Professors of Christs Evangell, crave with all Humilitie at the Queens Majestie, and her Honorable Consaile, within this Realme of Scotlande.

Imprimis, That the Papistical and Blasphemous Mass, with all Papistree, Idolatry, and Pope's Jurisdiction, be universallie suppressed and abolished thorowgout this whole Realme, not only in the Subjects, but also in the Queenes Majestie owne Person, with Punishment against all Persons, that shall be deprehendet to transgresse and offend in the same: And

that the sincere Word of God, and Christs true Religion, nowe presently received, might be established, approved, and ratified throughout thole Realme, aswel in the Queenes Majestie owne Person, as in the Subjects, without any Impedymēt: And that the People be astricted to resort, upon the Sondaies at least, to the Praiers and Preaching of Godes Worde, like as they were astricted before to resort to the Idolaters Masse: And theis Heads to be provided by Act off Parliament, with the Consent of the Estates, and Ratification of the Queenes Majestie.

Secondlie, That seur Provision be appointed for Sustentation of the Mynistrye, aswel for the Tyme present, as for the Tyme to come; and that suche Persons as are publickelye admytted in the Mynistrye, may have there Livings assigned unto them, in the Townes where they travell, or at the least next adjacent thereto: And that they have not occasion to crave the same at the Hands of any others. And that the Benefices nowe vacant, or that have vaked sithence the Monthe of Marche, Anno 1558, or that hereafter shall happen to vake, be disposed to qualified and learned Persons, able to preche Godes Worde, and to discharge the Vocation concernynge the Mynistrye, by Tryall, and Admission of the Superintendents: And that no Bishopricke, Abbaty, Priorye, Deanrye, Provostrye, or enye other Benefyce having many Churches annexed thereto, be disposed altogether at any time to come, to eny one Man: But at the least, the Churches thereof be severallye disposed, and to several Persons, so that every Man having Charge may serve at his owne Church, according to his Vocation. And to this Effect, that the Glebbis and Manses be given to the Mynistrye, that they may make Residence at there Churches, wherethrough they may discharge there Conscyences, conform to there Vocation, and also that the Churches may be repaired accordinglie: and that a Lawe be made and established hereupon by Act of Parliament, as said is.

Thirdlie, That none be permytted to have Charge of Scoles, Colledges, or Universities, or yet privatly or publickly instruct the Youth, but such as shall be tryed by the Superintendents, or the Visitors of the Churches, found sound and able in Doctrine, and admitted by them to there Charges.

Fourthlie, For Sustentacion of the Poore, that all Lands founded to Hospitalitie of Old, be restored again to the same Use: And that all Lands, Anuell Rents, or any other Emoluments pertayninge any wayes somtyme to the Friers of whatsoever Ordre they had been of, or Anuall Rents, Altarage, Obits pertaininge to the Priests, be applyit to the Sustentacion of the Poor, and Uphold of Scoles in the Townes, and other Places whear thaye lie.

Fifthlie, That all sic horrible Crymes, as now abounds in this Realme, without any Correction, to the great Contempt of God and

his Holye Worde, sic as Ydolatry, Blasphemy of Godes Name, manifest brekinge of the Sabbath Day, with Wichcraft, Sorcery and Inchantment, Adultery, Incest, manifest Whordome, Mentenance of Bordells, Murther, Slaughter, Reyfe and Spulze, with many other detestable Crymes, may be severely punished; and Judges appointed in every Province or Dioces, for Execution therof, with Power to doe the same, and that by Act of Parliament.

Last, That som Order be devysit and establishit, for the Ease of the poore Laborers of the Ground, concerninge the reasonable Payment of thair Teynds, and settinge of thair Teyndis to an over yair Heads, without yaire own Advyse and Consent.

The Queen's Majesties Answer to the Articles, presentit to her Highnes by certaine Gentlemen, in the Name of the hall last Assembled of the Kirke.

To the First, Desiringe the Mass to be suppressed and abolscht, as well in the Head as Members, with Punyshment against the Contradoenars; as also that Religion now professed to be establishit be Acte of Parliament. It is Answerit, First, for the Part of her Majestie selfe, that hir Highnes is yet na wyse perswadit in the said Religion, not yett that any Impyetie is in the Masse; and therefore beleves that her Lovinge Subjects will noe wayes presse her to receive any Religion agaynst her Conscience: Quilke suld be to her continuall Troble, be remorse of Conscience, and ther through an parpetuall Inquietnes. And to deal plainly with her Subjects, her Majestie neither will, nor may leave the Religion, qucharin she has ben noryscht, and upbrought, and believes the same to be well grounded; knowinge besides the Grudge of Conscience, gyf she shold receive any change in her owne Religion, that she shold leave the Friendship of the King of France, the Auncient Allia of yis Realme, and of other great Princes hir Frinds and Confederats: Quha wold take the same in Evil Part. And of quhom she may luke for thare great Support in har Necessities and havefand no other Consideration that may contraven the same. She will be loth to put in hasard the losse of all her Frinds in an instant; prayinge all her lovinge Subjects, seing they had Experience of hir Goodnes, that she has neither in Tymes by past, nor yet means hereafter to prease the Conscience of any Man, but that they may Worshippe God in sick sort as they ar perswadit to be the best, that they will allwayes notht presse hir to offend hir awne Conscience. As to the Establishment in the Body of the Realme; these your selfis knawis as appears well by your Articles, that the sam can nocht be done, be thonly Consent of hir Majestie, but requires necessarily the Consent of the Thre Estates in Parliament. And therefore soe sone as the Parliament halds, that Thing quhilke the Thre Estates agree upon amangst

your selves, hir Majestie shall grant the same unto you. And alwais sall make you suer yat na Man shall be troblit for using your selves in Religion accordinge to your Consciences: So that no Man shall have Cause to doubt that for Religious Causes Mens Lyves, or Heritags, shall be in haserid.

To the Second Article, That her Majestie thinks it no wayes reasonable that she shuld defraud her selfe of sa greate a Parte of the Patrimony of the Crowne, as to put the Patronages of the Benefices, furthe of her owne Hands. For her own Necessity, in beringe of her, and Comon Charges, will requyre the Retention of ane Guide Part in her own Hands: Nochtuelles her Majestie is well pleasit that Consideracion being had of hir owne Necessity, and qubat may be sufficient, for the resonable Sustentation of the Ministers, and speciall Assigination be made to you, in Places maist comodious and with the quhilk her Majestie shall not intromitt, but soffer the same to run to thaim.

The Answer of the rest of the Articles is refered to the Parliament.

*The Kirk's Reply to the Queen's Majesties
Answers aforesayd.*

FIRST, whar her Majestie Answers that she is not persuadit in the Religion; neather that she understands any Impietie in the Masse, bot that the same is well grounded, &c. This is no smale greafe to the Christian Harts of her Godlie Subjects; consideringe that the Trompet of Christ's Evangell hes ben sa lange blawin in this Countrie; and his Mercy sa plainly offerit in the same: That her Majestie yet remaynes unperswadit of the Trewth of this our Religion; for our Religion is not ells, but the same Religion quhilk Christ in the last Days revelit, fra the Bossome of his Father: Quharof he mad his Apostells Messengers, and quhilk they preachit and establisht amoungst his Faichfull to continu till gaine coming of the Lord Jesus: Quhilk differs from the Impietie of the Turks, the Blasphemy of the Jewes, and Vaine Superstition of the Papists. In this that onlie our Religion hes God the Father, his only Sonne our Lord Jesus, his Holy Spirit speakinge in his Prophets and Apostles, for Authors therof: And the Doctrine and Practice for Ground of the same. The quhilk Assurance no other Religion upon the Face of the Yearth can justly alleage, or plainly prove; yea, quatsoever Assurance the Papists hes for their Religion, the same hes the Turk for mayntenance of the Alcarone; and the Jewys far greter for the Defence of their Cerimonies; quibidder it be Antiquity of Tyme, Consent of People, Authority of Princes, great number or multitud consentinge together, or any other sike like Cloks, that they can pretent. And therefore as we are dolorous that her Majestie in this our Religion is not perswadit, so maist

reverently wee require in the Name of the Eternal God, that her Highnes wald embrace the Meanes quharby she may be perswadit in the Trewth. Quhilk presently we offer unto her Grace, aswell by Preachinge of his Worde, quhilk is the chiefe Means appointed be God to perswade all the Chosen Children of his infailable Veritie. As be publick Disputacion against the Adversaries of this our Religion descivers of her Majestie whensoever it shall be thought expedient to hir Grace. And as to the Impietie of the Masse, we dare be bauld to affirme, that in that Idoll thare is great Impietie, ye it is na thinge ells but a Messe of Impietie, fra the Beginninge to the Endinge. The Author, or Sayer, the Action it selfe, the Opinion therof conteanit, the Hearers of it, Gasars upon it, avoure it pronouncis Blasphemy, and comytts maist abhomynable Ydolatri, as we have ever offerit, and yet offer our selves maist manifestly to prove. And quhar hir Majestie estemes that the Change of hir Religion should dissolve the Confederacy and Allyance, that she hes with the Kinge of France, and other Princes, &c.

Assuredly Christ's true Religion is the undowtid Means to knit up surly perfect Confederacy and Friendship, with him that is King of all Kings; and quha hes the Harts of all Princes in his Hands. Quhilk aucht to be more precious unto her Majestie, nor the Confederacy of all the Princes of the Yearth; and without the quhilk, neather Confederacy, Love, or Kindness, can long endure.

Concerning her Majesties Answer to the Second Article, quhar as she thinks yt no ways reasonable to defraud hir selfe of hir Patronage of the Benefices, quhilk her Majestie estemes to be a Portion of hir Patrimony. And that hir Majesty is mindit to retaine an gud Parte of the Benefices in her own Hands to support her Comon Charges: As to the First Point, our Mind is not that hir Majestie, or any other Patrone of this Realme, shuld be defraudit of their just Patronages, but we mean that quhen soever hir Majestie, or any other Patrone dois present any Personage to any Benefice, that the Parson presently shuld be tryed and examined by the Learned Men of the Kirke, Sic appertaineth, as the Superintendaunts appointit there to. And as the Presentation of the Benefices appertayne to the Patrons, so ought the Collation therof by Lawe and Reason appertayne to the Church; of the quhilk Collation, the Kirk shuld not be defrauded, maire nore the Patrons of their Presentation; for otherwise, if it shall be Lawfull to the Patrons absolutely to present quhom thai please, without Triall or Examination, quhat than can abyde in the Kirke of God, but mere ignorance without all Ordre. As to the Second Parte concerninge the Retention of a gude Parte of the Benefices in her Majesties owne Hands, this Point abhorris sa far fra gud Conscience, as well of God's Law, as fra the Publicke Ordre of all Comon Law; That we ar

loth to open up the Ground of the Matter, be any long Circumstances. And therefore maist reverently we wish that hir Majestie wold consider the Matter with her selfe, and with her Wise Councell, that howsoever the Patronages of the Benefice may appertayne to her selfe, yet the Retention therof in hir own Hands undispensing them to qualyfyt Persones, is both Ungodly, and also contrary to all Polyticke Order, and Finall Confusion to the Pure Saules of the Common People: Quha be this Means shuld be instructit of their Salvation. And quhar hir Majestie concludis in her Second Answer, that she is content that an sufficient and resonable Sustentacion of the Ministers be provydat to thaim, by assignation in Placis most commodious and easiest to thaim; consideracion beinge had of hir owne Necessitie. As we are altogether desirous that hir Gracis Necessitie be relevit, so our Duty craves that we should notifie to your Grace, the true Order that shuld be observed in this Behalfe, quhilk is this, The Teynds are properly to be reputed to be the Patrimony of the Kirke, upon the quhilks befor all Things they that travells in the Ministry thairof, and the pore indigent Members of Christ Body are to be sustenit. The Kirks also repaired, and the Youthead brought up in gud Letters: Quhilks Things be and done, than other Necessitie resonable might be supported accordinge as her Majestie, and hir Godlie Counsaile could think expedient. Allways we cannot but thank her Majestie most reverently, of her liberall Offer, of Assignations to be made to the Ministers for their Sustentation. Quhilk not the lesse is so generally conceived that without mare speciall condescendinge upon the particularity therof, no Expectacion is able to follow therupon. And so to conclud with her Majestie at this Parliament, we desire most earnestly the Performance of the said Articles, beseeching God that as they are Reasonable and Godly in themselves; so your Majesties Hart, and the Estates jointly convenit, may be inclynit and perswadit to the Performance therof.

XC.—*The Supplication to the Queen's Majestie of Scotlande.*

[Cotton Libr. Calig. B. 10.]

To the Queen's most Excellent Majesty, her Grace's Humble Subjects, professing the Evangell of Christe Jesus within this Realme, wisbeth longe Prosperitie, with the Spirit of Righteous Judgment.

It is not unknown unto your Majestie, that within this Realme the Evangell of Jesus Christ was lately so planted, the Trewe Religion so established; Idolatry, to wit, the Masses, and all that therto appertenyth, together with the Usurped and Tyranicall Power of that Romaine Ante-Christ, called the Pope, so suppressed, aswel by the Mighty Power and Hand of God, as by just Lawes

and Decres of Parliament, that none within this Realme durst in Publick have gainsaid the one, nor mayntenet the other. It is further known, that such as in whose Hands, God of his Mercye had prospered the Begynning of this his Worke, were going forward to an exact and perfect Reformation, concerninge the Policy of the Church, accordinge to the Word of God, and Sustentation of them that Travell in the same. But theis nowe our most Just and Godlie Begynnings have nowe been staid and trobled nere the Space of 4 Yeres, to the great Grief of all Godlie Hartes within this Realme. Shortlie after your Grace's Arrival, was that Idol the Masse erected up againe: And there after were wicked Men Enemyes to Christ Jesus, and his Holy Evangell reposed in the Places wich they never possessed, and were admitted to receive the Fruts, that by no just Lawe can apperteane to them: And that under color they shold pay ther Thirds to your Majesties Comptroller, and suche as he shold depute for the receivinge of the same; to theend as we understand, that our Mynysters and Mynisterye might have bene planted and sustanid accordinge to Gods Comaundement. And al-beyt we were plainly forwarned, that suche Begynnynge wold not have eny happy Ende; yet the Love that we bare to the Tranquyllitie of your Realme, and Esperance and Hope that we had, that God of his Mercye wold molyfe your Highnes Hart, to heare his Blessed Evangell publickly preched, we quietly past over many Things that were in our Harts, as also many tymes by our Supplications unto your Majestie, we desired to have bene redressed: But howe litle we have profyted to this Daie, bothe great and small amongst us begynne now to consider. For Laws we see violated, Idolatrye increased, your Highnes owne Gates (against Proclamations) made patent to the foolish People, to comytt Idolatrye: The Patrimony of the Church, we see bestowed upon Persons most unworthie, and to other Uses then was at first intended: And thereby, the Tyrannye of that Romaine Antichrist to be intruded upon us againe; our Mynisters brought to extreme Povertie; some of them trobled in ther Function, some Prechers hurt, and no Redresse maide. Fornicacion, Adultery, Incest, Murther, Sorcerers, Bewythers, and al Impietie, so to abounde universallie within this your Highnes Realme, that God cannot lange spaire to stricke the Heade and the Members onless speedye Repentance followe. We therefore, nowe contynuinge in our former humble Sewte, most humbly requere of your Majestie a speedye Reformation of the Innormities aforesaid, and a favorable Answer of our just Petitions; as more fullye your Majestie please receive in Articles; most humbly beseeching your Highnes to have this Opynon of us, that as to this daie your Grace have founde nothinge in us, but dewe Obbedyence to your Majesties Lawes and Auctoritie, which we

have given, because we are thonly Part of your People that treuly fear God, so to esteame of us. that God, his Christ Jesus, and his trewe Religion which we professe, (and by his Grace shal be) to us more dear then Lives, Possessions, or respect of Prosperitie. And therefore yet againe we the hole Bodye, professing Christ Jesus within this Realme, humbly crave of your Majestie, that ye give us not occasion to thinke, that ye entende nothings but the Subversion of Christ Jesus his true Religion, and in the Overthrowe of it, the Destruction of us the best part of the Subjects of this your Graces Realme: For this before the World we plainly professe, that to that Romaine Antichrist we will never be subyeect, nor yet suffer (so far as our Power may suppress it) any of his usurped Auctoritie to have Place within this Realme. And thus with all humble and dewtfull Obbedyence, we humbly crave your Graces favorable Answer, with these our appointed Commissioners.

XCI.—*A Letter of Parkhurst Bishop of Norwich, to Bullinger, concerning the State of Affairs in Scotland, and the Killing of Signior David.*

[Ex MSS. Tigur.]

SALVUS sis in Christe, optime Bullingere. Secundo Februarij scripsi ad te, et unâ cum Literis misi viginti Coronatos, vel decem Coronatos et Pannum pro toga: Nam hoc Abeli arbitrio permisi. Tuas accepi 23 Maij Paulô post Londinensis Episcopus, exemplar Responsionis tuæ ad Literas Laurentij Humphredi, et Thomæ Sampsonie, ad me misit. Quæ scripsisti, typis apud nos excuduntur, et Latine, et Anglicè. Accepi præterea, 12 Julij, Confessionem Fidei orthodoxæ, c. pulcherrimum libellum. Mense Martio, Italus quidam, vocatus Senior David, Necoromanticæ artis peritus, in magnam gratiam apud Reginam Scotiæ, è Reginæ cubiculo (illa præsentè) vi extractus, et aliquot pugionibus confossus, miserè periit. Abbas quidam ibidem vulneratus, evasit ægrè, sed paulô post ex vulnere est mortuus. Fraterculus quidam, nomine Black, (niger Visularius) Papistarum antesignanus, eodem tempore in Aula occiditur: Sic niger hic Nebulo, nigra quoq; morte peremptus, invitus nigrum subito descendit in orcum, Consiliarij, qui tum simul in unum cubiculum erant congregati, ut de rebus quibusdam arduis consultarent, audientes has cædes, (nam priûs nihil tale sunt suspicati) alij hac, alij illac, alij è fenestris sese proturbantes certatim aufugerunt, atque ita cum vitæ periculo, vitæ consulebant suæ. Regina Scotiæ Principem peperit: Et cum antea Maritum (nescio quas ob causas) non tanti faceret, jam plurimi facit. D. Jacobum, suum ex patre fratrem, quem antea exosum habuit, nunc in gratiam recepit, nec solum illum, sed omnes (utinam verum esset) proceres evangelicos, ut audio. Evangelium quod ad tempus sopiebat, denuô caput exerit. Cùm hæc scriberem,

ecce Scotus quidam è Patria profugiens, Vir bonus et doctus, narravit mihi, Reginam ante decem hebdomadas Puerum peperisse; nec dum esse baptizatum. Rogo causam. Respondet, Reginam velle Filium in summo Templo, cum multarum Missarum Celebratione tingi. At Edinburgenses id omnino non permittunt: Nam mori potiùs malunt, quàm pati, ut abominandæ Missæ in suas Ecclesias iterum irrepant. Metuunt Edinburgenses, ne illa è Gallia auxiliares vocet Copias, ut facilius Evangelicos opprimat. Oremus Dominum pro piis Fratribus. Mandatis dedit cuidam pio Comiti, ut Knoxum apud se manentem, ex ædibus ejiciat. Dominus illum convertat, vel confundat. Plura scribere non possum; diu ægrotavi, nec dum plenè convalui. Est hæc scribendo debilitata manus.

Vale, Charissime mi Bullingere, Salutem quæso adscribas omnibus, atque adeo omnibus Piis, meo nomine. Dominus sua dextra protegat Ditionem Tigurinorum. Raptim Ludhamiæ, 21 Augusti 1566.

Tuus,

Joh. Parkhurstus, N.

INSCRIPTIO.

D. Henricho Bullingere.

XCII.—*A Letter of Grindall's to Bullinger, giving an Account of the State of affairs both in England and Scotland; and of the Killing of Signior David.*

[Ex MSS. Tigur.]

Salutem in Christo.

Clarissime D. Bullingere, ac Frater in Christo Charissime.

D. JOHANNES Abelus tradidit mihi Literas tuas D. Wintoniensi, Norvicensi, et mihi communiter inscriptas, unâ cum scripto vestro de re vestiaria: Quorum ego exemplaria ad D. Wintoniensem et Norvicensem statim transmissi. Quod ad me attinet, ago tibi maximas gratias, tum quod nostrarum Ecclesiarum tantam curam geris, tum quod me, hominem tibi ignotum, participem facis eorum, quæ ad nostros de rebus controversis scribuntur. Vix credibile est, quantum hæc Controversia, de rebus nihili, Ecclesias nostras perturbat, et adhuc aliqua ex parte perturbat. Multi ex Ministris doctioribus, videbantur Ministerium desertere. Multi etiam ex Plebe, contulerunt Consilia de Secessione à nobis facienda, et occultis cætibus cogendis; sed tamen, Domini benignitate, maxima pars ad sanio rem mentem rediit. Ad eam rem Literæ vestræ, plenæ Pietatis ac Prudentiæ, plurimùm momenti attulerunt: Nam eas latine, atque anglicè, Typis evulgandas curavi. Nonnulli ex Ministris, vestro judicio atque autoritate permoti, abjecerunt priora Consilia de deserendo Ministerio. Sed et ex Plebe quamplurimi mitiùs sentire cæperunt, postquam intellexerunt nostros Ritus, à vobis (qui iisdem non utimini) nequaquam damnari Impietatis, quod ante publicatas vestras Literas, nemo illis persuasisset. Sunt tamen, qui ad-

huc manent in priore Sententia; et in his, D. Humfredus et Sampsonus: Nihil verò esset facilius, quàm Regiæ Majestati eos reconciliare, si ipsi ab instituto discedere vellent. Sed quum hoc non faciunt nos apud Serenissimam Reginam ista contentione irritatam, nihil possumus. Nos, qui nunc Episcopi sumus, in primo nostro reditu, priusquam ad Ministerium accessimus, diu multumque contendebamus, ut ista de quibus nunc controvertitur, prorsus amoverentur. Sed cùm illa de Regina et Statibus in Comitibus Regni impetrare non potuimus, communicatis Consiliis, optimum iudicavimus, non deserere Ecclesiam propter Ritus non adeo multos, eosque per se non impios; præsertim quum pura Evangelij Doctrina nobis integra ac libera maneret, in qua ad hunc usque diem, (utcumque multi multa in contraria moliti sunt) cum vestris Ecclesiis, vestraque Confessione nuper dedita, plenissimè consentimus. Sed neque adhuc pœnitet nos nostri Consilij: Nam interea, Domino dante incrementum, auctæ et confirmatæ sunt Ecclesiæ, quod alioqui Ecebolis, Lutheranis, et Semipapistis, prædæ fuissent expositæ. Istæ verò istorum intempestivæ Contentiones de Adiaphoris, (si quid ego iudicare possum) non ædificant, sed scindunt Ecclesias, et discordias seminant inter Fratres. Sed de nostris Rebus hactenus. In Scotia non sunt res tam bene constitutæ, quàm esset optandum. Retinent quidem Ecclesiæ adhuc puram Evangelij Confessionem; sed tamen videtur Scotiæ Regina omnibus modis laborare, ut eam tandem extirpet. Nuper enim effecit, ut sex aut septem Missæ Papticæ, singulis diebus in Aula sua publicè fierent, omnibus qui accedere volunt admissis, quum antea unica, eaque privatim habita, nullo Scoto ad eam admisso, esset contenta. Præterea, quum primum inita est Reformatio, cautum fuit, ut ex bonis Monasteriorum, quæ fisco adjudicata sunt, stipendia Evangelij Ministris persolverentur: At ipsa jam integro triennio nihil solvit. Joannem Knoxum, regia urbe Edinburgo, ubi hactenus primarius fuit Minister, non ita pridem ejecerit, neque exorari potest ut redeundi facultatem concedat. Publicè tamen, extra Aulam, nihil hactenus est innovatum; et Proceres Regni, Nobiles item, ac Cives, multò maxima ex parte Evangelio nomen dederunt, multa, magnaque Constantiæ indicia ostendunt. In his, præcipuus unus est, D. Jacobus Stuardus, Murraciæ Comes, Reginæ Frater, Nothus, Vir pius, ac magnæ apud suos Autoritatis. Perscribitur ad me ex Scotia, Reginæ cum Rege pessimè convenire. Causa hæc est: Fuit Italus quidam, nomine David, à Cardinale Lotharingo Reginæ Scotiæ commendatus. Is quum Reginæ à secretis atque intimis esset Consiliis, ferè solus omnia administrabat, non consulto Rege, qui admodum juvenis et levis est. Hoc malè habebat Regem. Itaque facta Conspiratione cum Nobilibus quibusdam, et Aulicis suis, Italum illum Reginæ opem frustra implorantem ex ipsius conspectu arripit, et statim indicta causa mul-

tis pugionibus perfodi, atque interfici curavit. Hujus facti immanis memoriam Regina, tametsi nuper Filium Regi peperit, ex animo deponere non potest. Hæc paulò verbosius de Scotia, ex qua fortassis rarò ad vos scribitur.

Oro ut D. Gualterum, ac reliquos Collegas tuos, meo nomine salutes. Dominus te, nobis et Ecclesiæ suæ, quàm diutissimè conservet.

Londini 27 Aug. 1566.

Deditissimus tibi in Domino,

Edm. Grindallus.

Episcopus Londinensis.

INSCRIPTIO.

Reverendo in Christo, D. Henricho Bullingero, Tigurinæ Ecclesiæ Ministro Fidelissimo, ac Fratri in Domino Charissimo.

XCIII.—*A Part of Grindal's Letter to Bullinger, of the Affairs of Scotland.*

[Ex MSS. Tigur.]

—SCOTIA jam in novos motus incidit. Henricus nuper Scotiæ Rex (uti te audivisse existimo) Decimo Februarii elapsi, in horto quodam, hospitio suo adjacente, inventus est mortuus: De genere mortis nondum convenit apud omnes. Alii dicunt incensis vasis aliquot pulveris tormentarii, quæ sub cubiculo in quo dormiebat ex industria reposita fuerant, ædes eversas atque ipsum in hortum proximum projectum fuisse. Alii verò intempesta nocte vi extractum è cubiculo, et postea strangulatam, ac tum demum incenso pulvere ædes disjectas fuisse affirmant. Hujus cædis apud omnes suspectus erat Comes quidam nomine Bothwellius. Huic Comiti, postquam Uxorem Legitimam interveniente autoritate Archiepiscopi S. Andrewæ repudiasset: Decimo Quinto Maii nupsit Scotiæ Regina, atque eandem ex Comite, Orchardum Ducem creavit. Paulo ante hoc Matrimonium omnes fere Regni proceres, quum nullam in cædem Regis inquisitionem institui viderent, discesserunt ex Aula, et seorsum apud Sterlynum oppidum conventum habuerunt. In hoc conventu, certis inditiis nefandam hanc cædem à Bothwellio perpetratam fuisse, compertum est. Itaque collecto exercitu ipsum comprehendere satagunt, Bothwellius verò dat se in fugam: Sed quo profugerit, adhuc nescitur. Reginam alii aiunt obsideri in Arce quadam, alii verò in Arce Edinburgensi, tantquam necis mariti consciam, captivam detineri asserunt. Quomodocunque sit, infames illæ Nuptiæ, non possunt, non in aliquam diaram Tragediam desinere. Sed de his omnibus expectamus indies certiora, de quibus, efficiam brevi ut cognoscas. De persecutionibus, Flandriæ nihil scribo, quod eas vos non latere existimem: Multa apud nos jactata sunt de obsessa Geneva, sed spero vana esse. Dominus Jesus pietatem tuam, nobis et Ecclesiæ incolumem conservet.

Londini, 21 Junii, 1567.

Deditissimo tibi in Domino

Edmundus Grindallus

Episcopus Londinensis.


INSCRIPTIO.

Reverendo in Christo, D. Henricho
Bullingero, Tigurinæ Ecclesiæ Mi-
nistro Fidelissimo, et Fratri in
Christo Charissimo. Tiguri.

This being the last of the Letters sent me from Zurich, which I have put in this Collection; I add to it the Attestation sent me from thence, that the Copies were Faithfully taken from the Originals, and that they were carefully Colated with them.

The Attestation of the Burgomaster and Council of Zurich, of the Faithfulness of the Copies of the Letters sent me from the MSS. that lie there.

CONSUL et Senatus Civitatis Thuricensis Helvetiorum vulgò Zurich dictæ, præsentibus hisce confitemur ac notum facimus. Apographa illa ex Originalibus in Archivis Civitatis nostræ asservatis Literis, quæ tempore Reformationis ab Ecclesia Anglicana ad nostræ Ecclesiæ tunc temporis Ministros et vice versa emanavere, ducta et transumpta, omni diligentia et fidelitate descripta esse, ut facta in Cancellaria nostra accuratâ collatione, Copias Originalibus de Verbo ad Verbum ubiq; concordare repertum fuerit, quibus Apographis proinde plenaria fides tutò adhiberi possit. In cujus rei Testimonium præsentibus hasce exhiberi, Civitatis nostræ Sigillo muniri, et à Jurato Secretario nostro subscribi mandavimus, Die Decimo Julii, Anno à Nata Salute Millesimo, Septingentesimo, Decimo Tertio.

Locus  Sigilli.

BEATUS HOVRHALBIUS,
Reipublicæ Thuricensis, Archigrammaticus.
Manu propria subscripsi.

XCIV.—*A Relation of Mary Queen of Scotland's Misfortunes, and of her last Will, in the Life of Cardinal Laurea, written by the Abbot of Pignerol his Secretary. Printed at Bologna, Anno 1599.*

ATQVI tunc in Scotia tam scelestum, tamque nefarium facinus commissum est, ut illud reminisci, nedum enarrare animus quodammodò exhorreat. Rex, variolarum (ut vulgò aiunt) morbo correptus, ne fortassis Uxorem contagione contaminaret, se in ædes à regiis ædibus Edimburgi sejunctas receperat; ubi, simul ac convalescere cæpit, ab Uxore sæpius invisitur, quodam autem die cum simul cænascent, atq; in multam noctem sermonem, lusumq; protraxissent, quo minus itidem simul cubarent, excusationem affert Regina, quod sponsam quandam è nobilibus suis mulieribus ea primam nuptiarum nocte usque ad cubile honoris gratia esset comitatura: Quem morem superiores Reginæ observare semper consueverant. Vix Regina discesserat, cum ecce pulvis tormentarius, per cuniculos subter fundamentum domus conjectus, totum edificium

continuò dejecit, ipsumque Regem opprimit: Quamvis nonnulli non ruina interemptum, sed, dum per posticum primo circa ædes audito armorum strepitu in hortum proximum confugeret, unà cum familiari quodam strangulatum, moxque ædes tormentario pulvere dejectas fuisse malint. Planè constat, exangue Regis Corpus in horto repertum nullo affectum vulnere, nigram tantum modò circa collum maculam habuisse. Indignissima hac Regis divulgata cæde, ingens omnes horror corripuit; quidem iniquos in Reginam sermones jacere; alij per injuriam libellos edere: Nonnulli Comitum Bodvellium, quem cædis nefariæ auctorem fuisse compererant, non sicarium, sed crudelissimum carnificem accusare, adeò interdum vulgus acutissimè indagare, atque odorari omnia solet. Bodvellius, licet Hæreticus, Reginæ tamen studiosissimus, fidelissimusque semper extiterat: Nuper eam gravissimo illo seditionis periculo fortiter liberaverat, ab ipsa deniq; perditè amabatur. Quamobrem in spem adductus fore, ut Reginam ipsam in Matrimonio haberet, primò Uxori propriæ (quasi propter adulterium fieri divortium, aliâque ducere liceret) repudium misit, deinde Regni necem crudeliter machinatus est. Regina post, improbissimos de ea, Boduellioque rumores dissipatos, verita ne quis populi motus in eorum perniciem fieret, Edimburgo statuit recedendum, ac se unà cum parvulo filio ad munitam Strivelini arcem recepit; statuto prius (ut simile vero videtur) quid inter ipsam, et Boduellium foret postea Transigendum. Nam paucis inde diebus egressa Regina, venatum prodire simulat; tum Bodvellius, veluti ex insidiis, ducentis stipatus equitibus, illam circumvenire, vimque ei intendere visus est. Ergo Regina, unà cum Bodvellio in arcem regressa, confestim eum Orcadam Ducem, moxque Maritum suum esse declarat, verùm Nuptiæ illæ neutiquam faustæ, ac diuturnæ fuerunt: Quippe quæ non Matrimonij dignitate, sed indigni facinoris societate conjunctæ viderentur. Eo tempore, Moraviensis è Scotia aberat, præ cæteris tamen relicto Leidingtonio, qui novas, ut occasio daretur, turbas, novasq; rixas faceret. Huic quàm facilimum fuit sponte omnium in Reginam Bodvelliumque ira, accensos animos acriùs inflammare. Raptim igitur, tubulenteque, Exercitu Edenburgi comparato, subito Strivelinam versus Castra moventur. Id ubi Regina intellexit, secum Mulieres tantum, paucosq; aulicos Homines, adducens obviam prodeundum duxit, venienti debita cum reverentia assurrexerunt. Interrogati, quam de causa armati illuc accessissent, non alia respondisse feruntur, nisi ut atrocem injuriam à Bodvellio factam, ac crudelem, et indignam Regis necem, vimq; ipsimet Reginæ illatam vendicarent. At Regina noxam Bodvellij purgare; nihil non ipsa assentiente commissum. Quo sermone adeò sunt commoti, et exarserunt, ut omnes illicò uno ore acclamaverint. Et tu igitur, Domina, apud nos Captiva erit. Nec mora, ad Arcem insulæ intra Lacum Levinum in custodiam

mittunt; uno ei tantum Lixa, duabusq; infimæ conditionis Mulierculis, ad ei ministrandum concessis.

Towards the End of the Book comes what follows.

— Unum, hoc loco, non videtur silentio prætereundum: Quod cum Sixti Pontificis jussu, Regni Scotiæ, atque in primis Reginæ Mariæ Res, in Urbe protegendi munus suscepisset, accidit, ut infelix Regina pridie, quam securi in Anglia feriretur, supremas tabulas Gallica Lingua, Manuque propria conficeret. Quibus primo, se Religionis Catholicæ studiosissimam semper fuisse professam est; deinde cavit, ne ad Filium Principem, si falsam Hæresis, quam animo imberbat, persuasionem non exuisset, Anglici Regni Hæreditas ullo unquam tempore perveniret; sed loco sui ad Philippum, Hispaniarum Regem Catholicum pertineret. Hasce Tabulas cum Vincentius Cardinalis accepisset, mira diligentia recognoscendas curavit, ut ad Reginæ ultimam Voluntatem aperiendam, Fidemq; faciendam sufficerent. Nam et cum Literis ab eadem Regina prius acceptis contulit, et non à se solùm, verùm etiam à Ludovico Audeno, Anglo, Episcopo Cassanensi, pio et integerrimo Homine, voluit subsignari: Sicq; firmatas, ac tanquam publica Authoritate roboratas, Comiti Olivario, Hispaniarum Regis Oratori, ad ipsum Regem fideliter transmittendas dedit.

King and Prince, to the Establishing, Planting and Placing of him in his Kingdom, and Putting of the Crown Royal thairof upon his Head, and in the Fear of our God being instructit and teichit be his and all other Laws, sall giff our Aith of Fidelity and Homage, and lawfull and dutiful Obedience, to be made by us to him during his Graces Lifetime, as it becomes faithfull, Christian, and true Subjects, to do to their Native King and Prince. And farther, that we sall with all our Strength and Forcis promote, concurre, fortifie and assist, to the Promoting and Establishing of him in his Kingdom and Government, as becumis faithfull and true Subjects to do to thair Prince, and to resist all sick as wald oppon them thairto, or make any Trouble or Impediment to him thairin, and sall do all uther Things, that becumis faithfull and Christian Subjects to do to thair Native King and Prince. In Witness of the quhilk Thing, we haif subscrivit thir Presents with our Handis, at Edinburgh, the Day of ———, the Year of God 1567 Years.

James Regent. Huntley. Archibald Argyle. Athol. Mortoun. Mar. Glencairn. Errol. Buchan. Graham. Alexander Lord Home. William Lord Ruthven. Lord Sanquhar. Ihon Lord Glamis. Patrick Lord Lindsey. Michael Lord Carlisle: With my Hand at the Pen, Alexander Hay, Notarius. William Lord Borthwick. Lord Innermaith. Ucheltrie. Sempill. Henry Lord Methven. Allan Lord Cathcart. Patrick Lord Gray. Robert Com. of Dumferling. James Stuart. Alexander Com. of Culross. Adam Com. of Cambuskenneth. Dryburgh. Master of Montrose. Alexander Bishop of Galoway. Caprington. Blairquhan. Tullibarden, Comp-troller; with Eighteen more.

XCV.—*A Bond of Association, upon Mary Queen of Scotland's Resigning the Crown in Favour of her Son.*

An Original, in the Library of Glasgow.

We quhilk has subscrivit the underwritten Bond, understanding that the Queenis Majesty willing nothing mair earnestlie, nor that in her Lifetime her Majesties Dear Son, our Native Prince, be placit and inaugurat in the Kingdom of this his Native Cuntre and Realm, and be obeyit as King be us, and uthers his Subjects: And being wearit of the great Pains and Travels taken be her in her Government thereof, hes be her Letters demittit and renderit, and given Power thairby to demit and renunce the said Government of this Realm, Liegis and Subjectis thairof, in Favours of her said Son, our Native Prince: To the effect he may be inaugurat thairin, the Crown Royal put upon his Head, and be obeyit in all Things as King and Native Prince thairof, as her Hieness Letters past thairupon bears. Thairfore, and because it is ane of the maist happy Things that can come to any Pepill or Cuntre, to be governit and rulit by their awn Native King; We, and ilk ane of us, quhilk hes subscrivit thir Presents, be the Tenor heirow, promitties, binds, and obliasis us, faithfully to convene and assembl our selfs at the Burgh of Sterling, or any other Place to be appointit, to the Effect foresaid; and thair concur, assist and fortify our said Native

XCVI.—*Bond to the King, and to the Earl of Murray, as Regent during his Infancy: Registered in the Council-Books on the 5th of April 1569.*

Us, and every ane of us underscriv, and sall in all time cuming, like as we do presentlie, reverence, acknowledge and recognosce the maist Excellent and Mighty Prince James the Sixt, by the Grace of God King of the Scottis, our only Sovereaine Lord, and his dearest Uncle, James Earl of Murray, Lord Abernethie, Regent to his Hieness, his Realme, and Leidges thereof, during his Majesties Minority. His Hieness his said Regent, and his Majesties Authority, we sall observe and obey, as becumis dutifull Subjectis, our Landis and Lavis in the Defence and Advancement thairof, we sall bestow, and wair. The Skaith, Harm, or Subversion of the samen, we sall never know, nor procure by any meanis, direct nor indirect. All former Bandis, for Obedience of any other Authority, subscrivit or made by us in any tymes, by-gaine, contrarious or prejudicial to

his Hieness, his said Regent and Authority, we renunce and discharge for evir: Affirming and swearing solemnpnitie, upon our Faiths and Honouris, to observe and keep this our Declaration and plaine Profession, everie Poynt thair of, be God himself, and as we will answer at his General Judgment: Whairin gif we failzie, we are content to be comptit Faithless, False, Perjurit and Defamit for ever; besyde the ordinar Pain of the Lawis to be execute upon us, without Favour, as a perpetual Memory of our unnaturall Defection, an inexcusable Untruth. In Witnes whair of, we have subscrivit thir Presents with our Handis as follows, at the Dayes and Tymes particularly under specified.

Huntley. Crafrud. Cassilis. Sanquhar. Saltoun. James Lord Ogilvie. Laurance Lord Oliphant. John Mr. Forbes. With Thirty-six more.

XCVII.—*A Declaration of the Causes moving the Queene of England, to give Aide to the Defence of the People afflicted and oppressed in the Lowe-Countries.*

Kings and Princes, Sovereignes, owing their Homage and Service only unto the Almighty God, the King of all Kings, are in that respect not bounde to yeeld Account, or render the Reasons of their Actions to any others, but to God their onely Sovereigne Lord: Yet (though amongst the most Ancient and Christian Monarchies, the same Lorde God having committed to us the Sovereignetie of this Realme of Englande, and other our Dominions, which wee holde immediatly of the same Almighty Lorde, and so thereby accountable only to his Divine Majestie) wee are, notwithstanding this our Prerogative at this time, specially moved (for divers Reesons hereafter briefly remembred) to publish, not only to our owne Naturall Loving Subjects, but also to all others our Neighbours, specially to such Princes and States as are our Confederates, or have for their Subjects Cause of Commerce with our Countreis and People, what our Intention is at this time, and upon what just and reasonable Grounds, we are moved to give Aid to our next Neighbours, the Naturall People of the Low-Countries, being by long Warres, and Persecutions of Strange Nations there, lamentable afflicted, and in present danger to be brought into a perpetual Servitude.

First, It is to be understoode, *Natural Causes of* (which percase is not perfectly knowne to a great Number of the Ancient Persons) that there hath been, *continual* Time out of Minde, even by the *Traffic betwixt the* Naturall Situation of those Low-Countries, and our Realme of England, one directly opposite to the other; and by Reason of the ready Crossing of the Seas, and Multitude of large and commodious Havens respectively on both Sides, a continual Traffique and Commerce betwixt the People of England, and the Naturall People of these Lowe-Countries; and so continued in all Ancient Times when the severall Provinces therof, as Flanders, Holland, and Zeland, and other Countries to them adjoining, were ruled and possessed by severall Lordes, and not united together, as of late Yeeres they have been by Entermarriages; and at length by Concurrences of many and sundrie Titles have also been reduced to be under the Government of their Lordes that succeeded to the Dukedome of Burgundie, whereby there hath been in former Ages many speciall Aliances and Confederations, not only betwixt the Kinges of England our Progenitours, and the Lordes of the said Countries of Flanders, Holland, Zeland, and their Adherents; but also betwixt the very Naturall Subjectes of both Countries, as the Prelates, Noblemen, Citizens, Burghesses, and other Comminalties of the great Cities and Port Townes of either Countrie reciprocalie by speciall Obligations and Stipulations under their Seales interchangeable, for Maintenance both of Commerce and Entercourse of Merchanties; and also of speciall mutuall Amitie to be observed betwixt the People and Inhabitants of both Parties, as well Ecclesiasticall, as Secular: And very expresse Provision in suche Treaties contained for mutuall Favours, Affections, and all other Friendly Offices to be used and prosecuted by the People of the one Nation towards the other. By which mutual Bondes, there hath continued perpetuall Unions of the Peoples Hearts together, and so by way of continuall Entercourses, from Age to Age the same mutuall Love hath bene inviolable kept and exercised, as it had been by the

Confederations both betwixt the Kinges of England, and the Lordes of the Lowe Countries, and also the Subjects of both Countries.

The People of both the Countries bound by special Obligations interchangeable, for mutual Favours, and Friendly Offices.

Worke of Nature, and never utterly dissolved; nor yet for any long Time discontinued, howsoever the Kinges, and the Lordes of the Countries sometimes (though very rarely) have bene at difference by sinister Meanes of some other Princes their Neighbour, envying the Felicitie of these Two Countries.

Treaties extant of Ancient Time, betwixt the Kinges of England, and the Dukes of Burgundie, for the Commerce betwixt their Countries.

And for Maintenance and Testimonie of these natural Unions of the Peoples of these Kingdoms and Countries in perpetuall Amitie, there are extant sundrie Authentique Treaties and Transactions for mutual Commerce, Entercourse and straight Amitie of Ancient Times: As for Example, some very Solemnely accorded in the Times of King Henrie the VIth our Progenitour, and Philip the Ild, Duke of Burgundie, and Inheritour to the Countie of Flanders by the Ladie Margaret his Grandmother, which was above One Hundred and Forty Years past; and the same also renewed by the Noble Duke Charles his Sonne, Father to the King of Spayne's Grandmother, and Husband to the Ladie Margaret, Sister to our Great Grandfather King Edward the IVth: And after that of newe oftentimes renewed by our most Noble and Sage Grandfather King Henrie the VIIth, and the Archduke Philip, Grandfather to the King of Spayne now being: And in later Times, often renewed betwixt our Father of Noble Memorie King Henrie the VIIth, and Charles the Vth Emperour of Almaigne, Father also to the present King of Spaine.

Conventions for the Subiectes of either side, to shewe mutual Favours one to the other.

In al which Treaties, Transactions, and Confederations of Amitie and mutuall Commerce, it was also at all Times specially and principally contained in expresse Words, by Conventions, Concordes, and Conclusions, that the Naturall People and Subjects of either side, should shewe mutuall Favours and Duties one to the other; and should safely, freely, and securely Commerce together in everie their Countries, and so hath the same mutuall and naturall Concourse and Commerce bene without interruption continued in many Ages, farre above the like Example of any other Countries in Christendome, to the Honour and Strength of the Princes, and to the singular great Benefite and Enriching of their

People, untill of late Yeeres that the King of Spayne departing out of his Lowe Countries into Spayne, hath bene (as is to be thought) councelled by his Counsellours of Spayne, to appoynt Spaniardes, Foreners, and Strangers of strange Blood, Men more exercised in Warres, than in Peaceable Government; and some of them notably delighted in Blood, as hath appeared by their Actions, to be the chiefest Governours of all his said Low Countries, contrary to the Ancient Lawes and Customes thereof, having great plentie of Noble, Valiant, and Faithful Persons naturally Borne, and such as the Emperour Charles, and the King himselfe had to their great Honours used in their Service, able to have bene employed in the Rule of those Countries. But these Spaniardes being meere Strangers, having no naturall Regard in their Government to the Maintenance of those Countries and People in their Ancient and Naturall Maner of Peaceable Living, as the most Noble and Wise Emperour Charles; yea, and as his Sonne King Philip himselfe had, whilest he remained in those Countries, and used the Counsels of the States, and Naturall of the Countries, not violating the Ancient Liberties of the Countries: But, contrarywise, these Spaniardes being exalted to Absolute Government by Ambition, and for private Lucre have violently broken the Ancient Lawes and Liberties of all the Countries; and in a Tyrannous Sort have banished, killed, and destroyed without Order of Lawe, within the Space of a fewer Monthes, many of the most Ancient and Principal Persons of the natural Nobilitie that were more Worthy of Government. And howsoever in the Beginning of these Cruel Persecutions, the Pretence thereof was for Maintenance of the Romish Religion, yet they spared not to deprive verie many Catholiques, and Ecclesiastical Persons of their Franchises and Privileges: And of the Chiefest that were executed of the Nobilitie, none was in the Whole Countrie more affected to that Religion, then was the Noble and Valiant Count of Egmond, the very Glory of that Countrie, who neither for his singular Victories

Spaniardes and Strangers lately appointed Governours in the Lowe Countries to the Violation of the Liberties of the Country.

The Destruction of the Nobilitie, and the People of the Countries by Spanish Government.

The lamentable Violent Death of the

*Count of
Egmond,
the Glory
of those
Countries.*

in the Service of the King of Spayne can be forgotten in the true Histories, nor yet for the Cruelties used for his Destruction, to bee but for ever lamented in the Heartes of the natural People of that Countrie. And furthermore, to bring these whole Countries in Servitude to Spayne; these Foraine Governours have by long intestine Warre, with multitude of Spaniards, and with some fewe Italians and Almaines, made the greater Part of the said Countries, (which with their Riches, by common Estimation, answered the Emperour Charles equally to his Indias) in a manner Desolate; and have also lamentably destroyed by Sword, Famine, and other cruel Maners of Death, a great Part of the natural People, and now the rich Townes and strong Places being Desolate of their natural Inhabitants, are held and kept chiefly with Force by the Spaniardes.

All which pitiful Miseries and horrible Calamities of these most Rich Countries and People, are of all their Neighbours at this Day, even of such as in Ancient Time have bene at frequent Discord with them, thorowe natural Compassion verie greatlie pitied, which appeared specially this present Yere, when the Frenche King pretended to have received them to his Protection, had not (as the States of the Countrey and their Deputies were answered) that certaine untimely and unlooked for Complottes of the House of Guise, stirred and maintained by Money out of Spayne, disturbed the Good and General Peace of Fraunce, and thereby urged the King to forbear from the Resolution he had made, not only to aide the Oppressed People of the Lowe Countries against the Spaniardes, but also to have accepted them as his owne Subjectes. But in verie truth, howsoever they were pitied, and in a sort for a Time comforted and kept in Hope in Fraunce by the French King, who also hath oftentimes earnestly solicited us as Queen of England, both by Message and Writings to be careful of their Defence: Yet in respect that they were otherwise more straightly knitte in Auncient Friendship to this Realme then to any other Countrie, we are sure that they could bee pitied of none for this

long Time with more Cause and Grief generally then of our Subjects of this Realme of England, being their most Ancient Allies, and Familiar Neighbours, and that in such Maner, as this our Realme of England, and those Countries have been by common Language of long Time resembled, and termed as Man and Wife. And for these urgent Causes and many others, we have by many Friendly Messages and Ambassadors, by many Letters and Writings to the said King of Spayne our Brother and Allie, declared our Compassion of this so Evil and Cruel Usage of his Natural and Loyal People, by sundrie his Martial Governours, and other his Men of Warre, all Strangers to these his Countries. And furthermore, as a good loving Sister to him, and a natural good Neighbour to his Lowe Countries and People, we have often, and often againe most Friendly warned him, that if he did not otherwise by his Wisdome and Princely Clemencie restraine the Tyranny of his Governours, and Crueltie of his Men of Warre, we feared that the People of his Countries should be forced for Safetie of their Lives, and for Continuance of their Native Countrey in their former State of their Liberties, to seek the Protection of some other Foreyne Lorde; or rather to yeeld themselves wholly to the Sovereigntie of some Mighty Prince, as by the Ancient Lawes of their Countries, and by speciall Priviledges grained by some of the Lordes and Dukes of the Countries to the People, they do pretende and affirm, that in such Cases of General Injustice, and upon such Violent Breaking of their Privileges, they are free from their former Homages, and at Libertie to make Choice of any other Prince to bee their Prince and Head. The Proof whereof, by Examples past, is to be seene and read in the Ancient Histories of divers Alterations, of the Lordes and Ladies of the Countries of Brabant, Flanders, Holland, and Zeland, and other Countries to them united by the States and People of the Countries; and that by some such Alterations, as the Stories do testifie, Philip the Duke of Burgundy came to his Tytle, from which the King of Spayne's Interest is derived: But the further Discussion

*The Queen of
Englands
continual
Friendly
Advices to
the King of
Spayne for
restraining
of the Ty-
rannie of his
Governours.*

*The Riche
Townes and
Strengthes
with the
Wealth
thereof pos-
sessed by the
Spaniardes.*

*The French
King's Of-
fers to have
aided and re-
ceived to his
Subjection
the oppress-
ed People of
the Lowe
Countries.*

The Queene of England's Means used to staie the States of the Lowe Countries from yeelding their Subjection to any other Forreigne Prince.

hereof, we leave to the Viewe of the Monuments and Records of the Countries. And now for the Purposes to stay them from yeelding themselves in any like Sort to the Sovereigntie of any other strange Prince, certaine Yeeres past, upon the earnest Request of sundrie of the greatest Persons of Degree in those Countries, and most Obedient Subjects to the King, such as were the Duke of Ascot, and the Marques of Havery yet Living, and of such others as had Principal Offices in those Countries in the Time of the Emperour Charles, we yielded at their importunate Requests, to graunt them prests of Money, only to continue them as his Subjects, and to maintaine themselves in their just Defence against the Violence and Cruelties of the Spaniards their Oppressours, thereby staying them from yielding their Subjection to any other Prince from the said King of Spayne: And during the Time of that our Aide given to them, and their stay in their Obedience to the King of Spayne, we did freely acquainte the same King with our Actions, and did still continue our Friendly Advices to him, to move him to commaund his Governours and Men of Warre, not to use such Insolent Cruelties against his People, as might make them to despayre of his Favours, and seeke some other Lorde.

And in these kind of Perswasions and Actions wee continued many Yeeres, not onely for compassion of the miserable state of the Countries, but of a natural disposition to have the ancient Conditions of straight Amitie and Commerce for our Kingdomes and People to continue with the States and the People of the said Duke-dome of Burgundie and the Appendantes, and namely with our next Neighbour the Countries of Flanders, Holland, and Zeland. For wee did manifestly see, if the Nation of Spayne should make a conquest of those Countries, as was and yet is apparently intended, and plant themselves there as they have done in Naples and other Countries, adding thereto the late Examples of the violent

The Enterprize of the Spaniards in Ireland, sent by the

hostile Enterprize of a power of spanyardes, being sent within these few Yeeres by the King of Spaine and the Pope into our Realme of Ireland, with an intent

manifestly confessed by the Capitaines, that those Numbers were sent aforehand to sease upon some strength there, to the intent with other greater Forces to pursue a Conquest thereof: wee did we say againe, manifestly see in what danger our selfe, our Countries and People might shortly bee, if in convenient time wee did not speedily otherwise regard to prevent or stay the same. And yet notwithstanding our saide often Requests and Advices given to the King of Spayne, manifestly for his own Weale and Honour, we found him by his Counsell of Spayne so unwilling in any sort to encline to our friendly Counsell, that his Governours and Chieftains in his Lowe Countries increased their Cruelties towards his own afflicted People, and his Officers in Spayne offered dayly greater Injuries to ours, resorting thither for Trafique: yea, they of his Counsell in Spayne, would not permit our express Messenger with our Letters to come to the King their Masters Presence: A Matter very strange, and against the Law of Nations.

The Refusal of the Queen's Messenger, and her Letters to the King of Spayne. The just Causes of Dismissing of B. Mendoza out of England.

And the Cause of this our writing and sending to the King, proceeded of Matter that was worthy to be knowen to the King, and not unmete nowe also to be declared to the World, to shewe both our good Disposition towards the King in imparting to him our Grieves, and to let it appear howe evill we have beene used by his Ministers, as in some part may appear by this that followeth. Although we coulde not have these many Yeres past any of our Servaunts, whome we sent at sundrie times as our Ambassadors to the King our good Brother, as was mete, suffered to continue there without many Injuries and Indignities offered to their Families, and divers times to their owne Persons, by the greatest of his Counsellours, so as they were constrained to leave their Places, and some expelled, and in a sort banished the Countrey, without Cause given by them, or notified to us: Yet we, minding to continue very good Friendship with the King, as his good Sister, did of long Time, and many Yeres give favourable Allowance to all that came as his Ambassadors to us; saving onely upon manifest dangerous Practices, attempted by Two of them to trouble our Estate, whereof the one was Girald Despes, a very turbulent-spirited Person, and altogether unskilfull and unapt to deale in Princes Affaires being in Amitie; as at his Retourn into Spaine, he was so there also reputed: The other, and last was, Bernardin de Mendoza; one whom we did accept, and

use with great Favour a long time, as was manifestly seene in our Court, and we thinke cannot be denied by himself: But yet of late Yeeres, (we know not by what Direction) we found him to be a secret great Favourer to sundrie our evill-disposed and seditious Subjectes, not onely to such as lurked in our Realme, but also to such as fled the same, being notoriously condemned as open Rebelles and Traytours; with whom by his Letters, Messages, and Secret Counsels, he did in the ende devise, who with a Power of Men, partly to come out of Spayne, partly out of the Lowe Countries, whereof hee gave them great Comforte in the Kinges Name, an Invasion might be made into our Realme; setting downe in Writing the manner howe the same should be done, with what Numbers of Men and Shippes, and upon what Coastes, Portes and Places of our Realme, by special Name: And who the Persons should be in our Realme of no small Account, that should favour this Invasion, and take part with the Invadours; with many other Circumstances, declaring his full set Purpose and Labours taken, to trouble us and our Realme very dangerously; as hath beene moste clearly proved and confessed, by such as were in that Confederacy with him: whereof some are fled, and now do frequent his Companie in France; and some were taken, who confessed at great length by writing, the whole Course herein helde by the saide Ambassador, as was manifestly of late time published to the Worlde uppon Francis Throgmorton's, a principall Traitours Examination. And when we found manifestly this Ambassadors so dangerous an Instrument, or rather a Head to a Rebellion and Invasion: And that for a Yeere or more together, he never brought to us any Letter from the Kinge his Master, notwithstanding our often Requeste made to him, that he woulde by some Letter from the King to us, let it appeare that it was the Kings Will, that he should deal with us in his Masters Name, in sundrie Things that he propounded to us as his Ambassadors; which we did judge to be contrary to the Kinge his Masters Will. We did finally cause him to be charged with these dangerous Practices; and made it patent to him, how, and by whom, (with many other Circumstances) we knew it; and therefore caused him, in very gentle sort, to be content (within some reasonable time) to departe out of our Realme, the rather for his own Safety, as one in very deed mortally hated of our People. For the which we graunted him favorable Conduct, both to the Sea, and over the Sea. And thereupon we did speedily send a Servant of ours into Spaine, with our Letters to the King, only to certify him of this Accident, and to make the whole Matter apparent unto him. And this was the Messenger afore-mentioned, that might not be suffered to deliver our Message, or our Letters, to the King.

And beside these Indignities, it is most manifest, how his Ministers also have both heretofore many times, and now lately practised

here in England, by meanes of certaine Rebelles, to have procured sundry Invasions of our Realme, by their Forces out of Spaine and the Lowe Countries: Very hard Recompences (we may say) for so many our good Offices. Hereupon we hope, no reasonable Person can blame us, if we have disposed our selves to change this our former Course, and more carefully to look to the Safety of our Selfe, and our People. And finding our owne Dangers in deed very great and imminent, we we have bene the more urgently provoked to attempt and accelerate some good Remedy: For that, besides many other Advices, given us both at Home and from Abrode, in due Time to withstand these Dangers: we have found the general Disposition of al our own faithfull People, very ready in this Case, and earnest, in offering to us both in Parliaments and otherwise, their Services with their Bodies and blood, and their Aides with their Lands and Goods, to withstand and prevent this present common Danger to our Realme and themselves, evidently seene and feared, by the subverting and rooting up of the Ancient Nation of these Lowe Countries, and by Planting the Spanish Nation and Men of Warre, Enemies to our Countries, there so nere unto us. And besides these Occasions and Considerations, we did also call to our Remembrance our former fortunate Proceeding, by God's special Favor, in the Beginning of our Reigne, in remedying of a like Mischief that Scotland by certaine Frenchmen, who then were directed onely by the House of Guise, by Colour of the Mariage

The Queen of England's Proceeding, for the Deliverie of Scotland from the Servitude where- in the House of Guise meant to have brought it.

of their Neece, the Queene of Scots, with the Dolphin of France: In like manner, as the Offsprings of the saide House have even now lately sought to attain to the like unordinate Power in France: a Matter of some Consequence for ourselves to consider; although we hope, the King (our good Brother) professing sincere Frendship towards us, as we profess the like to him, will moderate this aspiring Greatness of that House, that neither himself, nor the Princes of his Bloud be overruled, nor we (minding to continue perfect Frendship with the King, and his Bloud) be by the said House of Guise, and their Faction, disquieted or disturbed in our Countries. But now to return to this like Example of Scotlande aforesaid, when the French had in like manner (as the Spanyardes have now of long time attempted in the Lowe Countries) sought by Force to have subdued the People there, and brought them into a Servitude to the Crowne of France; and also by the Ambitious Desires of the said House of Guise, to have proceeded to a Warre by way of Scotland, for the Conquest of our Crowne for their Neece the Queene of Scottes (a Matter most mani-

fest to the common Knowledge of the Worlde): It pleased Almighty God, as it remaineth in good memorie to our Honour and Comfort, to further our Intention, and Honourable and just Actions, at that time, in such sort, as by our Aiding then of the Nation of Scotland, (being sore oppressed with the French, and universally requiring our Aide) we procured to that Realme (though to our great Cost) a full Deliverance of the Force of Strangers, and Danger of Servitude, and restored Peace to the whole Countrie; which hath continued there ever since many Yeres; saving that at some Time of Partialities of certaine of the Noblemen, (as hath beene usuall in that Countrie, in the Mynoritie of the yong King) there

The Realm of Scotland restored to the ancient Freedom, and so possessed by the present King by the Means only of the Queen of England.

The Conclusion of the Causes of sending of certain Companies of English Soldiers to the Defence of the oppressed People of the Lowe Countries, and to withstand the Attempts against this Realm.

hath risen some inward Troubles, which (for the most part) we have, in Favour of the King and his Governours, used Meanes to pacifie: So as at this Day, such is the Quietnes in Scotlande, as the King our Dear Brother and Cousin, by Name James the Vith, a Prince of great Hope for many goode Princely Respectes, raigeth there in Honour and Love of his People, and in very good and perfect Amitie with us and our Country. And so our Actions, at that time, came to so good Success, by the Goodnes of God, as bothe our owne Realme, and that of Scotland, hath ever since remained in better Amitie and Peace, then can be remembered these manie Hundred Yeeres before: And yet nothing heereby done by us, nor any Cause justly given, but that also the Frenche Kinges that have since succeeded, (which have been Three in Number, and all Brethren) have made and concluded divers Treaties for good Peace with us; which presentlie continue in Force on both Parties, notwithstanding our foresaide Actions, attempted for Removing out of Scotland of the saide French Forces, so transported by the onely Direction of the House of Guyse.

And therefore, to conclude for the Declaration of our present Intention at this time, we hope it shall of all Persons abroad be well interpreted, as wee knowe it will be of such as are not ledde by Partialitie, that upon the oft-en and continuall lamentable Requeses made to us by the Universal States of the Countries of Holland, Zeland, Guelders, and other Provinces with them united, (beeing desperate of the King of Spaines Favours) for our Succours to be yeilded to them, onely for

their Defence against the Spaniards, and other Strangers; and therewith finding manifestly, by our often and importunate Requests and Advices given to the King of Spaine, no Hope of Reliefe of these their Miseries, but rather an Increase thereof, by dayly Conquests of their Townes, and Slaughter of their People (tho' in very Trueth, we cannot impute the Increase of any late Cruelties to the Person of him that now hath the Title of Generall Governour, shewing his Naturall Disposition more inclynable to Mercie and Clemencie, then it seemeth he can direct the Heartes of the Spaniards under him, that have been so long trayned in Shedding of Blood, under the former Spanish Governours :) And joyning therunto our owne Danger at Hand, by the Overthrow and Destruction of our Neighbours, and Access and Planting of the great Forces of the Spaniards so nere to our Countries, with precedent Arguments of many troublesome Attempts against our Realme: We did therefore, by good Advice, and after long Deliberation, determine, to sende certaine Companies of Souldieres, to ayde the Naturall People of those Countries; onely to defende them and their Townes, from Sacking and Desolation, and thereby to procure them Safetie, to the Honour of God; whome they desire to serve sincerely, as Christian People, according to his Holie Word, and to enjoye their Ancient Liberties for them and their Posteritie, and so consequently, to preserve and contynue the Lawful and Ancient Commerce betwixt our People, and those Countries and ours.

And so, we hope, our Intention herein, and our subsequent Actions will be, by God's Favour, both honourably and charitably interpreted of all Persons, (saving of the Oppressors themselves, and their Partizans) in that we meane not heereby, either for Ambition or Malice, (the Two Rootes of all Injustice) to make any particular Profit hereof, to our Selfe, or to our People: Onely desiringe at this time to obtaine (by God's Favour) for the Countries, a Deliverance of them from Warre, by the Spaniards and Forrainers; a Restitution of their Ancient Liberties and Government, by some

Three special Things reasonably desired by the Q. of England.

1. *The End of Wars, with Restitution of the Low Countries to their Ancient Liberties.*

2. *Surety from Invasion of her*

own Realm. Christian Peace; and thereby, 3. And Re- a Suretie for our selves and our
newing of Realme, to be free from invading
the Mutual Neighbours; and our People to
Traffick be- enjoy in those Countries, their
tween the lawfull Commerce, and Enter-
Countries. course of Friendship and Mar-
chandise, according to the ancient
Usage and Treaties of Enter-
course, made betwixt our Progeni-
tors and the Lordes and Earls of
those Countries, and betwixt our
People and the People of those
Countries.

*The Causes
of taking
some Torons
into her Ma-
jesties Cus-
tody.*

And though our further Inten-
tion also is, or may be, to take in-
to our Garde some fewe Townes
upon the Sea-side next opposite
to our Realme, which otherwise
might be in Danger to be taken by
the Strangers, Enemies of the
Country: Yet therein considering
we have no Meaning at this Tyme,
to take and retaine the same to
our owne proper Use; we hope,
that all Persons will thinke it
agreeable with good Reason and
Princely Policie, that we should
have the Gard and Use of some
such Places, for sure Accessee and
Recesse of our People and Sol-
diers in Safety, and for Furniture
of them with Victuals, and other
Things requisite and necessarie,
whilst it shall be needful for them
to continue in those Countries, for
the Aiding therof in these their
great Calamities, Miseries, and
imminent Daunger, and untill the
Countries may be delivered of such
strange Forces as do now oppresse
them, and recover their Ancient
Lawfull Liberties and Maner of
Government, to live in Peace as
they have heeretofore done, and
doe nowe most earnestly in la-
mentable manner desire to doe;
which are the very onely true
Endes of all our Actions nowe
intended, howsoever malicious
Tongues may utter their cankered
Conceits to the contrary, as at this
Day the Worlde aboundeth with
such Blasphemous Reportes in
Writings and Infamous Libels, as
in no Age the Devil hath more
abounded with notable Spirites
replenished with all Wickednesse,
to utter his Rage against Profess-
ours of Christian Religion. But
thereof we leave the Revenge to
God, the Searcher of Hearts, hop-
ing that he beholding the Sincer-
itie of our Heart, will graunte
good Successe to our Intentions,
whereby a Christian Peace may
ensue to his Divine Honour, and

Comfort to al them that Love
Peace truely, and wil seeke it
sincerely.

*An Addition to the Declaration, touching the
Slaunders published of her Majestie.*

AFTER we had finished our Declaration,
there came to our Hands a Pamphlet written
in Italian, printed at Milan, Entituled *Nuovo
advviso*, directed to the Archbishop of Milan,
conteyning a Report of the Expugnation of
Antwerpe by the Prince of Parma: By the
which we found our self most maliciously charg-
ed with two notable Crimes, no lesse hateful to
the World, then most repugnant and contrary
to our own Natural Inclination. The one,
with Ingratitude towards the King of Spaine,
(who as the Author saith) saved our Life
being justly by Sentence adjudged to Death
in our Sister's Time: The other, that there
was some Persons procured to be corrupted
with great Promises, and that with our Intel-
ligence, as the Reporter addeth in a Paren-
thesis in these Words (*as it was said*), that
the Life of the Prince of Parma should be
taken away: And for the better proving and
countenancing of this horrible Lye, it is fur-
ther added in the said Pamphlet, that it pleas-
ed the Lord God to discover this, and bring
Two of the wicked Persons to Justice. Now
knowing how Men are maliciously bent in this
declining Age of the World, both to judge,
speak, and write maliciously, falsely and un-
reverently of Princes: And holding nothing
so Dear unto us, as the Conservation of our
Reputation and Honour to be blamelesse: We
found it very expedient, not to suffer Two
such horrible Imputations to pass under si-
lence, least for lacke of Answer, it may argue
a kind of Guiltines, and did therefore think,
that what might be alledged by us for our
Justification in that Behalfe, might be most
aptly joined unto this former Declaration now
to be published, to lay open before the World
the Maner and Ground of our Proceeding in
the Causes of the Lowe Countries.

And for Answers of the First Point where-
with we are charged, touching our Ingratitude
towards the King of Spaine, as we do most
willingly acknowledge that we were behold-
ing unto him in the Time of our late Sister,
which we then did acknowledge very thank-
fully, and have sought many Ways since in
like Sort to requite, as in our former Declara-
tion by our Actions may appeare: So do we
utterly denie as a most manifest Untruth, that
ever he was the Cause of the saving of our
Life, as a Person by a Course of Justice sen-
tenced unto Death, who ever carried our self
towards our said Sister in Dutiful Sort, as
our Loyaltie was never called in Question,
much lesse any Sentence of Death pronounc-
ed against us: A Matter such, as in respect
of the ordinarie Course of Proceeding, as by
Processe in Lawe; by Place of Tryal, by the
Judge that should Pronounce such Sentence,

and other necessary Circumstances in like Cases usual, especially against one of our Qualitie, as it could not but have bene publickely known, if any such Thing had bene put in Execution. This then being true, we leave to the Worlde to judge howe maliciously and injuriously the Author of the said Pamphlet delecth with us, in charging us by so notable an Untruth with a Vice that of all others we do most Hate and Abhorre. And therefore by the manifest Untruth of this Imputation, Men not transported with Passion may easily discern what Untruth is contained in the Second, by the which we are charged to have bene acquainted with an intended Attempt against the Life of the said Prince: A Matter, if any such thing should have been by us intended, must have proceeded, either of a mislikyng we had of his Person, or that the Prosecution of the Warres in the Lowe Countries was so committed unto him, as no other might prosecute the same but he.

And First for his Person, we could never learne that he hath at any Time, by Acte, or Speech, done any Thing that might justly breede a Mislike in us towards him, much lesse a Hatred against his Person in so high a Degree, as to be either Privie, or Assenting to the taking away of his Life: Besides, he is one of whom we have ever had an Honourable Conceite, in respect of those singular rare Partes we alwaies have noted in him, which hath won unto him as great Reputation, as any Man this Day Living carrieth of his Degree and Qualitie: And so have we always delivered out by Speeche unto the World, when any Occasion hath bene offered to make mention of him. Nowe, touching the Prosecution committed unto him of the Warres in the Lowe Countries, as all Men of Judgment know that the taking away of this Life carrieth no likelihood that the same shall worke any Ende of the said Prosecution: So is it manifestly knowen, that no Man hath dealt more Honourable then the saide Prince, either in duely observing of his Promise, or extending Grace and Mercie, where Merite and Deserte hath craved the same: And therefore no greater Impietie by any coulde bee wrought, nor nothing more Prejudicial to our

selfe, (so long as the King shall continue the Prosecution of the Cause in that forcible Sort he now doeth) then to be an Instrument to take him away from thence by such violent Means, that hath dealt in a more Honourable and Gracious Sort in the Charge committed unto him, then any other that hath ever gone before him, or is likely to succede after him.

Now therefore how unlikely it is, that we having neither Cause to mislike of his Person, nor that the Prosecution of the Warres shoulde cease by losse of him, should be either Authour, or any way assenting to so horrible a Fact, we refer to the Judgment of such as looke into Causes, not with the Eyes of their Affection, but do measure and weigh Things according to Honour and Reason. Besides, it is likely if it had bene true that we had bene any way Chargeable, (as the Author reporteth) the Confessions of the Parties executed, (importing such Matter, as by him is alledged) would have been both produced and published; for Malice leaveth nothing unsearched, that may nourish the Venime of that Humour.

The best Course therefore that both we and all other Princes can holde in this Unfortunate Age, that overfloweth with Numbers of malignant Spirits, is through the Grace and Goodness of Almighty God, to direct our Course in such sort, as they may rather shewe their Willes through Malice, than with just Cause with Desert, to say ill, or deface Princes, either by Speech or Writing: Assuring our selves, that besides the Punishment that such Wicked and Infamous Libellours shall receive at the Handes of the Almighty for depraving of Princes and Lawfull Magistrates, who are God's Ministers, they both are, and alwayes shall be thought by all good Men, Unworthie to live upon the Face of the Earth.

Given at Richmount the First of October, 1585; and the 27th Yere of the Reigne of our Sovereigne Lady the Queene; to be published.

Imprinted at London by Christopher Barker, Printer to the Queene of England, Her most Excellent Majestie. 1585.

AN APPENDIX,

CONTAINING

SOME PAPERS RELATING TO THE TWO VOLUMES

OF THE

HISTORY OF THE REFORMATION

OF THE

CHURCH OF ENGLAND.

1. A Letter written to me by Anthony Wood, in Justification of his History of the University of Oxford: with reflections upon it, referred to alphabetically.
2. A Letter to Mr. Ausont, which was translated into French, upon his procuring for me a Censure in Writing, made in Paris, upon the First Volume of my History of the Reformation.
3. Some Remarks, sent me by another Hand.

I.—*A Letter written to me by Anthony Wood, in Justification of his History of the University of Oxford, with reflections on it; referred to alphabetically.*

SIR,

YOUR book of the *The Reformation of the Church of England*, I have latelie perused, and finding my self mentioned therein, not without some discredit, I thought fit to vindicate my self so far in these animadversions following, that you may see your mistakes, and accordingly rectifie them, (if you think fit) in the next part that is yet to publish.

P. 138. *But after he hath set down the instrument, he gives some reasons, &c.*

The two first reasons, (if they may be so called)^a were put in by another hand; and the other were taken from these three books following,^b viz. from Dr. Nicholas Harpesfield's *Treatise concerning Marriage*, &c. which is a fair manuscript in folio; written either in the time of Queen Marie, or in the beginning of Queen Elizabeth, and 'tis by me quoted in my book, in the place excepted against. From Will. Forest's *Life of Queen Catherine*, written in the raigne of Queen Marie, and dedicated to her. 'Tis a manuscript also, and written verie fairlie in parchment.

*From *An Apologie for the Government of the Universitie against King Henry the VIIIth*,

^a I could not know this: he publishes them, and justly to be charged with them.

^b From such authorities what else was to be expected?

^c This, as Dr. Lloyd informs me, is Parsons's book, an author of no better credit than the former: for he was a master of arts in Baliol College, in Queen Elizabeth's time. See Wood in Bal. Col.

Written by a Master of Arts *Septimo Elizabethæ*. 'Tis a manuscript also, and hath all the King's letters therein; written to the Universitie about the question of marriage and divorce, with several passages relating to convocations concerning the said questions.

So that by this you see I do not frame those reasons out of mine owne head (as partiall men might) but what other authours dictate to me.

P. 138. *Upon what design I cannot easily imagine.*

No designe at all God-wot, but meerlie for truth's sake, which verie few in these dayes will deliver.

Ibid. And as if it had been an ill thing, he takes pains to purge the Universities of it, &c.

It was an ill thing I think, (I am sure it was taken so to be) for a prince by his letters to frighten^d people out of their conscience, and by menaces force them to say what must please him. But seeing the masters would not be frightned, and therefore they were laid aside (the matter being discussed by a few old timerous doctors and batchellors of divinity, who would say any thing to please the King, least danger should follow) they ought

^d I do not find there was any frightening threatenings; none appear in the King's letters. If he had this from any good authors, he had done well to have quoted them. It is not honourable for the University, as it is not probable, to represent all the doctors and batchelors of divinity, as men apt to be frightened out of their consciences; and that only the masters of arts were impregnable. It is rather to be supposed that the one sort were carried away by faction; and that the others were guided by learning and conscience.

to be commended, or at least justified for keeping their consciences sake.

P. 139. *And without any proof gives credit to a lying story set down by Sanders, of an assembly called by night.*

Sanders is not my authour, for he says no such thing in his book *de Schismate*, of an assembly^e called by night; my author for this is the Apologie beforementioned, which adds, that, when a Regent of Baliol College (whom they called King Henry), heard that the commissarie, and his company, were going to dispatch this night work, denied the seale with his breeches about his shoulders, for want of a hood. See in Hist. et Antiq. Oxon. lib. i. p. 256. A.^f The truth is, the meeting was unseasonable, and their actions clancular; as being protested against by, and done without the consent of the regents. And as for Sanders, though I cannot well defend him, yet many things in his book *de Schismate*, especially those relating to the Universitie of Oxford, I find from other places to be true.^g

Ibid. *But it appears that he had never seen, or considered the other instrument, to which the University set their seal.*

The grand collection, or farrago, which Mr. Thomas Masters made, (by the Lord Herbert's appointment) in order to the writing of King Henry the VIIIth's life, I have seen and perused, but could not with all my diligence find that instrument (as you call it, yet we, an act, or decree) of convocation; neither in the three great folios, written by another hand, containing materials at large for the said life; neither in any of the registers, records, or papers, belonging to the Universitie. So that for these reasons, and that because the Lord Herbert says, *it was blurred, and not intended for the King*; and also not under seal, (you say 'twas) neither passed in the house by the majority of votes; therefore did I omit it, as not authentick.^h I truly believe, or at least have good grounds

to think, that it was only drawn up, and not proposed; for if it had, it would have been registered: there being nothing proposed, either in convocation or congregation, but is registered, whether denied, or not. And the register of that time is most exactly kept; and nothing thence, as I can perceive, is torn out.

P. 139. *There seems to be also another mistake, in the relation he gives: for he says, those of Paris had determined in this matter.*

I sayⁱ so from Warham, archbishop of Canterbury, then chancellor of the University; who in his letters thereunto, desires the members, to make what expedition they could, to give in their answer to the King's question, *forasmuch as Paris and Cambridge had done it already.*—For this I quote the book of Epistles, in Archiv. Lib. Bod. MS. Epist. 197. Yet, I believe, the Archbishop said this, to hasten the University of Oxon the more; tho' probably it was not so. However, I am not to take notice of that, but to follow record as I find it. And that I do follow record throughout all my book, there is not one (I presume) of the Senate of Antiquaries can deny it: and therefore, how there can be many things in my book (of my framing) that are enemies to the Reformation of the Church of England, as was suggested by you to Sir Harbottle Grimston, (who thereupon made a complaint in open parliament, last April, against the said book) I cannot see.^k Truth ought to take place; and must not be concealed, especially when 'tis at a distance. And if our religion^l hath had its original, or base, on lust, blood, ruin and desolation, (as all religions, or alterations in governments, have had from one or more of them) why should it be hidden, seeing it is so obvious to all curious searchers into record.

This is all from him

July the 5th,
1679.

that studies truth,
Anthony à Wood.

^e He says it was called clam; that could hardly be, but in the night: so this is no material difference. In the rest you agree with Sanders.

^f I see no reason for this. The instrument set forth by the Lord Herbert shews, that the persons deputed had good authority to set the University seal to their determination: and they were not tied to forms, but might have done it at any time.

^g Yes, such authors as you quote: you say you cannot well defend Sanders. It seems, you would if you could. These are soft words concerning that scandalous writer.

^h All that you say here, is only negative authority; but since the Lord Herbert says he saw the original, though it is not in any of these Collections, you must either believe it, or make him a liar: and if it was an original, it must either have been subscribed by the hands of the persons deputed, or must have had the seal put to it. The beginning of it

shews it was not subscribed; for it is in the name of John Cattisford, their commissary: so it must have been either in the form of a notary's instrument, or must have had the seal put to it, for he calls it an original. Perhaps the blurring of it might either be casual, or when it was brought to court, the King might have made some alterations in it, that it might be renewed according to these corrections. ⁱ *It might be casual*; Lord Herbert says not that it was rased out, &c.

^j In this you had a warrant for what you wrote, but I had a better to correct it by.

^k I do profess I do not remember that I ever mentioned your book to him: and Sir Harbottle himself, when I asked him the question, said, he never heard me speak of it.

^l This is writ very indecently: neither like a divine, nor a Christian.

* These words in *Italic*, are in the Bishop of Worcester's hand.

II.—*A Letter to Mr. Ausont, which was translated into French, upon his procuring for me a Censure in writing, made in Paris upon the First Volume of my History of the Reformation.*

Paris the 10th of August, 1685.

SIR

WHEN I came last to Paris, I was told there was a censure of the first volume of my History of the Reformation, going about in writing. I was glad to hear of this, when I was upon the place, ready either to justify myself, or to acknowledge such mistakes as should be offered to me: for I am ready, upon conviction, to retract any thing that may have fallen from my pen, as soon as I see cause for it, with all the freedom and candour possible. I should be much more out of countenance, to persist in an error, when I am convinced of it, than to acknowledge that in such a multitude of matters of fact, of which my History makes mention, I might have been misinformed in some particulars, and have mistaken others; which I was resolved to rectify, when discovered, in another edition. This made me very desirous to see, what it was that had been objected to me. And I am much obliged to you, for procuring me a sight of it; for which I return you my most humble thanks.

When I read it over and over again, I confess, I was amazed to find, that he who censured me so severely, had read my book so slightly; and yet gives way to his passions, with so little judgment, and with less sincerity, that, among all the things that he charges me with, there should not be one single particular, that might give me occasion to shew my readiness to retract what I had written.

What can be expected from a writer, who, after the list I had given, of the many gross errors of which Sanders's History was made up, says, *That I have proved, that he has failed in some circumstances, that may seem to aggravate the matter more or less?* If any man will be at the pains to read what I have proved, of the falsehoods in that author, and compare it with the mild censure here given; he will see cause to be ashamed of it, and will look for little sincerity, after so false a step made in the beginning. From this he goes on to his main design; and runs out into an invective against King Henry the VIIIth, for his incontinencies, and other violences.

If I had undertaken to write a panegyric, or to make a saint of King Henry, he might have triumphed over me as much as he pleased. But I, who have neither concealed nor excused any of his faults, am no way concerned in all this.

There are only two things that I advance, with relation to that Prince.

The first is, That whatsoever his secret motives might have been, in the suit of the divorce, he had the constant tradition of the church on his side, and that in all the ages and parts of it; which was carefully searched into, and

fully proved: so that no author, elder than Cardinal Cajetan, could be found, to be set against such a current of tradition. And in the disputes of that age, with those they called heretics, all that wrote of the popish side made their appeal always to tradition, as the only infallible expounder of Scripture: and it was looked on as the character of an heretic, to expound the Scripture by any other key, or method. So that King Henry had this clearly with him.

The other particular that I make remarks on, is, that the Reformation is not at all to be charged with King Henry's faults: for, that unsteady favour and protection, which they sometimes found from him, can signify no more to blemish them, than the vices of those princes that were the great promoters of Christianity, signify to cast a blemish on the Christian religion. Let the crimes of King Clovis, as they are related by Gregory of Tours, be compared with the worst things that can be said of King Henry; and then let any man see, if he finds so much falsehood, mixed with so much cruelty, in so many repeated acts, and in such a number of years, in King Henry the VIIIth, as he will find in King Clovis. Nor do we see any hints of Clovis's repentance, or of any restitution made by him, of those dominions that he had seized on in so criminal a manner, to the right heirs; without which, according to our maxims, his repentance could not be accepted of God. And this was the first Christian king of the Franks.

I do not comprehend what his design could be, in justifying Pope Gregory the VIIth's proceedings, against the Emperor, Henry the IVth, with so much heat. One that reads what he writes on this subject, can hardly keep himself from thinking, that he had something in his eye, that he durst not speak out more plainly: but that he would not be sorry, if Innocent the XIth should treat the great monarch, as Gregory the VIIth did the Emperor, and as Paul the IIIrd did King Henry the VIIIth. But whatsoever his own thoughts may be, I desire he would not be so familiar with my thoughts, as to infer this from any concession of mine: for I allow no authority to the bishops of Rome out of their own diocese. The additional dignity that they came to have flowed from the constitution of the Roman empire: and since Rome is no more the seat of empire, it has lost all that primacy, which was yielded to it merely by reason of the dignity of the city. So that as Byzance, from being a small bishopric, became a patriarchal seat, upon the exaltation of that city; by the same rule, upon the depression of Rome, the bishops of that see ought to have lost all that dignity, that was merely accidental. But suppose I should yield, according to the notion commonly received in the Gallican church, that the Pope is the *conservator of the canons*; that will signify nothing, to justify their deposing of princes; except

he can shew what those canons were, upon the violation of which princes may be deposed. If he flies to the canons of the fourth council in the Lateran, those being made about 150 years after Pope Gregory's proceedings against the Emperor, will not justify what was done so long before these were made. When he thinks fit to speak out more plainly upon this head, it will be more easy to answer him.

As for the supremacy that King Henry the VIIIth assumed in ecclesiastical matters, he should not have condemned that so rashly as he does, as a novelty, till he had first examined the reasons upon which it was founded; not only those drawn from the Scriptures, but those that were brought from the laws and practices, both of the Roman emperors, and of the kings of England. His thoughts or his pen run too quick, when he condemned the following those precedents, as a novelty, without giving himself the trouble of inquiring into the practices of former ages.

He charges me with flying to the rasure of the registers in Queen Mary's time, and to the burning of others in the fire of London, for proving several things, for which I could bring no better vouchers; and for relying so often on a passionate writer. I suppose Fox is the person hereby pointed at.

When he applies the general censure to any particular in my work, I will then shew that it amounts to nothing. I often stop, and shew that I can go no further, for want of proof: and when I give presumptions from other grounds, to shew what was done, I may well appeal to the rasure, or loss of records, for the want of further proof. But this I never do upon conjectures, or slight grounds. And as for Fox, I make a great difference between relying upon what he writes barely upon report, (which I never do) and relying upon some registers, of which he made abstracts. For having observed an exact fidelity, in all that he took out of such registers as do yet remain, I have reason to depend on such abstracts as he gives of registers that are now destroyed. He might be too credulous, in writing such things as were brought him by report; and in these I do not depend on him: but he was known to be a man of probity, so I may well believe what he delivers from a record, though that happens now to be lost.

The censure is next applied to Cranmer's character. He observes great defects in my sincerity, and (to let me see how civilly he intends to use me, he says he will not add) my want of judgment. I am sure he has shewed a very ill judgment in charging me so severely in so tender a point as sincerity, and using a reserve in another point, that does not touch me so much. I am accountable both to God and man for my sincerity: but I am bound to have no more judgment than God has given me; and so long as I maintain my sincerity entire, I have little to

answer for, though I may be defective in the other: but I leave it to you to judge whether the defect was in his sincerity, or his judgment, when he does not bring any one particular against Cranmer, but what he takes from me. So if I have confessed all his faults, and yet give a character of him that is inconsistent with these, I may be justly charged for want of judgment; but my sincerity is still untainted. When he reckons up his charges against Cranmer, he begins with this, that he was put out of his College for his incontinence. He was then a layman, under no vows, only he held a place, of which he was incapable after he was married; now what sort of crime can he reckon this marriage, I leave it to himself to make it out. His next charge is, that though I say he was a Lutheran, yet he signed the Six Articles, which he says, proves that he valued his benefice more than his conscience.

He wrote this with too much precipitation, otherwise he would have seen that Cranmer never signed those Articles. He disputed much against them before they passed into a law: nor could he be prevailed on, though the King pressed him to it, to abstain from coming to the Parliament while that act passed. He came and opposed it to the last; and even after the law was made, he wrote a book for the King's use against these Articles. There was no clause in the act that required that they should be signed. Men were only bound to silence and submission. If he was at all faulty, with relation to that act, it was only in this, that he did not think himself bound to declare openly against it when it was published. From this, he goes next to charge him for consenting to the dissolution of King Henry's marriage with Anne of Cleve, upon grounds plainly contrary to those upon which his first marriage with Catherine of Spain was dissolved. Since one pretence in the divorce of Anne of Cleve was, that it was not consummated, though in the other it was declared that a marriage was complete, though not consummated. Whatever is to be said of this matter, the whole convocation was engaged in it. Gardiner promoted the most of any. So the bishops, who were so zealous for popery in Queen Mary's time, were as guilty as Cranmer. I do not deny that he shewed too much weakness in this compliance. He had not courage enough to swim against the stream: and he might think that the dissolving a marriage, the parties being contented, was not to be much withstood. But my censurer is afraid to touch on the chief ground on which that marriage was dissolved; which was, that the King gave not a pure inward consent to it; for this touches a tender point of the intention of the minister in the sacrament; on which I did not reflect when I wrote my History. By the doctrine of the church of Rome, the parties are the ministers; so if the intention was wanting,

there was no sacrament in this marriage. This having been the common doctrine of the church of Rome, some remnant of that might have too great an effect on Cranmer. But if the consenting to an unjust sentence, in a time of much heat, and of general consternation, is so criminal a thing, what will he make of Liberius, Filix, Ossius, and many more, whose names are in the Roman calendar. The carrying this too far, will go a great way to the justifying the Luciferians. Whatever may be in this, I had opened the matter of Anne of Cleve so impartially, that I deserve no censure on that account.

After he had attacked the matter of my History in these particulars, he falls next upon my way of writing. In this, I confess, I am not so much concerned, for if the things are truly related by me, I can very easily bear all the reflections that he can lay on my way of writing. But that he may censure me with a better grace, he bestows some good words on me. *He is not displeased with my preface, and the beginning of my work: but all these hopes were soon blasted. I fall into a detail of little stories, with which he was quite disgusted.* Yet if he had considered this better, he would have been milder in his censure. My design was to shew, what seeds and dispositions were still in the minds of many in this nation, that prepared them for a Reformation, in the beginning of King Henry's reign, before ever Luther had preached in Germany, and several years before that King's divorce came to be treated of in England. I therefore judged it was necessary for me to let the reader know what I found in our registers of those matters: how that many were tried, and some condemned upon those opinions, that were afterwards reckoned among the chief grounds of our separating from the church of Rome. It seemed a necessary introduction to my work, to open this as I found it upon record. My censurer blames me for not opening more copiously what the opinions of the Lollards and the Wicklifs were: he may see in these Articles that I mention, what the clergy were then charging them with, and what was confessed by those, who were brought into their courts. I wrote in English for my own countrymen. There are many books that give a very particular account of Wickliff, and his followers: this being so well known, it was not necessary for me to run this matter up to its original; all that was incumbent on me, was to shew the present state of that party, and their opinions and sufferings in the beginning of the reign of King Henry: so that a fair judge will not think that a few pages spent in opening this, was too great an imposition on his patience: this having such a relation to my main design in writing. It is he, and not I, that has transgressed Polybius's rule: he considers these particulars as little stories, without observing the end for which I set them down; though I have made

that appear so plainly, that I have more reason to complain of his sincerity, than of his judgment.

His next exception is, that I give abstracts of the reasons on which the proceedings in the Reformation were grounded. He thinks that in this, I plead as an advocate, and do not write as a historian. I do believe there are few things in my History with which he is more displeased than this. I give no reasons of my own making, nor do I put speeches in the mouths of our reformers, though if I had done this, he knows that I could have said that I followed the precedents set me by the best writers of history, both among the Greeks and the Romans. But since I was engaged to write of a Reformation of errors in doctrine, and of abuses in worship and government, I must have been very defective, if I had not set out the reasons upon which those of that time went, as well as I related the series of what was done by them. Both Father Paul, and Cardinal Palavicini, in the histories that they wrote of the Council of Trent, have related the arguments used of all sides very copiously. In political matters, the chief use and beauty of history is, the laying open the secret reasons of state, upon which all parties have proceeded: and certainly those who write concerning matters of religion, ought to open all that comes in their way, of the grounds on which any changes were made.

He thinks all the King's reasonings for the divorce were fully answered by Queen Catherine's reasons against it. But he does not consider that he is in a communion, in which tradition is set up, as that which must decide all controversies. King Henry's arguments run all upon tradition, whereas the Queen pretended to no tradition, but only brought arguments of another sort, which was the way of those called heretics: but in that matter the King insisted upon tradition, the great topic of papists. He censures me for bringing a Jew on the stage, after I had set out the opinions of the universities: but it seemed very reasonable to shew the notions that the Jews had of their own laws.

He returns again to reflections on the divorce of Anne of Cleve. It seems he had few things to reflect on; when in so short a paper he returns twice to the same matter. From her he passes to Anne Bullen; he fancies my whole design in writing, was to establish her descent: but that I do not acquit her mother of the imputations Sanders had laid on her; nor herself of the amours in the court of France, and King Henry's ill commerce with her. If the crown of England had remained in a line derived from that Queen, it might be supposed that some would have wrote on such a design: but that not being the case, there is little reason to think that any man would have given himself the trouble, only on design to justify her title to the crown. I have made it fully out that a

great part of Sanders's charge on her, was an ill-invented calumny, to bring her right to the crown in question : and by proving some part of his relation to be false, I have destroyed the credit of the whole. I cannot be obliged to prove the negative in every particular, the proof lies upon the affirmative, and the author of a train of defamation is sufficiently disproved, when it is apparent that some parts of his relation must certainly be false. If any of these slanders had been in any sort believed in that time, there is no reason to think that the Pope or the Emperor would have neglected to publish them : for the court of Rome kept none of the measures of common decency with the King. Nor were these things objected to Anne Boleyn after that her unhappy fate gave some colour to believe every thing to her prejudice. Her brother and she did both at their death deny all criminal commerce together : nor was any thing proved against them, only the testimony of a dead woman was alleged to destroy them.

His last charge relates to More and Fisher ; but how this comes to support his censure of my manner of writing is not so clear. I seem in these matters to write like one that intended to raise their character, rather than to depress it : nor do I justify King Henry's violences, but set them out as there is occasion for it. More knew a law was made, requiring the subjects to swear to the King as Supreme Head, under the pain or perpetua imprisonment ; upon which he ought to have gone out of England, since he resolved not to take the oath. Fisher knew that the Nun of Canterbury had in very indecent words foretold the King's death, and had not revealed it as he ought to have done.

He says my History reflects much on the memory of King Henry. I did not undertake to write a panegyric on him, but only to write the history of that time : in doing this, as I have discovered the injustice of many scandals that have been cast on him, so I have not spared to lay open many ill practices, when I was obliged to do it, by that impartial sincerity to which I obliged myself when I undertook that work : though he charges me as biassed by partiality, a censure I deserved not. But I do more easily submit to his charging me with my ignorance of law, and of ecclesiastical antiquity. Such general censures are little to be regarded : when he is at leisure to reckon up the particulars in which I have erred, I shall be very glad to be instructed by him. For though I have looked a little into law, and ecclesiastical history, yet I value myself upon nothing but my sincerity. It is very easy to lay a detracting character in some general words upon any person. The artifice is so commonly practised, that it will not pass upon any but those who by some prejudices are prepared to take down every thing that is boldly asserted. It seems that how a great mind soever he had

to find fault, he could not find much matter for his spleen to work on, when in so short a paper he is forced to return in three several places to the article of the divorce of Anne of Cleve : and he shews such an inclination to censure, that I have no reason to think he would have spared me, if he had found greater matters to have objected to me. So all he says that seems to intimate that, must pass for words of course, which ought to make no impression.

III.—Some remarks sent me by an unknown person.

KEILWAY'S Reports were published 1602, by Jo. Crook, who was afterwards a judge. He gives a character of Keilway, as a lawyer of good reputation ; and that he was surveyor of the courts of wards in Queen Elizabeth's reign. It appears that the King's ordering the Attorney General to confess Dr. Horsey's plea, without bringing the matter to a trial, was plainly a contrivance to please the clergy, and to stifle that matter without bringing it to a trial, and so must have satisfied them better than if he had pardoned him. Little regard is to be given to Rastall, who shewed his partiality in matters in which the Pope's authority was concerned ; for, in his edition of the Statutes at Large, he omitted one act of parliament made in the second year of Richard the Second, cap. 6. which is thus abridged by Poulton. Urban was duly chosen Pope, and so ought to be accepted and obeyed : upon which the Lord Coke in his institutes, p. 274. infers, that antiently acts of parliament were made concerning the highest spiritual matters ; but it seems Rastall had no mind to let that be known. He was a judge in Queen Mary's time, but went beyond sea, and lived in Flanders in Queen Elizabeth's reign, and there he wrote and printed his Book of Entries.

There is a very singular instance in the Year Book, 43. Edward III. 33. 6. by which it appears, that the Bishop of Litchfield was sometimes called the Bishop of Chester ; for a *quare impedit* was brought by the King against him, called Bishop of Chester : the judgment given at the end of it is, that he should go to the *great devil*. This is a singular instance of an extraordinary judgment ; there being no precedent like it in all our records.

In Brook's Abridgment, Tit. *Premunire*, sect. 21, it is said, That Barlow had, in the reign of Edward the Sixth, deprived the Dean of Wells (which was a donative), and had thereby incurred a *premunire* ; and that he was forced to use means to obtain his pardon : so if he had not his bishoprick confirmed, by a new grant of it, he must have lost it, in a judgment against him in a *premunire*. And if he wrote any such book, it was in order to the obtaining his pardon. Brook was chief jus-

tice of the Common-Pleas, in the first of Queen Mary: but yet it is no ways probable that Barlow wrote any such book as is mentioned p. 428 of the second volume of the History of the Reformation: for he went out of England, and came back in the first of Queen Elizabeth. He assisted in the consecration of Archbishop Parker, and was made bishop of Chichester; which probably would not have been done, if he had written any such book, unless he had made a public recantation of it; which I do not find that he did. So there is reason to believe, that was a book put out in his name by some papist, on design to cast a reproach on the Reformation. This is further confirmed, by what I have put in the History:

for by a letter of Sampson's it appears, that Barlow did feebly promise to be reconciled to the Church of Rome: but it seems, that was only an effect of weakness, since he quickly got beyond sea; into which the Privy-Council made an inquiry: that shews, that he repented of that which was extorted from him.

“ There are in this paper some quotations out of Harmer's Specimen, on which general remarks are made, but particulars are not added. The writer of this has not thought fit to name himself to me; so I can give no other description of him, but that he seems to be a person who has studied the law, and perused our historians carefully.”

END OF THE APPENDIX.

A TABLE

OF THE

RECORDS AND PAPERS THAT ARE IN THE COLLECTION,

With which the Places in the History to which they relate are marked. The First Number, with the Letter C. is the Page of the Collection; the Second, with the Letter H. is the Page of the History.

FIRST VOLUME OF THE HISTORY.

	C.	H.		C.	H.
BOOK I.					
1. THE record of Cardinal Adrian's oath of fidelity to King Henry VII. for the Bishoprick of Bath and Wells	1	18	sali, directing him to make presents at Rome	17	83
2. Pope Julius's Letter to Archbishop Warham, for giving King Henry VIII. the golden rose	2	30	10. The decretal bull that was desired in the King's cause	ib.	ib.
3. A writ for summoning convocations	ib.	33	11. The Cardinal's letter to John Cassali concerning it	19	85
4. A writ for a convocation summoned by Warham on an ecclesiastical account.	3	ib.	12. Staphileus's letter to the Cardinal	21	86
5. The preamble of an act of subsidy granted by the clergy.	ib.	34	13. The Cardinal's letter to Campogio	ib.	ib.
6. Bishop Tonstal's license to Sir Thomas More for his reading heretical books	4	52	14. The Cardinal's letter to Cassali, desiring a decretal bull might be sent over	22	89
BOOK II.					
1. The bull for the King's marriage with Queen Katherine	5	56	15. The breve of Pope Julius for the King's marriage suspected to be forged	ib.	91
2. The King's protestation against the marriage	ib.	57	16. A part of the Cardinal's letter to G. Cassali, desiring leave to shew the decretal bull to some of the King's council	23	94
3. Cardinal Wolsey's first letter to Gregory Cassali about the divorce	6	72	17. John Cassali's letter concerning a conference he had with the Pope,	ib.	ib.
4. Two letters of Secretary Knight's to the Cardinal and the King, giving an account of his conferences with the Pope concerning the divorce	12	75	18. The Pope's letter to the Cardinal, giving credence to Campana,	27	96
5. A part of a letter from Knight to Cardinal Wolsey, that shews the dispensation was then granted and sent over	14	78	19. A part of Peter Vannes' instructions, directing him to threaten the Pope	ib.	ib.
6. Gregory Cassali's letter concerning the method in which the Pope desired the divorce should be managed	15	ib.	20. The Cardinal's letter to the ambassadors, concerning his promotion to the popedom	ib.	102
7. The King's letter to the College of Cardinals, from which it appears how much they favoured his cause	16	82	21. An information given to the Pope concerning the divorce	28	104
8. The Cardinal's letter to the Pope concerning the divorce	ib.	83	22. The second part of a long dispatch of the Cardinal's concerning the divorce	29	105
9. Cardinal Wolsey's letter to Cassali, directing him to make presents at Rome			23. Another dispatch to the same purpose	34	108
			24. A letter from the two Legates to the Pope, advising a decretal bull,	38	109
			25. Another dispatch to Rome concerning it	41	112
			26. A letter from the Pope to the Cardinal	43	ib.
			27. The King's letter to his ambassadors to hinder an avocation of the suit	ib.	113

	C.	H.
28. The King's letter concerning his appearance before the Legates . . .	44	117
29. Dr. Bennet's letter to the Cardinal, shewing how little they might expect from the Pope . . .	46	121
30. A letter from the Pope to the Cardinal concerning the avocation, . . .	47	123
31. An act releasing to the King sums of money that were raised by a loan	<i>ib.</i>	134
32. A letter from Gardiner and Fox, concerning their proceedings at Cambridge	48	139
33. A letter from Crook out of Venice, concerning the opinions of divines about the divorce	50	148
34. The judgments of the Universities concerning the King's marriage	<i>ib.</i>	149
35. The judgment of the Lutheran divines about it	53	153
36. An abstract of the grounds of the divorce	<i>ib.</i>	157
37. A bull sent to the Archbishop of Canterbury against the statutes of provisors	54	179
38. A letter to King Henry VI. for repealing that statute	55	181
39. A letter to the parliament upon the same occasion	56	181
40. An instrument of the speech the Archbishop of Canterbury made to the House of Commons concerning it	57	182
41. An act restraining the payment of annats to the see of Rome . . .	58	191
42. The King's last letter to the Pope	60	193
43. A promise made to the Cardinal of Ravenna, for engaging him to procure the divorce	62	196
44. Bonner's letter concerning the proceedings at Rome	63	197
45. Another letter about the same process	66	198
46. Another letter concerning the progress of the process at Rome, . . .	67	199
47. The sentence of divorce given by Crammer	68	214
48. An act for the deprivation of the Bishops of Salisbury and Worcester	69	243
49. A letter from Cromwell to Fisher concerning the Maid of Kent	70	251
50. A renunciation of the Pope's supremacy signed by the heads of six religious houses	72	253
51. A mandate for the consecration of suffragan bishops	73	257

BOOK III.

1. Instructions for the general visitation of the monasteries	74	297
2. General injunctions sent by the King to all the monasteries . . .	77	299

	C.	H.
3. Some particulars relating to the dissolution of monasteries : Sect. 1. Of the preambles of some surrenders	80	308, 383
2. A list of religious houses that were of new founded by the King, after the act for their dissolution	80	360
3. A list of all the surrenders of monasteries which are extant	<i>ib.</i>	383
4. The confessions made by some abbots	84	381
5. Of the manner of suppressing the monasteries after they were surrendered, . . .	85	431
4. Queen Anne Boleyn's last letter to King Henry	87	332
5. The judgment of the convocation concerning general councils, . . .	88	353
6. Instructions for a visitation of monasteries, in order to their dissolution	89	357
7. Instructions given by the King to the clergy	90	363
8. A letter from Cromwell to Shaxton, bishop of Sarum	92	387
9. The sentence given out by Pope Paul III. against King Henry . . .	94	395
10. The opinion of some bishops concerning the King's supremacy, . . .	100	400
11. Injunctions to the clergy made by Cromwell	101	401
12. Injunctions made by Archbishop Cranmer	103	411
13. A letter of Cromwell's to the Bishop of Landaff, directing how to proceed in the Reformation . . .	<i>ib.</i>	<i>ib.</i>
14. The commission by which Bonner held his bishoprick of the King	104	429
15. The King's letters-patents for printing the Bible in English . . .	105	434
16. The attainder of Thomas Cromwell	<i>ib.</i>	446
17. Cromwell's letter to the King concerning his marriage with Anne of Cleve	109	450, 452
18. The King's own declaration about it	111	450
19. The judgment of the convocation annulling it	<i>ib.</i>	451
20. Anne of Cleve's letter to her brother	113	453
21. The resolutions of several bishops and divines concerning the sacraments	114	464
22. Dr. Barnes's renunciation of some articles informed against him, . .	135	475
23. The foundation of the bishoprick of Westminster	<i>ib.</i>	482
24. A proclamation for the English Bible to be set up in all churches, . .	138	486
25. An admonition set up by Bonner for all that came to read the Bible	139	486

	C.	H.
26. Injunctions given by Bonner to his clergy	139	506
27. A collection of passages out of the canon-law made by Cranmer, to shew the necessity of reforming it	143	531
28. A mandate for publishing and using the prayers in the English tongue	145	532
29. Articles subscribed by Shaxton, the late bishop of Sarum	146	547
30. A letter from Lethington, the Scottish secretary, to Cecil, secretary to Queen Elizabeth, by which it appears that King Henry's will was forged	147	561
An Appendix concerning some errors and falsehoods in Saunders's book of the English Schism . .	153	

ADDENDA.

1. Articles about religion set out by the convocation, and published by the King's authority . . .	166	583
2. Some queries put by Cranmer, in order to the correcting of several abuses	172	ib.
3. Some queries concerning confirmation, with the answers that were given to them by Cranmer, and Stokesley, bishop of London	173	ib.

	C.	H.
4. Some considerations offered to the King by Cranmer, to induce him to proceed to a further reformation	174	584
5. A declaration made by some bishops and divines, concerning the functions and Divine institution of bishops and priests . .	175	585
6. A letter of Melancthon's, to persuade the King to a further reformation	176	588
7. A letter written by the German Ambassadors to the King, against the taking away of the chalice, and against private masses, and the celibate of the clergy . . .	178	589
8. The King's answer to the former letter	187	ib.
9. A letter written by the King to his bishops, directing them how to instruct the people	195	590
10. Arguments given by Tonsal to the King, to prove auricular confession to be of a Divine institution ; with some notes on the margin written with the King's own hand	196	591
11. A letter of the King's to Tonsal in answer to the former paper .	198	ib.
12. A definition of the Catholic Church, corrected with the King's own hand	199	592

SECOND VOLUME OF THE HISTORY.

THE Journal of King Edward's reign,	203	1
1. His preface to some Scriptures against idolatry	239	251
2. A discourse concerning the reformation of divers abuses . . .	ib.	250
3. A reformation of the Order of the Garter, translated into Latin by him	242	328
4. A paper concerning a free mart in England	244	332
5. The method in which the Council represented matters of state to him	246	349
6. Articles for the regulation of the Privy-Council	247	342

BOOK I.

1. The character of King Edward given by Cardan	249	2
2. The commission taken out by Archbishop Cranmer	ib.	8
3. The Council's letter to the justices of peace	250	20
4. The order for the coronation of King Edward	251	ib.
5. The commission for which the Lord Chancellor was deprived of his office ; with the opinion of the judges about it	252	27

6. The Duke of Somerset's commission to be Protector . . .	253	27
7. The King's letter to the Archbishop of York concerning the visitation	256	41
8. The form of bidding prayers before the Reformation	257	47
9. A letter of Bishop Tonsal's proving the subjection of the crown of Scotland to the King of England,	258	50
10. A letter sent by the Scottish nobility to the Pope concerning their being an independent kingdom .	260	51
11. The oath given to the Scots who submitted to the Protector . .	261	55
12. Bonner's protestation, with his submission	ib.	57
13. Gardiner's letter concerning the injunctions	ib.	58
14. The conclusion of his letter to the Protector against them .	262	60
15. A letter of the Protector's to the Lady Mary justifying the Reformation	263	62
16. Petitions made by the lower house of convocation	264	74
17. A second petition to the same purpose	ib.	76
18. Reasons for admitting the infe-		

	C.	H.		C.	H.
rior clergy to sit in the House of Commons	265	76	curing the popedom to himself upon Pope Adrian's death . . .	302	235
19. A letter of Martin Bucer's to Gropper	266	83	49. Instructions given to the Lord Russel and others, concerning the delivery of BulloignetotheFrench, . . .	306	ib.
20. Questions and answers concerning the divorce of the Marquis of Northampton	268	93	50. Other instructions sent to them, . . .	307	236
21. Injunctions given in King Henry's time to the deanery of Doncaster	269	94	51. The patents for the German congregation	308	246
22. A proclamation against innovations without the King's authority, . . .	ib.	95	52. Injunctions given by Bishop Ridley	309	252
23. An order of Council for the removing of images	270	ib.	53. Oglethorpe's submission and profession of his faith	310	258
24. A letter, with directions sent to all preachers	271	96	54. Dr. Smith's letter to Cranmer, . . .	311	259
25. Questions concerning some abuses in the mass, with the answers made by some bishops and divines to them	272	99	55. Articles of religion set out by the King's authority	ib.	265
26. A collection of the chief indulgences then in the English offices, . . .	280	105	56. Instructions to the President of the north	317	345
27. Injunctions for a visitation of chantries	281	107	57. Instructions to Sir Rich. Morison sent to the Emperor	321	349
28. The Protector's letter to Gardiner concerning the points that he was to handle in his sermon . . .	282	111	58. A letter of Ridley's setting out the sins of that time	323	360
29. Idolatrous collects and hymns in the hours of Sarum	283	120	59. Ridley's letter to the Protector concerning the visitation of the University of Cambridge . . .	ib.	192
30. Dr. Redmayn's opinion of the marriage of the clergy	284	147	60. The Protector's answer to the former letter	324	ib.
31. Articles of treason against the Admiral	ib.	156	61. A letter of Cranmer's to King Henry, concerning a further reformation, and against sacrilege . . .	325	313
32. The warrant for the Admiral's execution	287	159			
33. Articles for the King's visitors, . . .	288	163			
34. A paper of Luther concerning a reconciliation with the Zwinglians	ib.	167			
35. The sentence against Joan of Kent	ib.	178			
36. A letter of the Protector's to Sir Philip Hobbey, of the rebellions at home	290	191			
37. A letter of Bonner's after his deprivation	ib.	204			
38. Instructions to Sir W. Paget, sent to the Emperor	291	209			
39. A letter of Paget to the Protector, . . .	292	210			
40. Another letter of his to the Protector	294	212			
41. The Council's letter to the King against the Protector	298	216			
42. The Protector's submission . . .	ib.	217			
43. A letter from the Council to the King	299	218			
44. A letter writ by the Council to Cranmer and Paget	300	ib.			
45. Cranmer's and Paget's answer . . .	ib.	219			
46. Articles objected to the Duke of Somerset	301	220			
47. A letter of the Council's to the bishops, assuring them that the King intended to go forward in the Reformation	302	227			
48. Cardinal Wolsey's letter for pro-					

BOOK II.

1. The proclamation of Lady Jane Gray's title to the crown . . .	326	364
2. A letter written by Queen Katherine to her daughter	328	372
3. An humble submission made by Queen Mary to her father . . .	ib.	373
4. Another of the same strain confirming the former	329	ib.
5. Another to the same purpose . . .	ib.	ib.
6. A letter written by her to Cromwell, containing a full submission in all points of religion to her father's pleasure	330	ib.
7. A letter of Bonner's upon his being restored to his bishoprick . .	ib.	385
8. Cranmer's manifesto against the mass	331	ib.
9. The conclusions of instructions sent by Card. Pole to the Queen, . .	ib.	403
10. Injunctions sent by the Queen to the bishops	332	425
11. A commission to turn out some of the reformed bishops	334	426
12. Another commission for turning out the rest of them	335	ib.
13. Bonner's certificate that Bishop Scory had put away his wife . . .	ib.	428
14. The Queen's letter to the justices of peace in Norfolk	336	448
15. The articles of Bonner's visitation	ib.	ib.
16. Address made by the lower to the upper house of convocation . .	339	458
17. A bull making Cardinal Beaton legate a latere in Scotland . . .	342	453

	C.	H.
18. A letter of the Queen's recommending Cardinal Pole to the popedom	348	481
19. Directions sent to the justices of peace in Norfolk	349	483
20. A letter from the King and Queen requiring Bonner to go on in the prosecution of heretics	350	484
21. Sir T. More's letter to Cromwell concerning the Nun of Kent, <i>ib.</i>	491	
22. Directions of the Queen's to the Council touching the reformation of the church	354	492
23. Injunctions given by Latimer to the Prior of St. Mary's	<i>ib.</i>	497
24. A letter of Anne Boleyn to Gardiner	355	499
25. The office of consecrating the cramp-rings	<i>ib.</i>	<i>ib.</i>
26. Letter of Gardiner's to King Henry concerning his divorce	356	<i>ib.</i>
27. The writ for the burning of Crammer	358	519
28. A commission to Bonner and others to raze records	<i>ib.</i>	531
29. Cromwell's commission to be the King's vicegerent	359	<i>ib.</i>
30. A letter of the monks of Glastonbury for raising that abbey	361	532
31. A letter of Carne's from Rome	<i>ib.</i>	535
32. A commission for a severe way of proceeding against all suspected of heresy	363	541
33. A letter of the Council expressing their jealousies of the Lady Elizabeth	365	546
34. Letter from Carne, concerning the suspension of Pole's legation,	366	549
35. The appeal of Archbishop Chicheley to a general council from the Pope's sentence	369	550
36. Instructions representing the state of the nation to King Philip after the loss of Calais	370	561
37. Sir T. Pope's letter concerning		

	C.	H.
the Lady Elizabeth's answer to the proposition of marriage sent her by the King of Sweden	371	563

BOOK III.

1. The device for alteration of religion in the first year of Queen Elizabeth's reign offered to Secretary Cecil	372	583
2. Dr. Sandy's letter to Dr. Parker concerning the proceedings in parliament	374	597
3. The first proposition upon which the papists and protestants disputed in Westminster Abbey; with the arguments which the reformed divines made upon it	<i>ib.</i>	603
4. The answer which D. Cole made to the former proposition	377	601
5. A declaration made by the Council concerning the conference,	381	606
6. An Address made by some bishops and divines to the Queen against the use of images	382	614
7. The high commission for the province of York	383	619
8. Ten letters written to and by Dr. Parker, concerning his promotion to the see of Canterbury	385	620
9. The instrument of his consecration	390	625
10. An order for the translating of the Bible	392	629
11. A profession of religion made in all churches by the clergy	393	626
12. Sir Walter Mildmay's opinion concerning the keeping of the Queen of Scots	394	646
12.* A letter of the Earl of Leicester's touching the same thing	396	<i>ib.</i>
13. The bull of Pope Pius V. deposing Queen Elizabeth	398	<i>ib.</i>
An Appendix concerning some of the errors and falsehoods in Sanders's book of the English Schism	400	

THIRD VOLUME OF THE HISTORY.

BOOK I. II. III.

1. The bull of Pope Paul the Fourth, annulling all the alienations of church-lands	419	Intr.
2. A letter of Queen Katherine's to King Henry, upon the defeat of James the Fourth, King of Scotland	420	25
3. A letter of Cardinal Wolsey's to King Henry; with a copy of his book for the Pope	421	26
4. A letter of Cardinal Wolsey's to King Henry, about foreign news, and concerning Luther's answer to the King's book	<i>ib.</i>	27
5. A letter of Cardinal Wolsey's to King Henry, sent with letters that the King was to write to the Emperor	421	27
6. A letter of Cardinal Wolsey's to the King, concerning the Emperor's firmness to him	<i>ib.</i>	28
7. The first letter of Cardinal Wolsey to King Henry, about his election to the popedom, upon Adrian's death	422	<i>ib.</i>
8. The second letter of Cardinal Wolsey to the King, about the succession to the popedom	<i>ib.</i>	29
9. The third letter of Cardinal		

	C.	H.		C.	H.
Wolsey; giving an account of the election of Cardinal Medici to be pope	423	31	cities of Dantzic, Stettin, and Koningsburg	449	143
10. A remarkable passage in Sir T. More's Utopia, left out in the latter editions	ib.	44	31. Propositions to the King's Council; marked in some places on the margin in King Henry's own hand, 454	148	
11. A letter of the Pope's, upon his captivity, to Cardinal Wolsey	424	51	32. A letter against the Pope's authority, and his followers, setting forth their treasons	455	149
12. A part of Cardinal Wolsey's letter to the King concerning his marriage	ib.	52	33. A proclamation against seditious preachers	457	150
13. A letter written by King Henry the Eighth, to Cardinal Wolsey, recalling him home	425	53	34. A letter of the Archbishop of York, setting forth his zeal in the King's service, and against the Pope's authority	ib.	ib.
14. A letter from Rome, by Gardiner, to King Henry, setting forth the Pope's artifices	ib.	61	35. A letter of Cromwell's to the King's Ambassador in France, full of expostulations	459	153
15. The Pope's promise in the King's affair	426	56	36. The engagement sent over by the French King to King Henry, promising that he would adhere to him, in condemning his first, and justifying his second marriage	461	154
16. Some account of the proceedings of the university, in the case of the divorce, from Dr. Buckmaster's book, MS. C. C. C.	427	95	37. Cranmer's letter to Cromwell; justifying himself, upon some complaints made by Gardiner	463	157
17. Three letters, written by King Henry to the university of Oxford, for their opinion in the cause of his marriage	429	97	38. A letter of Barlow's to Cromwell, complaining of the Bishop and Clergy of St. David's	464	159
18. Copy of the King's letters to the Bishop of Rome	431	101	39. A letter of Dr. Leigh's, concerning their visitation at York	465	160
19. A letter of Gregory Cassali, from Compiegne	433	114	40. A letter of Tonstal's, upon the King's ordering the bishops to send up their bulls	466	ib.
20. A representation made by the convocation to the King, before the submission	434	117	41. A letter of the Archbishop of York's, concerning the suppression of the monasteries	467	163
21. A letter by Magnus to Cromwell, concerning the convocation at York	435	120	42. Instructions for sending Barnes, and others, to Germany	468	166
22. A protestation made by Warham, archbishop of Canterbury, against all the acts passed in the parliament to the prejudices of the church	ib.	121	43. The Smalcaldic league	469	170
23. A letter of Bonner's, upon his reading the King's appeal to the Pope	436	124	44. Propositions made to the King by the German Princes	471	171
24. Cranmer's letter, for an appeal to be made in his name	441	128	45. The answer of the King, to the petitions and articles lately addressed to his Highness, from John Frederick Duke of Saxe, elector, &c. and Philip Landgrave Van Hesse, in the name of them, and all their confederates	472	172
25. A minute of a letter, sent by the King to his Ambassador at Rome,	ib.	131	46. The answer of the King's Ambassadors, made to the Duke of Saxony and the Landgrave of Hesse	473	173
26. The judgment of the convocation of the province of York, rejecting the Pope's authority	444	140	47. A letter written to the King, by the Princes of the Smalcaldic league	475	174
27. The judgment of the university of Oxford, rejecting the Pope's authority	ib.	ib.	48. Cranmer's letter to Cromwell, complaining of the ill-treatment of the Ambassadors from Germany	ib.	175
28. The judgment of the Prior and Chapter of Worcester, concerning the Pope's authority	445	141	49. The Earl of Northumberland's letter to Cromwell, denying any contract, or promise of marriage, between Queen Anne and himself	476	181
29. An order for preaching, and bidding of the beads, in all sermons to be made within this realm	447	142	50. A letter, giving Pace an account		
30. Instructions given by the King's Highness to William Paget, whom his Highness sendeth at this time unto the King of Pole, the Dukes of Pomeray and of Pruce, and the					

C. H.

C. H.

BOOK IV. V. VI.

- of propositions made to King Henry, by Charles V. . . . 476 183
51. Instructions by Cardinal Pole, to one he sent to King Henry . . . 477 188
52. A letter to Pole, from the Bishop of Durham 479 190
53. A letter of Pole's to Cromwell, justifying himself 482 194
54. A letter of the Abbess of Godstow, complaining of Dr. London, . . . 485 199
55. A letter to Bullinger, from one of Maidstone; giving an account of an image, which seems to be the rood of Boxley in Kent *ib. ib.*
56. A consolatory letter to Henry VIII. from the Bishop of Durham, after the death of Queen Jane . . . 486 200
57. Injunctions given by Edward, archbishop of York, to be observed within the diocese of York, by all the clergy of the same, and others whom the said injunctions do concern 487 201
58. Injunctions given by the Bishop of Coventry and Lichfield throughout his diocese 490 203
59. Injunctions given by the Bishop of Salisbury throughout his diocese 491 *ib.*
60. The petition of Gresham, lord mayor of London, to the King, for the city hospitals 494 205
61. A part of a proclamation, chiefly concerning Becket *ib.* 207
62. An original letter of the King's much to the same purpose 495 208
63. The design for the endowment of Christ-Church in Canterbury . . . 497 211
64. A letter of the Archbishop of Canterbury to Cromwell upon the new foundation at Canterbury . . . 498 *ib.*
65. A part of a letter concerning the debates of the Six Articles in the House of Lords 499 213
66. A letter of the visitors sent to examine the Abbot of Glastonbury, *ib.* 218
67. Cromwell's letter to the King, when he was committed to the Tower 500 219
68. Questions concerning the sacraments 501 230
69. An answer to the former queries: with some remarks on them, in the King's hand, written on the margin 502 *ib.*
70. Answers to these queries 503 *ib.*
71. The examination of Queen Katherine Howard 504 231
72. A letter of Sir W. Paget's, of his treating with the Admiral of France 505 233
73. Bishop Thirlby's letter, concerning the Duke of Norfolk and his son . . . 513 252
74. A letter of the Duke of Norfolk's, after he had been examined in the Tower *ib. ib.*
1. Instructions given by Luther to Melancthon, 1534; of which one article was erroneously published be me, in Vol. II. and that being complained of, the whole is now published 515 263
2. The Lady Mary's letter to the Lord Protector, and to the rest of the King's Majesty's Council, upon their suspecting that some of her household had encouraged the Devonshire rebellion 516 284
3. A letter of Christopher Mount's, concerning the *Interim* 517 300
4. A part of a letter of Hooper's to Bullinger, giving an account of the cruelty of the Spaniards in the Netherlands *ib. ib.*
5. The oath of supremacy, as it was made when the bishops did homage in King Henry the Eighth's time. The last words were struck out by King Edward VI. 518 306
6. A letter of Peter Martyr's to Bullinger of the state of the university of Oxford in the year 1550, . . . 519 310
7. A mandate, in King Edward's name, to the officers of the Archbishop of Canterbury; requiring them to see that the Articles of Religion should be subscribed . . . 520 319
8. The King's mandate to the Bishop of Norwich, sent with the Articles to be subscribed by the clergy 521 320
9. The mandate of the visitors of the university of Cambridge to the same purpose 522 321
10. King Edward's device for the succession *ib.* 322
11. The Council's original subscription to Edward the Sixth's Limitation of the Crown 523 323
12. Articles and instructions, annexed to the commission, for taking surrender of the cathedral of Norwich *ib.* 326
13. An original letter of Queen Mary's to King Philip before he wrote to her 524 340
14. Queen Mary's letter to the Earl of Sussex, to take care of elections to the parliament *ib.* 344
15. Cardinal Pole's first letter to Queen Mary *ib.* 345
16. The Queen's answer to it 526 *ib.*
17. Cardinal Pole's general powers, for reconciling England to the church of Rome *ib.* 346
18. A letter of Cardinal Pole's to the Bishop of Arras upon King Philip's arrival in England and his marriage to the Queen 529 348
19. A letter from Cardinal Pole to

	C.	H.		C.	H.
the Cardinal de Monte, acknowledging the Pope's favour in sending him full powers	529	348	40. A remembrance of those things that your Highness's pleasure was I should put in writing; written in Cardinal Pole's hand	545	382
20. A breve empowering Cardinal Pole to execute his faculties with relation to England while he yet remained beyond sea	<i>ib.</i>	<i>ib.</i>	41. Some directions for the Queen's council, left by King Philip	546	383
21. A second breve, containing more special powers relating to the abbey-lands	530	349	42. A letter to the Ambassadors, concerning the restitution of Calais,	<i>ib.</i>	400
22. A letter to Cardinal Pole from Cardinal de Monte, full of high civilities	<i>ib.</i>	350	43. A letter of the Ambassadors, concerning Calais	547	401
23. A letter from Cardinal Morone to Cardinal Pole, telling him how uneasy the Pope was to see his going to England so long delayed; but that the Pope was resolved not to recal him	531	<i>ib.</i>	44. A letter of Jewel's to P. Martyr, from Strasburgh, of the state of affairs in England	549	409
24. A letter from Ormanet to Priuli, giving an account of what passed in an audience the Bishop of Arras gave him	<i>ib.</i>	<i>ib.</i>	45. A letter of Gaulter's to Dr. Masters, advising a thorough reformation	550	410
25. The letter that the Bishop of Arras wrote to Cardinal Pole upon that audience	532	351	46. A letter of the Earl of Bedford's to Bullinger, from Venice	<i>ib.</i>	411
26. Cardinal Pole's answer to the Bishop of Arras's letter	533	352	47. A letter of Jewel's to P. Martyr, of the state he found matters in when he came to England	551	412
27. Cardinal Pole's letter to King Philip	<i>ib.</i>	<i>ib.</i>	48. A letter of Jewel's to Bullinger, concerning the state of things in the beginning of this reign	552	413
28. A letter of Cardinal Pole's to the Pope, giving account of a conference that he had with Charles V. concerning the church-lands,	<i>ib.</i>	353	49. A letter of Jewel's to P. Martyr, concerning the disputation with the papists at Westminster	<i>ib.</i>	<i>ib.</i>
29. A part of Mason's letter to Queen Mary, concerning Cardinal Pole	535	355	50. A letter of Jewel's to P. Martyr, of the debates in the House of Lords; and of the state of the Universities; and concerning the inclinations to the Smalcaldick league	554	414
30. A letter of Cardinal Pole's to Philip II. complaining of the delays that had been made, and desiring a speedy admittance into England	<i>ib.</i>	<i>ib.</i>	51. A letter of Jewel's to P. Martyr, of the state of affairs both in England and Scotland	<i>ib.</i>	416
31. The Lord Paget's and the Lord Hastings's letter concerning Cardinal Pole	537	356	52. A letter of Jewel's to P. Martyr, before he went his progress into the western parts of England	555	<i>ib.</i>
32. An original letter of Mason's, of a preacher that pressed the restitution of church-lands	538	358	53. A declaration made by the confederate lords of Scotland, to the Queen of England; of their taking arms against the Queen Dowager of Scotland and the French	556	423
33. Cardinal Pole's commission to the bishops, to reconcile all in their diocesses to the Church of Rome,	<i>ib.</i>	360	54. A discussion of the matters of Scotland, in Sir W. Cecil's hand,	559	430
34. Articles of such things as be to be put in execution	540	<i>ib.</i>	55. The bond of association, with this title, Ane Contract of the Lords and Barons, to defend the Liberty of the Evangell of Christ,	560	431
35. The process and condemnation of Bishop Hooper, and the order given for his execution	541	361	56. A letter of Jewel's to P. Martyr, setting forth the progress that superstition had made in Queen Mary's reign	561	433
36. The Queen's letter, ordering the manner of Hooper's execution,	542	362	57. A letter of Jewel's to P. Martyr, concerning the earnestness of some about vestments and rituals,	562	434
37. A letter of Bishop Hooper's to Bullinger, written out of prison,	543	363	58. A letter of Jewel's to P. Martyr, full of sad apprehensions	563	435
38. A letter of Mason's, concerning a treaty begun with France and of the affairs of the empire,	544	377	59. The Queen's letter to the Emperor, concerning her aversion to marriage	<i>ib.</i>	<i>ib.</i>
39. A translation of Charles the Fifth's letters, resigning the crown of Spain to King Philip	<i>ib.</i>	379	60. A letter of Jewel's to P. Martyr, concerning the cross in the Queen's Chapel	564	436
			61. A letter of Bishop Sands, ex-		

- | | C. H. | | C. H. |
|--|---------|--|---------|
| pressing the uneasiness he was in, by reason of the crucifix in the Queen's Chapel | 564 437 | 79. A paper of other things complained of besides these heads | 582 469 |
| 62. A letter of Dr. Sampson's to P. Martyr, setting forth his reasons of not accepting a bishoprick | 565 438 | 80. Bullinger's answer to their letter, declining to enter further into the dispute | 583 ib. |
| 63. A second letter of Sampson's, expressing great uneasiness that matters were not carried on as he wished | 566 ib. | 81. Bullinger and Gualter's letter to the Earl of Bedford, pressing him to find a temper in that matter, | ib. ib. |
| 64. Archbishop Parker's letter to Secretary Cecil, pressing the filling the sees of York and Duresme, then vacant | 567 441 | 82. Bullinger and Gualter's letter to Bishop Grindal, and Bishop Horn, for quieting the dispute | 584 471 |
| 65. A letter of Bishop Jewel's to P. Martyr, concerning the Council of Trent, the Lord Darnley's going to Scotland, with an account of his mother | ib. 442 | 83. A letter of Bishop Grindal and Bishop Horn, giving a full account of their sense of all the matters complained of in the Church of England | 585 ib. |
| 66. <i>Two Instruments.</i> —The first is, The promise under the great seal of Francis the Second, to maintain the succession to the crown of Scotland in the family of Hamilton, in case Queen Mary should die without children | 568 443 | 84. A letter of Jewel's to Bullinger, concerning the debates in parliament relating to the succession, and the heats in the disputes about the vestments | 587 473 |
| The second is, The promise made to the same effect, by Henry the Second, King of France, before Queen Mary was sent out of Scotland | 569 ib. | 85. A letter of Jewel's to Bullinger, of the state affairs were in both in England, Ireland, Scotland, and the Netherlands | 588 474 |
| 67. Instructions to the Queen's commissioners treating in Scotland | ib. 444 | 86. The end of a letter written to Zurich, setting forth the temper of some bishops in these matters, | 589 ib. |
| 68. The commission of the Estates, to move Queen Elizabeth to take the Earl of Arran to her husband, | 570 445 | 87. Bullinger and Gualter's letter to the Bishops of London, Winchester, and Norwich; interceding for favour to those whose scruples were not satisfied in those matters, | ib. 475 |
| 69. The Queen Majesty's answer, declared to her council, concerning the requests of the lords of Scotland | ib. 447 | 88. A part of a letter of Jewel's to Bullinger, of the state of affairs both in England and Scotland | ib. ib. |
| 70. A letter of the English Ambassador to Queen Mary of Scotland, for her ratifying the treaty of Leith, | 571 448 | 89. A petition, with some articles, offered by the reformed in Scotland to their Queen: with the Queen's answer to it, and their reply upon it | 590 480 |
| 71. A letter of Mary Queen of Scotland, delaying to ratify the treaty of Leith | 572 449 | 90. A supplication to the Queen of Scotland | 593 484 |
| 72. An original letter of the Ambassadors to the Queen, upon that affair | ib. ib. | 91. A letter of B. Parkhurst to Bullinger, concerning the affairs of Scotland, and the murder of Signior David | 594 485 |
| 73. A letter of Bishop Jewel's to Bullinger, chiefly concerning the affairs of France, and the Queen espousing the Prince of Conde's cause | 574 450 | 92. A letter of B. Grindal's to Bullinger, giving an account of the state of affairs both in England and Scotland, and of the killing of Signior David | ib. ib. |
| 74. An extract out of the journal of the Lower House of Convocation, | ib. 454 | 93. A part of B. Grindal's letter to Bullinger, of the affairs of Scotland, | 595 487 |
| 75. Bishop Horn's letter to Gualter, concerning the controversy about the habits of the clergy | 575 462 | 94. A relation of Mary Queen of Scotland's misfortunes, and of her last will, in the life of Cardinal Laurea, written by the Abbot of Pingerol's Secretary; printed at Bologna, 1599 | 596 492 |
| 76. Bullinger's letter to Bishop Horn concerning that question | 576 463 | 95. A bond of association, upon Mary Queen of Scotland's resigning the crown in favour of her son, | 597 495 |
| 77. Bullinger's answer to Humphreys and Sampson, on the same subject | 577 464 | 96. Bond to the King, and to the Earl of Murray, as regent during his infancy | ib. 496 |
| 78. Humphreys and Sampson's letter to Bullinger, insisting on the question | 580 466 | | |

97. A declaration of the causes moving the Queen of England to give aid to the defence of the people afflicted and oppressed in the Low-Countries 598 496

AN APPENDIX.

1. A letter written to me by Anthony Wood, in justification of his history of the University of

c. ii.

- Oxford; with reflections on it; referred to alphabetically . . . 606
 2. A letter from me to Mr. Auzont; which was translated into French, upon his procuring for me a censure in writing, made in Paris, upon the first volume of my History of the Reformation . . . 608
 3. Some remarks sent me by another hand 611

THE END.

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